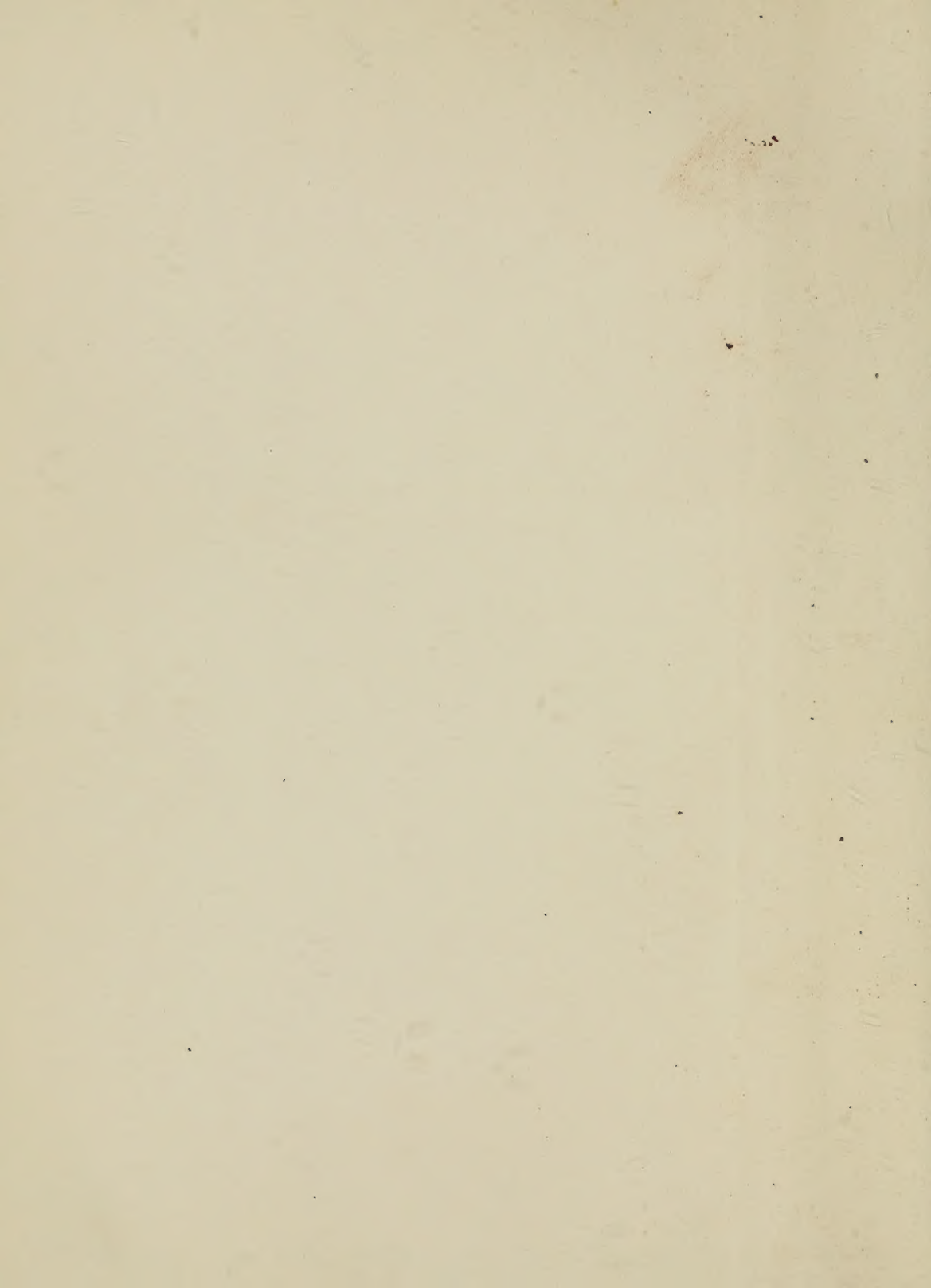


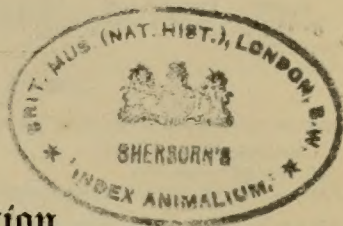


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NOTES AND QUERIES:

A



Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES,
GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

VOLUME SECOND.

MAY — DECEMBER, 1850.

LONDON:
GEORGE BELL, 186. FLEET STREET.
1851.

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Publication of the Society of Antiquaries

1851

LITERARY AND ARTISTS' ANTIQUARIES
CENTRALISTS ETC.

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SATURDAY, JUNE 1. 1850.

{ Price Threepence.
{ Stamped Edition 4d.

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OUR SECOND VOLUME.

We cannot resist the opportunity which the commencement of our Second Volume affords us, of addressing a few words of acknowledgment to our friends, both contributors and readers. In the short space of seven months, we have been enabled by their support to win for "NOTES AND QUERIES" no unimportant position among the literary journals of this country. We came forward for the purpose of affording the literary brotherhood of this great nation an organ through which they might announce their difficulties and re-

quirements, through which such difficulties might find solution, and such requirements be supplied. The little band of kind friends who first rallied round us has been reinforced by a host of earnest men, who, at once recognising the utility of our purpose, and seeing in our growing prosperity how much love of letters existed among us, have joined us heart and hand in the great object we proposed to ourselves in our Prospectus; namely, that of making "NOTES AND QUERIES" by mutual intercommunication, "a most useful supplement to works already in existence—a treasury for enriching future editions of them—and an important contribution towards a more perfect history than we yet possess of our language, our literature, and those to whom we owe them."

Thanks, again and again, to the friends and correspondents, who, by their labours, are enabling us to accomplish this great end. To them be the honour of the work. We are content to say with the Arabian poet:

"With conscious pride we view the band
Of faithful friends that round us stand;
With pride exult, that we alone
Can join these scattered gems in one;
Rejoiced to be the silken line
On which these pearls united shine."

Notes.

PARISH REGISTERS—STATISTICS.

Among the good services rendered to the public by yourself and your correspondents, few, I think, will be found more important than that of having drawn their attention to Mr. Wyatt Edgell's valuable suggestions on the transcription of Parochial Registers. The supposed impracticability of his plan has perhaps hitherto deterred those most competent to the work from giving it the consideration which it deserves. I believe the scheme to be perfectly practicable; and, as a first move in the work, I send you the result of my own dealings with the registers of my parish.

It is many years since I felt the desideratum which Mr. Edgell has brought before the public;

and, by way of testing the practicability of transcribing and printing the parochial registers of the entire kingdom in a form convenient for reference, I made an alphabetical transcript of my own, which is now complete. The *modus operandi* which I adopted was this:—1. I first transcribed, on separate slips of paper, each baptismal entry, with its date, and a reference to the page of the register, tying up the slips in the order in which the names were entered in the register; noting, as I proceeded, on *another* paper, the number of males and females in each year.

2. The slips being thus arranged, they came in their places handy for collation with the original. I then collated each, year by year; during the process depositing the slips one by one in piles alphabetically, according to the initial letter of the surnames.

3. This done, I sorted each pile in an order as strictly alphabetical as that used in dictionaries or ordinary indices.

4. I then transcribed them into a book, in their order, collating each page as the work proceeded.

5. I then took the marriages in hand, adopting the same plan; entering each of these twice, viz. both under the husband's and the wife's name.

6. Next, the burials, on the same plan.

7. I then drew up statistical tables of the number of baptisms, marriages, and burials in each year, males and females separately; where the register appeared badly kept making notes of the fact, and adding such observations as occasionally seemed necessary.

8. I then drew up lists of vicars, transcripts of miscellaneous records of events, and other casual entries that appeared in the register.*

I noted, as I went on, the time occupied in each of these operations. It was as follows:—

1. The first transcripts on slips, with addition of statistical tables—	
Baptisms - - - -	2004
Marriages, 420; each twice - - -	840
Burials - - - -	1244

Total - - - 4088...55½ hours.

2. Collating and filing alphabetically	23	—
3. Sorting in strict alphabetical order	13½	—
4. Transcribing into book - - -	91½	—
5. Copying statistical tables into book	5	—
Transcripts of miscellaneous entries, lists of vicars, &c. &c. - - -	7	—

Total - - - 195¼ hours.

My registers begin in the year 1558, and the present population of the parish is about 420; so that you have here an account of the labour necessary to complete an alphabetical transcript of the register of a rural parish of that extent in population.

I send you the result as a first step to a work of great national importance, and of inestimable value with relation to family descent, title to property long in abeyance, &c. &c. As to statistics, I doubt whether any data worthy of consideration can be obtained from these sources, owing to the constant irregularities which occur in keeping the registers.

No man, much less the minister of a parish, who has abundant calls upon his time, can be expected to sit down to the task of transcribing his registers through many *consecutive* hours; but there are few who could not give occasionally one or two hours to the work. In this way I effected my transcripts; the work of 195 hours being distributed through nearly five months—no great labour after all.

On an average, twelve words, with the figures, may be calculated for each entry; which will give for this parish about 500 folios. Each entry having been transcribed twice, we may call it, at a rough calculation, 1000 folios written out ready for printing.

If the authorities at the Registrar-General's office would give their attention to it, they must have *there* abundant data on which to form calculations as to the probable cost of the undertaking. And I cannot help thinking that, setting aside printing as an after consideration, alphabetical transcripts, at least, might be obtained of all the parochial registers in the kingdom, and deposited in that office, at no insurmountable expense; and if the cost appear too heavy, the accomplishment of the work might be distributed through a given number of years; say ten, or even twenty.

Parliament might, perhaps, be induced to vote an annual grant for so important a work till it was accomplished; albeit, when we think of their niggardly denial of any thing to the printing, or

* To obviate the difficulties arising from capricious spelling, I assumed that which I thought to be the correct one, and entered all of the name under that one, placing, however, in parenthesis, the actual mode of spelling adopted in the instance in question, and also entering the name, as actually spelt, in its proper place, with reference to the place where the searcher would find it; *e. g.* In my register, the name of "Caiser" appears under more than twenty varieties of form. I enter them all under "Cayser." In the *margin*, opposite the first of these entries, I write consecutively the different modes of spelling the name—"Caisar," "Caiser," "Casiar," "Kayser," &c. &c. &c. In the table itself, I write,

Cayser, John.

[Casiar] John.

[Kaysar] John, &c. &c. &c.

Then, "Casiar," "Kaysar," &c., appear in their respective places *sic*, "Casiar," *v.* "Cayser," "Kaysar," *v.* "Cayser," &c., nearly on the plan adopted by Mr. Duffus Hardy in his admirable indices to the *Close Rolls*.

even the conservation, of the public records, sanguine hopes from that quarter can hardly be indulged.

To insure correctness, without which the scheme would be utterly valueless, I would propose that a certain number of competent transcribers be appointed for each county, either at a given salary, or at a remuneration of so much per entry, to copy the registers of those parishes the ministers of which are unwilling to do it, or feel themselves unequal to the task. The option, however, should always, in the first instance, be given to the minister, as the natural custos of the registers, and as one, from local knowledge, likely to do the work correctly. To each county there should also be appointed one or more competent persons as collators, to correct the errors of the transcribers.

I throw out these rough hints in the hope that some of your correspondents will furnish their ideas on the subject, till we at last arrive at a fully practicable plan of carrying out Mr. Wyatt Edgell's suggestions, and, at all events, obtain transcripts, if not printed copies, of every register in the kingdom.

L. B. L.

THE HUDIBRASTIC VERSE.

"*He that fights and runs away,*" &c.—Your correspondent MELANION may be assured that the orations of Demosthenes do not afford any trace of the proverbial senarius, *ἀνὴρ ὁ φεύγων καὶ πάλιν μαχίσεται*; and it does not appear quite clear how the apophthegm containing it (which has been so generally attributed to Plutarch) has been concocted. Heeren, in doing full justice to the biographical talent of the Chæro-nean, has yet observed, "We may easily see that in his Lives he only occasionally indicates his authorities, because his own head was so often the source." It is in the life of Demosthenes that the story of his flight is told, but briefly; and for that part which relates to the inscription on the shield of Demosthenes, he says, *ὡς ἔλεγε Πυθέας*. The other life among those of the Ten Orators, the best critics think not to be Plutarch's; and the relation in it is too ridiculous for credit; yet it is repeated by Photius.

The first writer in which the story takes something of the form in which Erasmus gives it is Aulus Gellius (*Noct. Att. l. xvii. c. 21.*):—

"Post inde aliquanto tempore Philippus apud Chæroneam prælio magno Athenienses vicit. Tum Demosthenes orator ex eo prælio salutem fuga quæsit: quumque id ei, quod fugerat, probrose objiceretur; *versu illo notissimo* elusit, *ἀνὴρ ὁ φεύγων*, inquit, *καὶ πάλιν μαχίσεται.*"

We here see that the senarius is designated as a *well-known verse*, so that it must have been in the

mouths of the people long before it was applied to this piece of gossip. I have hitherto not been able to trace it to an earlier writer.

The Apophthegmata of Erasmus were first published, I believe, in 1531, in six books. I have an edition printed by Frobenius, at Basle, in 1538, in which two more books are added; and, in an epistle prefixed to the seventh book, Erasmus says,—

"Prodiit opus, tanta aviditate distractum est, ut protinus à typographo cœperit efflagitare denuo."

He names twenty-one ancient Greek and Latin authors from which the apophthegms had been collected; and, with regard to what he has taken from Plutarch, he mentions the licence he has used:—

"Nos Plutarchum multis de causis sequi maluimus quam interpretari, explanare quam vertere."

It is from this book of Erasmus that the worthy Nicolas Udall selected his *Two Bookes of Apophthegmes*; and he tells his readers,—

"I have been so bold with mine author as to make the first booke and second booke, which he maketh third and fowerth."

Udall has occasionally added further explanations of his own to those translated from Erasmus. He promises, in good time, the remaining books, but says,—

"I have thought better, with two of the eight, to minister unto you a taste of this bothe delectable and fruitefull recreation."

Those who are desirous of knowing at large the course pursued by Erasmus in the compilation of this amusing and once popular work, will find it fully stated in his preface; one passage of which will show the large licence he allowed himself:—

"Sed totum opus quodammodo meum feci, dum et explanatius effero quæ Græce referuntur, interjectis interdum quæ apud alios autores additur comperissem," &c.

The only sure ground, as far as I can discover, for this gradually constructed legend, is the mention of the flight of Demosthenes by Æschines and Dinarchus. In the more amplified editions of Erasmus's *Adages*, after the publication of the Apophthegmata, he repeats the story in illustration of a Latin proverb (probably only a version of the Greek), "*Vir fugiens et denuo pugnabitur;*" and I find in some collections of the sixteenth century both the Latin and Greek given upon the authority of Plutarch! Langius, in his *Polyanthea* (a copious common-place book which would outweigh twenty of our late Laureate's), has given the apophthegm verbatim from Erasmus, and has boldly appended Plutarch's name. But the more extraordinary course is that which one Gualandi took, who published, at Venice, in 1568,

in 4to., an *omnium gatherum*, in five books, from various sources, in which there is much taken from Erasmus, and yet the title is *Apoftemmi di Plutarco*. In this book, the whole of the twenty-three apophthegms of Erasmus which relate to Demosthenes are given, and two more added at the end. It appears that Philelphus, and after him Raphael Regius, had printed, in the fifteenth century, Latin collections under the title of *Plutarch's Apophthegms*, and, according to Erasmus, had both taken liberties with their original. I have not seen either of these Latin versions, of which there were several editions. As far as regards Demosthenes, I think we may fairly conclude that the story is apocryphal. The Greek proverbial verse was no doubt a popular saying, which Aulus Gellius thought might give a lively turn to his story, of which an Italian would say, "Se non vero è ben trovato." S. W. SINGER.

Feb. 9. 1850.

CUSTOM OF PRESENTING GLOVES.

The following extracts from a MS. "Day-book" of the celebrated Anne Countess of Pembroke, recording the daily events of the last few months of her life passed at Brougham Castle in 1675, afford a further illustration of the custom of presenting gloves (Vol. i. pp. 72. 405.) as a matter of courtesy and kindness; and show, also, that it was not unusual to make presents of small sums of money in exhibition of the same feelings on the part of the donor:—

"January, as the year begins on New Year's Day.

"10th day, And to-day there dined here with my folks my cousin Thomas Sandford's wife, of Askham, and her second son; so after dinner I had them into my chamber and kissed her, and took him by the hand, and I gave her a pair of buckskin gloves, and him 5s., and then they went away.

"12th day, There dined here in the Painted Chamber with my folks Mrs. Jane Carleton, the widow, sister to Sir W^m. Carleton, deceased. So after dinner I had her into my chamber, and kissed her and talked with her awhile, and I gave her 5s., and she went away.

"17th day, To-day there dined with my folks my cousin, Mr. Thomas Burbeck, of Hornby, and his wife and their little daughter, and his father-in-law, Mr. Cotterick, and his wife and his mother; and there also dined here Mr. Robert Carleton, only son to the widow, Lady Carleton. So after dinner I had them all into my chamber, and kissed the women, and took the men by the hand, and I gave to my cousin, Mr. Burbeck, and his wife, each 10s., and his mother 10s., and his father-in-law, Mr. Cotterick, and his wife, each of them 10s., and 6s. to the child, and I gave Mr. Carleton a pair of buckskin gloves, and then they all went away."

In another entry the Countess records the gift to a Mrs. Winch of Settra Park of "four pair of buckskin gloves that came from Kendall."

It does not appear that any present was made to the Countess in return. As in the case of Archbishop Laud and Master Prynne (Vol. i. p. 405.), these gifts were evidently expressions of condescension and good will by one in a high position to another in a somewhat lower station. It is, I take it, evident that the money-gifts, from the rank in life of the parties, and their connection with the Countess, could have been made with no other meaning or intention.

JAS. CROSBY.

Streatham, April 22. 1850.

FOLK LORE.

Exhumation of a Body ominous to Family of the Deceased.—In the counties of Leicester and Northampton, and I doubt not in other parts of England, there is a superstitious idea that the removal or exhumation of a body after interment bodes death or some terrible calamity to the surviving members of the deceased's family. Turner, in his *History of Remarkable Providences*, Lond. 1677, p. 77., thus alludes to this superstition:—

"Thomas Fludd of Kent, Esq., told me that it is an old observation which was pressed earnestly to King James I., that he should not remove the Queen of Scots' body from Northamptonshire, where she was beheaded and interred. For that it always bodes ill to the family when bodies are removed from their graves. For some of the family will die shortly after, as did Prince Henry, and, I think, Queen Anne."

In the above-named counties, *nine roasted mice*, three taken each third morning, constitutes the common charm for the hooping-cough. T. S.

Suffolk Folk Lore.—I send you a few articles on "Folk Lore," now, or not long ago, current in the county of Suffolk, in addition to what is to be found in the latter part of the second volume of Forby's *Vocabulary of East Anglia*.

1. To ascertain whether her pretended lovers really love her or not, the maiden takes an apple-pip, and naming one of her followers, puts the pip in the fire. If it makes a noise in bursting from the heat, it is a proof of love; but if it is consumed without a crack, she is fully satisfied that there is no real regard towards her in the person named.

2. "I remember the wooing of a peascod instead of her." (*Shakesp.*)—The efficacy of peascods in the concerns of sweethearts is not yet forgotten among our rustic vulgar. The kitchen-maid, when she shells green peas, never omits, when she finds one having *nine* peas, to lay it on the lintel of the kitchen door; and the first clown who enters it is infallibly to be her husband, or at least her sweetheart.

3. If you have your clothes mended upon your back, you will be ill spoken of.

4. If you sweep the house with blossomed broom in May,
Y're sure to sweep the head of the house away.

Similar to which is the following:—

5. To sleep in a room with the whitethorn bloom in it during the month of May, will surely be followed by some great misfortune.

6. *Cure for Fits*.—If a young woman has fits, she applies to ten or a dozen unmarried men (if the sufferer be a man, he applies to as many maidens) and obtains from each of them a small piece of silver of any kind, as a piece of a broken spoon, or ring, or brooch, buckle, and even sometimes a small coin, and a penny; the twelve pieces of silver are taken to a silversmith or other worker in metal, who forms therefrom a ring, which is to be worn by the person afflicted. If any of the silver remains after the ring is made, the workman has it as his perquisite; and the twelve pennies also are intended as the wages for his work, and he must charge no more.

In 1830 I went into a gunsmith's shop in the village where I then resided, and seeing some fragments of silver in a saucer, I had the curiosity to inquire about them, when I was informed that they were the remains of the contributions for a ring for the above purpose which he had lately been employed to make. D.

Bible and Key.—Mr. Stevens's note on divination (Vol. i. p. 413.) reminds me of another use to which the bible and key are made subservient by the rustics in this locality. When some choice specimen of the "Lancashire Witches" thinks it necessary to decide upon selecting a suitor from among the number of her admirers, she not unfrequently calls in the aid of these auxiliaries to assist in determining her choice. Having opened the Bible at the passage in Ruth which states, "whither thou goest I will go," &c., and having carefully placed the wards of the key upon the verses, she ties the book firmly with a piece of cord; and, having mentioned the name of an admirer, she very solemnly repeats the passage in question, at the same time holding the Bible suspended by joining the ends of her little fingers inserted under the handle of the key. If the key retain its position during the repetition, the person whose name has been mentioned is considered to be rejected; and so another name is tried, until the book turns round and falls through the fingers, which is held to be a sure token that the name just mentioned is that of an individual who will certainly marry her. T. W.

Burnley, April 27.

P.S. In confirmation of the above, I may state that I have a Bible in my possession which bears evidence of having seen much service of this description.

NOTES ON JEREMY TAYLOR'S LIFE OF CHRIST.

(Eden's Edit.)

Part I. *Ad* sect. 8. § 2. p. 166.—"It was Tertullian's great argument in behalf of Christians, 'see how they love one another.'"—*Apol.* c. 39.

Part I. Discourse iv. § 4. p. 173.—"A cook told Dionysius the tyrant, the black broth of Lacedæmon would not do well at Syracuse, unless it be tasted by a Spartan's palate."—Cicero, *Tusc. D.* v. § 98. Stob. *Flor. Tit.* 29. n. 100. Plut. *Inst. Lac.* 2. [these have been already referred to in "NOTES AND QUERIES"]; and compare Plutarch (*Vit. Lycurgi*, c. 12.).

Part II. *Ad* sect. 12. § 4. p. 394.—"If a man throw away his gold, as did Crates the Theban."—Diog. Laert. vi. § 87.

Ibid. § 7. p. 395. note b.—"Gaudet patientia duris."—Lucan. ix. 403.

Ibid. § 16. p. 404. note y.—"Plato vocat puritatem ἀπόκρισιν χειρόνων ἀπὸ βελτιόνων."—*Definit.* p. 415. D.

Ibid. § 41. (on the tenth commandment) p. 446. note z.—"Non minus esse turpe oculos quam pedes in aliena immittere, dixit Xenocrates."—Ælian. *Var. Hist.* xiv. 42. Plutarch *de Curiositate*, c. 12.

Part II. Sect. 12. Discourse xi. § 5. p. 451.—"Harpaste, Seneca's wife's fool."—Seneca, *Epist.* 50.

Part II. Sect. 12. Discourse xiv. § 8. p. 496.—"Vespasian, by the help of Apollonius Tyaneus, who was his familiar."—See Philostratus (*Vit. Apollon.* v. 28. § 1.).

Part III. Sect. 13. Discourse xv. § 11. p. 526.—"What the Roman gave as an estimate of a rich man, saying, 'He that can maintain an army, is rich.'"—Cicero *Off.* I. § 25. Plutarch *Vit. Crassi*, c. 2.

Part III. Sect. 13. Discourse xvi. § 8. p. 554. note e.—"Hic felix, nullo turbante Deorum; Is, nullo parcente, miser."—Lucan, viii. 707.

NOTES ON JEREMY TAYLOR'S SERMONS.

(Eden's Edit.)

Serm. XVIII. Part I. sect. 2. § 2.—"Alexander, that wept because he had no more worlds to conquer."—Plutarch *de Tranquillitate Animi*, c. 4.

Serm. XXIII. Part I. p. 613.—"ὁφρὺς ἐπηρόκτες, καὶ τὸ φρόνιμον ζητοῦντες ἐν τοῖς περιπάτοις."—Plato *Comicus apud Athenæum*, p. 103. d. Lib. iii. c. 23. § 61. Cfr. Bato *Comicus apud eundem*, p. 163. b. Lib. iv. c. 17. § 55.

Serm. XXIV. § 5. p. 625.—"Lysander was πανοῦργος."—Plutarch, *Lysand.* c. 7.

NOTE ON TAYLOR'S HOLY DYING.

(Eden's Edit.)

Cap. III. Sect. 7. § 7. p. 340.—"When men saw the graves of Calatinus, of the Servilli, the Scipios, the Metelli, did ever any man amongst the wisest

Romans think them unhappy?" Translated from Cicero (*Tusc. Disc.* i. c. 7. § 13.)

Cap. III. Sect. 8. § 6. p. 345.—"Brutus, . . when Furius came to cut his throat, after his defeat by Anthony, he ran from it like a girl."—Valer. Max. ix. 13. § 3. Senec. *Epist.* 82.

J. E. B. MAYOR.

Marlborough College, May 13.

UNPUBLISHED EPIGRAMS IN THE BRITISH MUSEUM.

I am not aware that the following epigrams have ever been printed. I transferred them to my note-book some time ago from the letters of Mr. Martyn, a *littérateur* of temporary fame in the first half of the eighteenth century, addressed to Dr. Birch; which are among the Birch MSS. in the British Museum. Mr. Martyn, if I remember right, gives them as not his own. You may think them worth printing in your agreeable Miscellany:—

EPITAPH ON ARCHBISHOP POTTER.

"Alack and well-a-day,
Potter himself is turned to clay."

Two epigrams on the coffins of Dr. Sacheverel and Sally Salisbury being found together in the vault of St. Andrew's:—

"Lo! to one grave consigned, of rival fame,
A reverend Doctor and a wanton dame.
Well for the world both did to rest retire,
For each, while living, set mankind on fire."

"A fit companion for a high-church priest;
He non-resistance taught, and she profest."

CII.

ON AUTHORS AND BOOKS, NO. 7.

The author of the volume of which I am about to give a character, from the Ms. of sir William Musgrave, seems to be the person who is described by Gough as "Arthur Dobbs, Esq. of Castle Dobbs, promoter of the discovery of the N. W. passage." The note may interest both historians and collectors of books.

AN ESSAY on the trade and improvement of Ireland. By Arthur Dobbs, Esq. *Dublin*, 1729-31. 8vo.

"This volume contains both the parts of the work, and is a most curious collection of facts and accounts respecting the population revenue and trade of Ireland; and I believe it is scarce, as I have not often met with it, nor do I remember to have heard it quoted on either side during the warm disputes about the commercial intercourse between England and Ireland in the year 1785." [W. Musgrave.]

I procured this volume from the collection of Mr. Heber, vii. 1682.—Sir William Musgrave was a *Trustee* of the British Museum, and be-

queathed near two thousand volumes to that incomparable establishment. He was partial to biography, and gave much assistance to Granger. His *Adversaria* and *Obituary*, I often consult. The latter work is an excellent specimen of well-applied assiduity. Ob. 1800. BOLTON CORNEY.

Queries.

PUNISHMENT OF DEATH BY BURNING.

Judging from the astonishment with which I learned from an eye-witness the circumstance, I think that some of your readers will be surprised to learn that, within the memory of witnesses still alive, a woman was burnt to death, under sentence of the judge of assize, for the murder of her husband.

This crime—petty treason—was formerly punished with fire and faggot; and the repeal of the law is mentioned by Lord Campbell in a note to his life of one of our recent chancellors, but I have not his work to refer to.

The post to which this woman was bound stood, till recently, in a field adjoining Winchester.

She was condemned to be burnt at the stake; and a marine, her paramour and an accomplice in the murder, was condemned to be hanged.

A gentleman lately deceased told me the circumstances minutely. I think that he had been at the trial, but I know that he was at the execution, and saw the wretched woman fixed to the stake, fire put to the faggots, and her body burnt. But I know two persons still alive who were present at her execution, and I endeavoured, in 1848, to ascertain from one of them the date of this event, and "*made a note*" of his answer, which was to this effect:—

"I can't recollect the year; but I remember the circumstance well. It was about sixty-five years ago. I was there along with the crowd. I sat on my father's shoulder, and saw them bring her and the marine to the field. They fixed her neck by a rope to the stake, and then set fire to the faggots, and burnt her."

She was probably strangled by this rope.

One Query which I would ask is, Was this execution at Winchester, in 1783 (or thereabouts), the last instance in England? and another is, Are you aware of any other instance in the latter part of the last century? E. S. S. W.

CORNELIS DREBBEL.

In a very curious little book, entitled *Kronijcke van Alcmæer*, and published in that town anno 1645, I read the following particulars about Cornelis Drebbel, a native of the same city.

Being justly renowned as a natural philosopher, and having made great progress in mechanics,

our Drebbel was named tutor of the young Prince of Austria, by the emperor Ferdinandus II.; an office which he fulfilled so well, that he was afterwards chosen councillor to his Majesty, and honoured with a rich pension for past services. But, alas! in the year 1620, Prague, the place he dwelt in, was taken by Frederick, then king of Bohemia, several members of the imperial council were imprisoned, and some of them even put to death.

Bereft of every thing he possessed, a prisoner as well as the others, poor Drebbel would perhaps have undergone the same lot if the High Mighty States of the United Provinces had not sent a message to the King of England, asking him to interfere in their countryman's favour. They succeeded in their benevolent request; for his English Majesty obtained at last from his son-in-law, the Dutch philosopher's liberation, who (I don't exaggerate) was *made a present of* to the British king; maybe as a sort of *lion*, which the king of Morocco had never yet thought of bestowing upon the monarch as a regal offering.

Drebbel, however, did not forget how much he owed to the intercession of King James, and, to show his gratitude, presented him with an object of very peculiar make. I will try to give you an exact version of its not very clear description in the Dutch book.

"A glass or crystal globe, wherein he blew or made a perpetual motion by the power of the four elements. For every thing which (by the force of the elements) passes, in a year, on the surface of the earth (sic!) could be seen to pass in this cylindrical wonder in the shorter lapse of twenty-four hours. Thus were marked by it, all years, months, days, hours; the course of the sun, moon, planets, and stars, &c. It made you understand what cold is, what the cause of the *primum mobile*, what the first principle of the sun, how it moves; the firmament, all stars, the moon, the sea, the surface of the earth, what occasions the ebb, flood, thunder, lightning, rain, wind, and how all things wax and multiply, &c.,—as every one can be informed of by Drebbel's own works; we refer the curious to his book, entitled *Eeuwige Beweginghe* (Perpetual Motion)."

Can this instrument have been a kind of Orrery?

"He built a ship, in which one could row and navigate *under water*, from Westminster to Greenwich, the distance of two Dutch miles; even five or six miles, as far as one pleased. In this boat, a person could see under the surface of the water, and without candlelight, as much as he needed to read in the Bible or any other book. Not long ago, this remarkable ship was yet to be seen lying on the Thames or London river.

"Aided by some instruments of his own manufacture, Drebbel could make it rain, lighten, and thunder at every time of the year, so that you would have sworn it came in a natural way from heaven.

"By means of other instruments, he could, in the midst of summer, so much refrigerate the atmosphere of certain places, that you would have thought yourself in the very midst of winter. This experiment he did

once on his Majesty's request, in the great Hall of Westminster; and although a hot summer day had been chosen by the King, it became so cold in the Hall, that James and his followers took to their heels in hasty flight.

"With a certain instrument, he could draw an incredible quantity of water out of a well or river.

"By his peculiar ingenuity, he could, at all times of the year, even in the midst of winter, hatch chickens and ducklings without using hens or ducks.

"He made instruments, by means of which were seen pictures and portraits; for instance, he could show you kings, princes, nobles, although residing at that moment in foreign countries. And there was no paint nor painter's work to be seen, so that you saw a picture in appearance, but not in reality."

Perhaps a magic lantern?

"He could make a glass, that placed in the dark near him or another, drew the light of a candle, standing at the other end of a long room, with such force, that the glass near him reflected so much light as to enable him to see to read perfectly."

Was this done by parallel parabolical mirrors?

"He could make a plane glass without grinding it on either side, in which people saw themselves reflected seven times.

"He invented all these and many other curiosities, too long to relate, without the aid of the black art; but by natural philosophy alone, if we may believe the *tongues*, whose eyes saw it. By these experiments, he so gained the King's favour, his Majesty granted him a pension of 2000 guilders. He died in London, anno 1634, the sixtieth year of his age."

Thus writes the Alkmaar chronicler. If you, or any of your learned correspondents, can elucidate the history of the instruments made by my countryman, he will much oblige all scientific antiquarians, and me, though not a Dr. Heavybottom, especially. I need not make apologies for my bad English, and hope none of your many readers will criticise it in a *Dutch* periodical. JANUS DOUSA.

Amsterdam, April, 1850.

VERSES ATTRIBUTED TO CHARLES YORKE.

I have in my possession a MS. book, in his own handwriting, of the late Rev. MARTIN STAFFORD SMITH of Bath, formerly chaplain to BISHOP Warburton, containing, amongst other matter, a series of letters, and extracts of letters, from the amiable and gifted, but unfortunate, CHARLES YORKE, to Bishop Warburton. At the close of this series, is the following note and extract:—

"Verses transcribed from the original, in Mr. C. Yorke's own writing, among his letters to Bishop Warburton; probably manuscript, and certainly his own composition: written from the *Shades*."

"Stript to the naked soul, escaped from clay,
From doubts unfetter'd, and dissolv'd in day,
Unwarm'd by vanity, unreach'd by strife,
And all my hopes and fears thrown off with life,—

Why am I charm'd by Friendship's fond essays,
 And, tho' unbodied, conscious of thy praise?
 Has pride a portion in the parted soul?
 Does passion still the formless mind controul?
 Can gratitude out-pant the silent breath,
 Or a friend's sorrow pierce the glooms of death?
 No; 'tis a spirit's nobler taste of bliss,
 That feels the worth it left, in proofs like this;
 That not its own applause but thine approves,
 Whose practice praises, and whose virtue loves;
 Who lov'st to crown departed friends with fame,
 Then dying late, shalt all thou gav'st reclaim."

It is my own impression, as well as that of an eminent critic to whom I communicated these lines, that they have been printed. If any contributor to "NOTES AND QUERIES" can tell where they are to be found, or can throw any light on their authorship, it will gratify

THE EDITOR OF BP. WARBURTON'S
 LITERARY REMAINS.

Bath, May 18. 1850.

CULTIVATION OF GEOMETRY IN LANCASHIRE.

It has been a frequent subject of remark, that geometry in its purest form has been cultivated in the northern counties, but more especially in Lancashire, with extraordinary ardour and success; and this by a class of men placed in a position the most unpropitious that can be conceived for the study — by operatives of the humblest class, and these chiefly *weavers*. The geometrical labours of these men would have gladdened the hearts of Euclid, Apollonius, and Archimedes, and would have been chronicled by Pappus with his usual truthfulness and judicious commendation; had they only but so laboured in Greece, antecedently to, or contemporarily with, those "fathers of geometry," instead of in modern England, cotermporarily with the Hargreaves, the Peels, and the Arkwrights. Yet not one in a thousand of your readers, perhaps, has ever heard of these men; and the *visible* traces of their existence and labours are very few, scarce, and scattered. A vague general statement respecting the prevalence of geometrical studies amongst the "middle-classes" of England was made by Playfair in the *Edinburgh Review* many years ago, which is quite calculated to mislead the reader; and the subject was dwelt upon at some length, and eloquently, by Harvey, at the British Association in 1831. Attention has been more recently directed to this subject by two living geometers — one in the *Philosophical Magazine*, and the other in the *Mechanics*; but they both have wholly untouched a question of primary importance — even almost unmentioned: — it is, *how, when, where*, and by *whom*, was this most unlikely direction given to the minds of these men?

An answer to this question would form an im-

portant chapter in the history of human development, and throw much light upon the great educational questions of the present day. It may furnish useful hints for legislation, and would be of singular aid to those who were appointed to work out legislative objects in a true spirit. It cannot be doubted that a succinct account of the origin of this taste, and of the influences by which it has been maintained even to the present hour, would be a subject of interest to most of your readers, quite irrespective the greater or less importance and difficulty of the studies themselves, as the result would show how knowledge cannot only be effectively diffused but *successfully extended* under circumstances apparently the most hopeless.

Nor does Manchester stand as the only instance, for the *weavers* of Spitalfields display precisely the same singular phenomenon. What is still more singular is, that the same class in both localities have shown the same ardent devotion to natural history, and especially to Botany; although it is to be remarked that, whilst the botanists of Spitalfields have been horticulturists, those of Manchester have confined themselves more to English field flowers, the far more worthy and intellectual of the two.

We could add a "Note" here and there on some points arising out of this question; but our want of definite and complete information, and of the means of gaining it (except through you), compels us to leave the subject to others, better qualified for its discussion. Pray, sir, open your pages to the question, and oblige, your ever obedient servants,

PEN-AND-INK.

Hill Top, May 27. 1850.

ASINORUM SEPULTURA.

In former times it was the practice, upon the demise of those who died under sentence of excommunication, not merely to refuse interment to their bodies in consecrated ground, but to decline giving them any species of interment at all. The corpse was placed upon the surface of the earth, and there surrounded and covered over with stones. It was *blocked up*, "*imblocatus*," and this mode of disposing of dead bodies was designated "*Asinorum Sepultura*." Ducange gives more than one instance, viz., "*Sepultura asini sepeliantur*" — "*ejusque corpus exanime asinorum accipiat sepulturam*."

Wherefore was this mode of disposing of the dead bodies called "an ass's sepulture?" It is not sufficient to say that the body of a human being was buried like that of a beast, for then the term would be general and not particular; neither can I imagine that Christian writers used the phrase for the purpose of repudiating the accusation preferred against them by Pagans, of worshipping an ass. (See Baronius, ad an. 201. § 21.) The dead car-

casses of dogs and hounds were sometimes attached to the bodies of criminals. (See Grimm, *Deutsche Rechte Alterthum*, pp. 685, 686.) I refer to this to show that there must have been some special reason for the term "*asinorum sepultura*." That reason I would wish to have explained; Ducange does not give it, he merely tells what was the practice; and the attention of Grimm, it is plain, from his explanation of the "unehrliches begrabnis" (pp. 726, 727, 728.), was not directed towards it.

W. B. MACCABE.

Minor Queries.

Ransom of an English Nobleman.—At page 28. vol. ii. of the *Secret History of the Court of James I.*, Edinburgh, 1811 (a reprint), occurs the following:—

"Nay, to how lowe an ebbe of honor was this our poore despicable kingdome brought, that (even in Queen Elizabeth's time, the glory of the world) a great nobleman being taken prisoner, was freely released with this farewell given him, that they desired but two mastieffes for his ransom!"

Who was this great nobleman, and where may I find the fullest particulars of the whole transaction?

H. C.

When does Easter end?—An enactment of the legislature directs a certain act to be done "*within two months after Easter*" in 1850, under a penalty for non-performance. I have no difficulty in finding that two calendar months are meant, but am puzzled how to compute when they should commence. I should be much obliged by being informed when Easter ends? that question set at rest, the other part is easily understood and obeyed.

H. EDWARDS.

Carucate of Land.—Will any one inform me what were the dimensions of a carucate of land, in Edward III.'s time? also, what was the comparative value of money at the same date? Are Tables, giving the value of money at various periods in our history, to be found in any readily accessible source?

E. V.

Members for Calais.—Henry VIII. granted a representative in the English parliament to the town of Calais. Can any of your correspondents inform me whether this right was exercised till the loss of that town, and, if so, who were the members?

O. P. Q.

Members for Durham.—What was the reason that neither the county nor the city of Durham returned members to parliament previous to 1673-4?

O. P. Q.

Leicester, and the reputed Poisoners of his Time.—At page 315. vol. ii. of D'Israeli's *Amenities of Literature*, London, 1840, is as follows:—

"We find strange persons in the Earl's household, (Leicester). Salvador, the Italian chemist, a confidential counsellor, supposed to have departed from this world with many secrets, succeeded by Dr. Julio, who risked the promotion. We are told of the lady who had lost her hair and her nails," . . . "of the Cardinal Chatillon, who, after being closeted with the Queen, returning to France, never got beyond Canterbury; of the sending a casuist with a case of conscience to Walsingham, to satisfy that statesman of the moral expediency of ridding the state of the Queen of Scots by an Italian philtre."

Where may I turn for the above, more particularly for an account of the lady who had lost her hair and her nails?

H. C.

April 9. 1850.

Lord John Townshend's Poetical Works.—Can any of your readers inform me whether the poetical works of Lord John Townshend, M.P., were ever collected and published, and, if so, when, and by whom? His lordship, who, it will be remembered, successively represented Cambridge University, Westminster, and Knaresborough, was considered to be the principal contributor to the *Rolliad*, and the author of many odes, sonnets, and other political effusions which circulated during the eventful period 1780—1810.

OXONIENSIS.

May 4.

Martello Towers.—Is it the fact that the towers erected along the low coasts of Kent and Sussex during the prevalent dread of the French invasion received their designation from a town in Spain, where they were first built? By whom was the plan introduced into England? Is any account of their erection to be found in any *Blue Book* of the period?

E. V.

Mynyddyslwyn.—The name of the parish Mynyddyslwyn, in Monmouthshire. This name, so full of Druidic suggestion, was lost from general use at, and anterior to, the incorporation of Wales with England by the statute of Rhudolan. In a list of the names of Welsh parishes at that time, the parish is called *The Parish of Tudor ab Howell*. Has any reader of the "NOTES AND QUERIES" met with Mynyddyslwyn in any document bearing an earlier date?

D. RHYS STEPHEN.

Abergwyddon.

Three Dukes.—Who were the three Dukes who killed the beadle on Sunday morning, 26th February, 1671, as commemorated by verses in *Poems on State Affairs*, vol. i. p. 147?

Æ.

Bishops and their Precedence.—Bishops, in all Tables of Precedency, have place before the temporal barons. No reason is assigned; but it is generally supposed to be from the respect due to

the Church and their high calling which might have placed them higher.

Can any of your readers tell where any *authority* or *reason* is given by writers upon precedence why the precedence is given to them over the temporal barons? E.

Guineas.—What is the earliest instance of the use of the word *guinea* as a name for a coin? The common story is, that the piece of twenty-one shillings was so called in the reign of Charles II. from being made of gold from Guinea. What coin is meant in the following receipt?—

“Sachent tous que Mons. Gualhard de Dureffourt ad recue . . . quatorze *guinois* dour et dys soudz de la mon[oie] currant a Burdeux.”

The date is 12. Nov. 1387. The document is quoted in Madox's *Baronia Anglica*, p. 159. note d. A. J. H.

Parish Registers Tax.—In the Parish Register of Wigston Magna, Leicestershire, are the following entries against several dates in the Baptisms and Burials:—

1784. Sept. 5th (Burials), “*P^d Tax to y^s Day.*”

— Nov. 28th (Baptisms), “*p^d Tax.*”

1785. Oct. 14th (Baptisms), “*p^d Tax to this Day.*”

1786. Sept. 12th (Christenings), “*p^d tax to this Day.*”

1786. Sept. 1st (Burials) “*p^d tax to this Day.*”

1787. July 31st (Baptisms), “*P^d Tax to this Day.*”

— Sept. 27th (Burials) “*P^d Tax to this Day.*”

I should be glad to be informed what tax is here referred to. These are all the entries of the kind. ARUN.

Charade.—Can any of your readers help me to a solution of the following poetical charade, which I believe appeared in the *Times* newspaper a few years back with this heading to it:—

“The following piece of mysticism has been sent to us as original, with a request for a solution. The authorship is among the secrets of literature: it is said to have been by Fox, Sheridan Gregory, Psalmenazar, Lord Byron, and the Wandering Jew. We leave the question to our erudite readers.”

“I sit on a rock

While I'm raising the wind,

But the storm once abated,

I'm gentle and kind;

I see kings at my feet,

Who wait but my nod,

To kneel in the dust

Which my footsteps have trod.

Though seen by the world,

I'm known but to few:

The Gentiles detest me,

I'm pork to the Jew.

I never have past

But one night in the dark,

And that was with Noah,

Alone, in the ark.

My weight is three pounds,
My length is a mile,
And when I'm discovered,
You'll say, with a smile,
My first and my last
Are the wish of our isle.”

I should be obliged if any body could give me a key to this. QUÆSTOR.

Replies.

HOCKEY OR HORKEY.

Howkey or *Horkey* (Vol. i. p. 263.) is evidently, as your East Anglian correspondent and J. M. B. have pointed out, a corrupt pronunciation of the original *Hockey*; *Hock* being a heap of sheaves of corn, and hence the *hock-cart*, or cart loaded with sheaves.

Herrick, who often affords pleasing illustrations of old rural customs and superstitions, has a short poem, addressed to Lord Westmoreland, entitled “The Hock-cart, or Harvest Home,” in which he says:—

“The harvest swains and wenches bound,
For joy to see the hock-cart-crown'd.”

Die Hocke was, in the language of Lower Saxony, a heap of sheaves. *Hocken* was the act of piling up these sheaves; and in that valuable repertory of old and provincial German words, the *Wörterbuch* of J. L. Frisch, it is shown to belong to the family of words which signify a heap or hilly protuberance.

We should have been prepared to find the word in East Anglia; but from Herrick's use of it, and others, it must have formerly been prevalent in the West of England also. It has nothing to do with *Hock-tide*, which is the *Hoch-zeit* of the Germans, and is merely significant of a feast or high-day; of which a very satisfactory account will be found in Mr. Hampson's “Glossary” annexed to his *Medii Ævi Kalendarium*. An interesting account of the *Hock-zeit* of the Germans of Lower Saxony occurs where we should little expect it, in the *Sprichwörter* of Master Egenolf, printed at Francfort in 1548, 4to.; and may perhaps serve to illustrate some of our obsolete rural customs:—

“We Germans keep carnival (all the time between Epiphany and Ash-Wednesday) St. Bernard's and St. Martin's days, Whitsuntide and Easter, as times, above all other periods of the year, when we should eat, drink, and be merry. St. Burchard's day, on account of the fermentation of the new must. St. Martin's, probably on account of the fermentation of the new wine: then we roast fat geese, and all the world enjoy themselves. At Easter we bake pancakes (*fladen*); at Whitsuntide we make bowers of green boughs, and keep the feast of the tabernacle in Saxony and Thuringia; and we drink Whitsun-beer for eight days. In Saxony, we also keep the feast of St. Panthalion with drinking and eating sausages and roast legs of mutton stuffed with

garlic. To the *kirmse*, or church feast, which happens only once a year, four or five neighbouring villages go together, and it is a praiseworthy custom, as it maintains a neighbourly and kindly feeling among the people."

The pleasing account of the English harvest feast in Gage's *Hengrave*, calls it *Hockay*. Pegge, in his Supplement to Grose's *Provincial Words*, *Hockey*. Dr. Nares notices it in his *Glossary*, and refers to an account of its observance in Suffolk given in the *New Monthly Magazine* for November, 1820. See also Major Moor's *Suffolk Words*, and Forby's *Vocabulary of East Anglia*, who says that Bloomfield, the rustic poet of Suffolk, calls it the *Horky*; Dr. Nares having said that Bloomfield does not venture on this provincial term for a *Harvest-home*. S. W. SINGER.

May 14. 1850.

CHARLES MARTEL.

(Vol. i. pp. 86. 275.)

If Charles *Martel* must no longer be the *Mauler*, he will only be excluded from a very motley band. Here are a few of his repudiated namesakes:—

1. The *Maccabæi*, from Hebr. *Makkab*, a hammer.

2. Edward I., "*Malleus Scotorum*."

3. "St. Augustine, that *Maul* of heretics, was in chief repute with" Josias Shute, among the Latin Fathers. (Lloyd's *Memoires*, p. 294.) "God make you as Augustine, *Malleum Hæreticorum*." (Edward's *Gangrena*, Part II. p. 17. 1646.);

4. "Robertus Grossetest, Episcopus Lincolnensis, *Romanorum Malleus*, ob. 1253." (Fulman, *Notitia Oxon.* p. 103. 2nd ed.)

5. "Petrus de Alliaco, circ. A. D. 1400, *Malleus a veritate aberrantium indefessus* appellari solebat." (Wharton in Keble's *Hooker*, i. 102.)

6. T. Cromwell, "*Malleus Monachorum*:" "*Mauler* of Monasteries" [Fuller, if I recollect rightly, quoted by Carlyle]. Also, "*Mawling* religious houses." (Lloyd's *State Worthies*, i. 72. 8vo. ed.)

7. Bishop Prideaux, "*Malleus Hæreseōs*." (Wood, *Ath. Oxon.* iii. 267.)

8. Hooker, "*Schismaticorum Malleus*," Bp. II. King's Letter to Iz. Walton.

9. Peter Gunning, "*Schismaticorum Malleus*." (Barwick's *Life*, p. 22. Latin ed.)

10. Archbishop Usher, "*Errorum malleus*." (Univ. of Oxford. Parr's *Life of Usher*, p. 101.)

11. Henry Hammond, *Errorum malleus*, &c. (Lloyd's *Memoires*, p. 401.)

12. Dean Comber, "*falsi Malleus*." (Ib. p. 450.)

The reader will at once recollect "The hammer of the whole earth," in Jeremiah, L. 23. Grotius, in his note on the "*Malleus universæ terræ*" of that passage, says,—

"Sic vocat Chaldaeos, pari de causâ ut ob quam Francorum quidam dictus est *Martellus*."

Compare George Herbert of Lord Bacon,—"Sophismatum *Mastix* . . . *Securis*que errorum," &c. &c. (*Poems*, p. 253, ed. 1844.) Nor must we forget Attila, "the scourge of God." R. A.

Charles *Martel* (Vol. i. p. 86.)—The following note may perhaps be acceptable in conjunction with that of G. J. K. (p. 86.), on Charles *Martel*. It is taken from Michelet's *History of France*, an easily accessible work.

"Charlemagne is usually considered as the translation of Carolus Magnus. 'Challemaines si vaut autant comme grant challes.' (*Chro. de St. Denis*, l. i. c. 4.) Charlemagne is merely a corruption of Carloman, Karlmann, the strong man. In the above-cited chronicle itself, the words Challes and Challemaines are used for Charles and Carloman (*maine*, a corruption of *mann*, as *leine* of *lana*). In the *Chronicle of Theophanes* a still more conclusive text is found: he calls Carloman Καροῦλλομαγνος; *Ser. fr.* v. 187. The two brothers must have borne the same name. In the 10th century, Charles the Bald was dignified, though most undeservedly, with the same title of Great, through the ignorance of the Latin monks.—*Epitaph. ap. Scrip. fr.* vii. 322.

. Nomen qui nomine duxit

De Magni Magnus, de Caroli Carolus.

A similar kind of blunder was made by the Greek writers in the name Elagabal, which they transformed into Heliogabal, from ἥλιος, the sun."

With regard to Charles *Martel*, Michelet does not allude to M. Collin de Plaucy's explanation, and adopts the old version—

"Son surnom païen de Marteau me ferait volontiers douter s'il était chrétien. On sait que le marteau est l'attribut de Thor, le signe de l'association païenne, celui de la propriété, de la conquête barbare."—Vide Michelet's *Origines du Droit Français*.

Charles was notoriously at variance with the Church. I should consider Michelet a much better authority than M. Collin de Plaucy, who, to judge from his preface to another work, *Le Dictionnaire Infernal*, slavishly submits his critical acuteness to the dicta of his Church. J. B. D.

"FEAST" AND "FAST."

I am not going to take part in the game of *hockey*, started by LORD BRAYBROOKE, and carried on with so much spirit by several of your correspondents in No. 28.; but I have a word to say to one of the hockey-players, C. B., who, *per fas et nefas*, has mixed up "feast and fast" with the game.

C. B. asks, "Is not the derivation of 'feast' and 'fast' originally the same? that which is appointed connected with 'fas,' and that from 'fari?'" I should say no; and let me cite the familiar lines from the beginning of Ovid's *Fasti*:—

" Ne tamen ignores variorum jura dierum
 Non habet officii Lucifer omnis idem.
 Ille Nefastus erit per quem tria verba silentur :
 Fastus, erit per quem lege licebit agi.
 Neu toto perstare die sua jura putâris;
 Qui jam Fastus erit, manè Nefastus erat.
 Nam simul exta Deo data sunt, licet omnia fari;
 Verbaque Honoratus libera Prætor habet."

The *dies festus* was not only not *dies fastus*, but *dies nefastus*.

Without going beyond *feast* and *fast*, I see nothing in C. B.'s suggestion better than the old derivations of the words *feast* from *festus* -um, and *fast* from the Anglo-Saxon; nor indeed anything half so good. *Feast* and *fast* are opposed in meaning: our word *fast* has a meaning which neither *fas*, *fari*, nor *fastus*, nor all three together, will explain. CH.

Replies to Minor Queries.

The Badger's Legs (Vol. i., p. 381.).—In answer to one of your correspondents, who inquires whether there is any allusion to the inequalities of the badger's legs previous to that made by Sir T. Browne :—

" And as that beast hath legs (which shepherds fear,
 'Yclept a badger, which our lambs doth tear),
 One long, the other short, that when he runs
 Upon the plain, he halts, but when he runs
 On craggy rocks, or steepy hills, we see
 None runs more swift or easier than he."

Browne's *Britannia's Pastorals*, B. I.

Song 5. A.D. 1613.

J. F. BOYES.

Twm Sion Catti (Vol. i., p. 456.).—SELEUCUS observes that Twm Catti flourished between the years 1590 and 1630.

I have seen the original pardon, under the great seal, countersigned Vaughan, and bearing date 15th Jan., 1st of Elizabeth (1559).

The pardon extends to—

" Thome Johns, alias Catty, nuper de Tregaen, in Com. Cardigan, Gen^o., alias dict. Thome Johns, alias Catty æ Tregaen, in Com. Cardigan, Generoso, alias dict. Thome Jones, alias Catty, Gent., seu quocunque alio nomine vel cognomine seu additione hominis cognitionis dignitatis, officii seu losi idem Thomas cognatur, vocetur seu nuncupetur," &c. &c.; and includes "omnia escapia et cautiones."

I have written the extract without all the contractions in the original. J. M. T.

May 21. 1850.

Christian Captives (Vol. i., p. 441.).—R. W. B. may probably obtain valuable information from the trustees of Lady Mico's Charity. See Attorney-General v. Gibson, 2 *Beavan*, 317. (n.)

A note on that case may not be uninteresting,

as showing the vast increase of a fund originally small.

Lady Mico, in 1670, gave 1000*l.* to redeem poor slaves. In 1686 this fund was laid out in the purchase of land.

In 1827 an information was filed against Mr. Gibson and others; and at that time the rental of the purchased land amounted to something like 3000*l.* a year, and the trustees had accumulated upwards of 115,000*l.* Consols.

Trustees were appointed in 1834, and their office is No. 20. Buckingham Street, Strand. The funds are applied towards the education of our emancipated slaves. Q. D.

Cannibals.—Your correspondent W. (Vol. i., p. 186.) will find the origin of this word in Stillingfleet's *Origines Sacræ*, Part II. Book i. c. i., where there are traced the gradations observed by travellers in the savagery of the several natives of America. Has it been recorded of any people in Europe, Asia, or Africa, that they were addicted to the practice of scalping? T. J.

Symbols of the four Evangelists.—The misappropriation of the four faces of the cherubim, originally designed to shadow forth the incarnate Deity, to the four evangelists, with whom these emblematic representations are still, as anciently, associated in architectural decorations and heraldic bearings, appear to have originated, among the early Christians, in the reverence with which they regarded the four gospels. JARLZBERG (Vol. i., p. 385.) explains why the lion is assigned to St. Mark, and desires to know the reasons assigned for the three other Evangelists' emblems.

"Aquila," says Aringhi, "dignissimum illum ac lynceum in arcanarum rerum ac mysteriorum sublimitate speculatorem, Joannem Evangelistam sublimi velocium pennarum symbolo portendit."

The ox, according to the same author, has been assigned as well to St. Matthew as to St. Luke, as all laborious ministers of the gospel are aptly represented by the "animal natum tolerare labores." T. J.

Turkish Spy (Vol. i., p. 334.).—In the *Gent. Mag.* for March last, it is well observed that "It is a great fault in an historical writer not to be well read in Sylvanus Urban." The remark will apply to your inquirer concerning these celebrated letters, and indeed, to many others who devote much labour in exploring the contents of MSS., without being aware of what lies on the surface of literature. The late D'Israeli is a striking instance of this art of *discovering* in an old MS. what had been long known in print.

In consequence of what Mr. Hallam stated concerning these *Letters of a Turkish Spy*, I sent a communication to the *Gent. Mag.*, which appeared

in vol. xiv. N. S. 142., on the subject, which gave rise to several interesting articles in the same and subsequent vol. from other more able writers. To these I would refer Dr. Rimbault, and it will afford me much satisfaction if he will aid in elucidating what still remains a *verata questio*. F. R. A.

Dr. Maginn's Miscellanies (Vol. i., p. 470.).—In reply to J. M. B., I beg to state that the "*Magazine Miscellanies*" of Dr. Maginn were published in numbers, at 3d. each, by Dodsley and Co., Crane Court, Fleet St. I have nine numbers of it, all that were published, I believe, containing several tales, serious and humorous Poems, Irish Melodies, Maxims of Mr. O'Doherty, Miscellaneous Papers, The Tobias Correspondence, a translation of Lucian's *Timon*, Shakspeare Papers on Sir John Falstaff, Jaques, Romeo, Bottom the Weaver, Lady Macbeth, and *Timon*; a Translation of the *Batrachomyomachia*, and three or four of the Homeric Ballads. WILLIAM CARPENTER.

Adelphi.

As your correspondent J. M. B. appears to be inquiring into the earliest contributions of Dr. Maginn to the periodical press in England, you may inform him that he communicated a great number of papers, &c., to the *Literary Gazette* before he left Cork, and wrote articles in *Blackwood's Magazine*. The former were his first appearances in print in England, though the Cork journals published many of his productions whilst yet a mere boy. TEUTHA.

Trianon (Vol. i., p. 439.).—The meaning of this word is "a pavilion," and was applied, doubtless, to the elegant structures to which your correspondent refers, on account of the light and graceful style of their architecture. J. K. R. W.

Les Trianons.—I have always understood that these gardens, &c., took their name from the village of Trianon, the site of which they occupy, and which village Louis XIV. purchased from the monks of St. Geneviève. AREDJID KOOEZ.

Pimlico (Vol. i. p. 383. and 474.).—Would it not be worth the while of some of your ingenious correspondents to inquire whether the following extract may not give a clue to the origin of this word?

In an enumeration of "strange birds" to be found in Barbadoes, there is mention of "the Egge Bird, the Cahow, the Tropick Bird, the *Pemlico* which presageth storms." America painted to the life. (*The True History of the Spaniards' Proceedings in America*, by Ferdinando Gorges, Esq., Lond. 4to. 1659.) BR.

The Arms of Godin.—My attention has been drawn to a Query from Mr. KERSLEY, in page 439. of Vol. i., relative to the arms of Godin. I have

seen these arms blazoned variously. Mr. Godin Shiffner bears them quarterly with his own coat of Shiffner, and blazons them thus:—*Party per fess, azure and gules, a barr or; in chief, a dexter and sinister hand grasping a cup, all proper*.

I am inclined to think this is an innovation upon the original arms, as I have them painted on an old piece of china *azure, a cup or*. They are here impaled with the arms of Du Fon, an ancient French family that intermarried with the Godins.

In the *Théâtre de la Noblesse de Brabant*, I find that "François Godin, Secrétaire ordinaire du Roy Philippe II., en grand conseil séant à Malines," was ennobled by letters patent, dated Madrid, 7th January, 1589, and "port les armoiries suivantes, qui sont, *un escu de sinople à une coupe lasalade, ou couverture ouverte d'or; ledit escu sommé d'un heaume d'argent grillé et liséré d'or; aux bourlet et hachements d'or et de sinople: cimier une coupe de l'escu*."

This blazoning is corrected in the index, where the arms are stated to be "*un escu de sinople à la coupe couverte d'or*."

In the *Nobiliaire des Pays-Bas*, I find that Daniel Godin, Seigneur de Beauvois, was ennobled by Philip IV. in 1623, and "les armes sont, *de sinople à une coupe couverte d'or*."

In 1642, "Jean-François Godin, Seigneur de Baumez, Baillé et haut Justicier de Reumes" (son of François Godin, who was ennobled by Philip II.), obtained permission from Philip IV. to alter his paternal coat, and to carry "*un écu de sinople à trois coupes couvertes d'or; cet écu timbré d'un casque d'argent, grillé, liséré, et couronné d'or, orné de ses lambrequins d'or et de sinople, et au-dessus en cimier, une tête et col de licorne au naturel*."

His son, Jacques-François Godin, appears afterwards to have obtained the title of Baron.

The earliest mention I can find of the Godin arms is in 1588, when Christopher Godin carried "*de sinople à une coupe couverte d'or*." He was a son of Jacques Seigneur d'Aubrecicourt and of Françoise Lettin, and brother to the first-named François Godin. There appears to have been another brother, Jacques; and they were all three ennobled by Philip II., probably for their public services, as Christopher was Conseiller et Receveur-général des Domaines et Finances des Pays-Bas; Jacques, Conseiller et Maître de la Chambre des Comptes en Hollande; and François, Secrétaire du Grand Conseil à Malines.

I am not aware what connection existed between these Godins and the family of that name in Normandy (now extinct); but the *cup* in the arms, though borne differently, proves that they were of the same race. J. R. C.

May 23. 1850.

The Title of D.D.—The remarks of your correspondent "BROWN RAPPEE" (Vol. i. p. 438.)

induced me to turn to the List of the Fellows of the Society of Antiquaries, and I find it in my power to exonerate the compiler of the list on one point from the carelessness he imputes. "BROWN RAPPEE" says, "We see one or two D.D.'s deprived of their titles of 'Rev.'" I find but one D.D. in that condition, and in that instance the list is correct, and the usual prefix would have been an error; the gentleman in question not being in orders, although his services in Biblical literature have been acknowledged with the degree of D.D. Your correspondent does not seem to be aware that this doctorate is, like all others, an academical, and not a clerical, distinction; and that, although it is seldom dissociated from the clerical office in this country, any lay scholar of adequate attainments in theology is competent to receive this distinction, and any university to bestow it upon him. EYE-SNUFF.

Emancipation of the Jews (Vol. i. p. 479.).—The following extract from Tovey's *Anglia Judaica*, p. 259., may be acceptable in connection with this subject:—

"As soon as King Charles was murth'rd, the Jews petitioned the Council of War to endeavour a repeal of that act of parliament which had been made against them; promising, in return, to make them a present of five hundred thousand pounds: Provided that they could likewise procure the cathedral of St. Paul to be procured them for a synagogue, and the Bodleian Library at Oxford to begin their traffic with, which piece of service it seems was undertaken by those *honest men*, at the solicitation of Hugh Peters and Henry Masters, whom the Jews employed as their brokers, but without any success."

Afterwards, however, the Jews of Holland sent a deputation, consisting of the famous Rabbi Manasseh ben Israel, and several wealthy Jewish merchants. When Cromwell came into full power their hopes were raised, for he was known to be favourable to their re-admission; but after much discussion, the popular feeling, and the voices of many influential preachers, were found to be so much against the measure that nothing was eventually done; and Charles II. must be regarded as the restorer of the Jews to this country. Tovey says that the Rabbi Netto, "the governor of the synagogue" in his time, had searched the Jewish registers at his request, and had found that, so late as 1663, there were but twelve Jews in England. It seems that while these negotiations were in hand, all sorts of absurd and idle rumours were afloat. Among these I incline to reckon the alleged proposal to purchase St. Paul's for a synagogue. It seems to be sufficiently refuted by the intrinsic absurdity of the thing. But beyond this, we have the express denial, made on the spot, and at the time, by Rabbi Manasseh ben Israel himself. On turning to his *Vindiciæ Judæorum*,

written in this country, I find that after recapitulating various calumnies on his people—such as their sacrificing Christian children, &c.—he thus goes on:—

"'Love and hatred,' says Plutarch, 'corrupt the truth of every thing;' as experience sufficiently declares it, when we see that which comes to pass, that one and the same thing, in one and the same city, at one and the same time, is related in different manners. I myself, in my own negociation here, have found it so. For it hath been rumoured abroad, that our nation had purchased St. Paul's church, for to make it their synagogue, notwithstanding it was a temple formerly consecrated to Diana. And many other things have been reported of us that never entered the thought of our nation."

J. K.

Sneck-up or Snick-up.—Surely this means nothing more or less than what we should write *Hiccup!* or *Hiccough!* so, at least, I have always supposed; misled, perhaps, by Sir Toby's surname, and his parenthetical imprecation on "pickle herring." I do not pretend to be a critic of Shakespeare, and must confess that I do not possess a copy of the "Twelfth Night;" but after seeing your correspondent R. R.'s letter (Vol. i., p. 467.), I resolved to write you a note. First, however, I called on a neighbour to get a look at the text, and he brought me down Theobald's edition of 1773, where it stands,—

"Sir Tb. We did keep time, Sir, in our catches. Sneck up!" [Hiccoughs.]

The effort necessary to pronounce the word "catches" might help to produce a catch of another sort in the stomach of a gentleman oppressed with drink and pickle herring; and it seems likely that some such idea was in the author's mind. DAVUS.

Miscellaneous.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

The readiness which many of our friends have evinced to illustrate that most curious, interesting, and valuable of all gossiping histories, the recently completed edition of *The Diary of Samuel Pepys*, for which the public is indebted to our noble correspondent Lord Braybrooke, tempts us to call their attention to the no less important work now in course of publication, *The Diary and Correspondence of John Evelyn*. This we are the more anxious to do, inasmuch as, although the two volumes already issued complete the Diary, there remains still an opportunity of introducing into the concluding volumes such further notes and illustrations as any of our readers may be enabled and disposed to furnish: and who would not gladly so show his reverence for the memory of such a man as John Evelyn?

A List of Printed Service Books according to the Ancient Uses of the Anglican Church has recently been

printed by Mr. F. Dickenson (late M.P. for Somersetshire), as a first attempt towards getting a complete account of all such books, and of all copies of each class that are extant. Mr. Dickenson's object is, eventually to produce a complete *Catalogue raisonnée* of all books of this class, whether printed or MSS., comprising, as to the MSS., a careful abstract of the contents of each, with a notice of its probable age and of anything that may help to fix the place where it was written, or intended to be used; and as to the printed copies, supplying the title, colophon, foliation, and any peculiarities of type, woodcuts, or ornaments, and including besides, an account of the origin and history of the Anglican uses. Any information on these heads with which that gentleman may be favoured, our readers may calculate on seeing turned to good account.

We have tested De la Rue and Co.'s *Improved Pamphlet Binder* (registered by James MacCabe), for the purpose of facilitating the binding or extracting of any letter or pamphlet, without the possibility of deranging the consecutive order of any others that may be contained in it, and have found it answer extremely well the purpose for which it was intended. Whether containing one pamphlet or fifty,—and we tried with the numbers of our valued contemporary, the *Athenæum*,—it equally forms a perfect book; and we have therefore no doubt of its practical utility.

Messrs. Sotheby and Co., Wellington Street, Strand, will commence on Wednesday next a nine days' sale of the Philological, Philosophical, Historical, Classical, and General Library of the late Dr. Scott, of Bedford Square, a library particularly rich in Oriental Works.

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Notices to Correspondents.

The matter is so generally understood with regard to the management of periodical works, that it is hardly necessary for the Editor to say that HE CANNOT UNDERTAKE TO RETURN MANUSCRIPTS; but on one point he wishes to offer a few words of explanation to his correspondents in general, and particularly to those who do not enable him to communicate with them except in print. They will see, on a very little reflection, that it is plainly his interest to take all he can get, and make the most, and the best of everything; and therefore he begs them to take for granted that

their communications are received, and appreciated, even if two or three succeeding Numbers bear no proof of it. He is convinced that the want of specific acknowledgment will only be felt by those who have no idea of the labour and difficulty attendant on the hurried management of such a work, and of the impossibility of sometimes giving an explanation, when there really is one which would quite satisfy the writer, for the delay or non-insertion of his communication. Correspondents in such cases have no reason, and if they understood an editor's position they would feel that they have no right, to consider themselves undervalued; but nothing short of personal experience in editorship would explain to them the perplexities and evil consequences arising from an opposite course.

INDEX AND TITLE-PAGE TO VOLUME THE FIRST. The Index is preparing as rapidly as can be, consistently with fullness and accuracy, and we hope to have that and the Title page ready by the 15th of the Month.

Our readers will perceive some few alterations in the mechanical arrangement of our Paper. These have been adopted for the purpose of procuring additional space for their communications.

Errata in Vol. I.—P. 405. col. 1., for "Taxall" and "Tex-shall," read "Paxall" and "Pexshall," and for "Bacon," read "Becon;" p. 412. col. 2. l. 17., for "audato" read "andato;" l. 20., for "Ginnone," read "Giunone;" l. 23., for "DELLE," read "DETTE;" l. 24., for "Gopelin," read "Gosselin;" p. 468. col. 2., for "Etruscilla," read "Etruscilla;" p. 481. col. 2., for "Prominens," read "Proximus" and for "proprior," read "propior;" p. 486. col. 1. l. 23., for "vespertilionum," read "vespertilionum."

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The Tomb of Geoffrey Chaucer in Westminster Abbey stands in need of repair. The portrait and the inscriptions have disappeared; the overhanging canopy has suffered damage; the table is chipped and broken; the base is fast mouldering into irretrievable decay. Such an announcement is calculated to stir every heart that can respond to the claims of poetry, or feel grateful for the delight which it affords to every cultivated mind. It summons us, like the sound of a trumpet, "To the rescue!" It cannot be that the first and almost the greatest of English bards should ever be allowed to want a fitting memorial in our "Poets' Corner," or that the monument which was erected by the affectionate respect of Nicholas Brigham, nearly three centuries ago, should, in our time, be permitted to crumble into dust. A sum under One Hundred Pounds will effect a perfect repair. It is thought that there can be no difficulty in raising such a sum, and that multitudes of people in various conditions of life, and even in distant quarters of the globe, who venerate the name of Chaucer, and have derived instruction and delight from his works, will be anxious to contribute their mite to the good deed. The Committee have therefore not thought it right to fix any limit to the subscription; they themselves, with the aid of several distinguished noblemen and gentlemen, have opened the list with a contribution from each of them of Five Shillings; but they will be ready to receive any amount, more or less, which those who value poetry and honour Chaucer may be kind enough to remit to them. The design of the Committee is sanctioned by the approval of the Earl of Carlisle, the Earl of Ellesmere, the Earl of Shaftesbury, Lord Braybrooke, Lord Lonsborough, Lord Mahon, the Right Hon. C. W. W. Wynn, and by the concurrence of the Dean and Chapter of Westminster. An account of the sums received and expended will be published when the work is completed.

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Notes.

PRESENCE OF STRANGERS IN THE HOUSE OF COMMONS.

In the late debate on Mr. Grantley Berkeley's motion for a fixed duty on corn, Sir Benjamin Hall is reported to have imagined the presence of a stranger to witness the debate, and to have said that he was imagining what every one knew the rules of the House rendered an impossibility. It is strange that so intelligent a member of the House of Commons should be ignorant of the fact that the old sessional orders, which absolutely prohibited the presence of strangers in the House of Commons, were abandoned in 1845, and that a standing order now exists in their place which

recognises and regulates their presence. The insertion of this "note" may prevent many "queries" in after times, when the sayings and doings of 1850 have become matters of antiquarian discussion.

The following standing orders were made by the House of Commons on the 5th of February, 1845, on the motion of Mr. Christie, (see Hansard, and Commons' Journals of that day), and superseded the old sessional orders, which purported to exclude strangers entirely from the House of Commons:—

"That the serjeant at arms attending this House do, from time to time, take into his custody any stranger whom he may see, or who may be reported to him to be, in any part of the House or gallery appropriated to the members of this House; and also, any stranger who, having been admitted into any other part of the House or gallery, shall misconduct himself, or shall not withdraw when strangers are directed to withdraw, while the House, or any committee of the whole House, is sitting; and that no person so taken into custody be discharged out of custody without the special order of the House.

"That no member of this House do presume to bring any stranger into any part of the House or gallery appropriated to the members of this House while the House, or a committee of the whole House, is sitting."

Now, therefore, strangers are only liable to be taken into custody if in a part of the House appropriated to members, or misconducting themselves, or refusing to withdraw when ordered by the Speaker to do so; and Sir Benjamin Hall imagined no impossibility. CH.

THE AGAPEMONE.

Like most other things, the "Agapemone" wickedness, which has recently disgusted all decent people, does not appear to be a new thing by any means. The religion-mongers of the nineteenth century have a precedent nearly 300 years old for this house of evil repute.

In the reign of Elizabeth, the following proclamation was issued against "The Sectaries of the Family of Love:—

"Whereas, by report of sundry of the Bishops of

this Realm, and others having care of souls, the Queen's Majesty is informed, that in sundry places of her said Realm, in their several Dioceses, there are certain persons which do secretly, in corners, make privy assemblies of divers simple unlearned people, and after they have craftily and hypocritically allured them to esteem them to be more holy and perfect men than other are, they do then teach them damnable heresies, directly contrary to divers of the principal Articles of our Belief and Christian Faith; and in some parts so absurd and fanatical, as by feigning to themselves a monstrous new kind of speech, never found in the Scriptures, nor in antient Father or writer of Christ's Church, by which they do move ignorant and simple people at the first rather to marvel at them, than to understand them; but yet to colour their sect withal, they name themselves to be of the *Family of Love*, and then as many as shall be allowed by them to be of that family to be elect and saved, and all others, of what Church soever they be, to be rejected and damned. And for that upon convening of some of them before the Bishops and Ordinaries, it is found that the ground of their sect is maintained by certain lewd, heretical, and seditious books first made in the Dutch tongue, and lately translated into English, and printed beyond the seas, and secretly brought over into the Realm, the author whereof they name H. N., without yielding to him, upon their examination, any other name, in whose name they have certain books set forth, called *Evangelium Regni, or, A Joyful Message of the Kingdom; Documental Sentences; The Prophecie of the Spirit of Love; A Publishing of the Peace upon the Earth*, and such like.

"And considering also it is found, that these Sectaries hold opinion, that they may before any magistrate, ecclesiastical or temporal, or any other person not being professed to be of their sect (which they term the *Family of Love*), by oath or otherwise deny any thing for their advantage, so as though many of them are well known to be teachers and spreaders abroad of these dangerous and damnable sects, yet by their own confession they cannot be condemned, whereby they are more dangerous in any Christian Realm: Therefore, her Majesty being very sorry to see so great an evil by the malice of the Devil, first begun and practised in other countries, to be now brought into this her Realm, and that by her Bishops and Ordinaries she understandeth it very requisite, not only to have these dangerous Heretics and Sectaries to be severely punished, but that also all other means be used by her Majesty's Royal authority, which is given her of God to defend Christ's Church, to root them out from further infecting her Realm, she hath thought meet and convenient, and so by this her Proclamation she willet and commandeth, that all her Officers and Ministers temporal shall, in all their several vocations, assist the Archbishops and Bishops of her Realm, and all other persons ecclesiastical, having care of souls, to search out all persons duly suspected to be either teachers or professors of the foresaid damnable sects, and by all good means to proceed severely against them being found culpable, by order of the Laws either ecclesiastical or temporal; and that, also, search be made in all places suspected, for the books and writings main-

taining the said Heresies and Sects, and them to destroy and burn.

"And wheresoever such Books shall be found after the publication hereof, in custody of any person, other than such as the Ordinaries shall permit, to the intent to peruse the same for confutation thereof, the same persons to be attached and committed to close prison, there to remain, or otherwise by Law to be condemned, until the same shall be purged and cleared of the same heresies, or shall recant the same, and be thought meet by the Ordinary of the place to be delivered. And that whosoever in this Realm shall either print, or bring, or cause to be brought into this Realm, any of the said Books, the same persons to be attached and committed to prison, and to receive such bodily punishment and other mulct as fautors of damnable heresies. And to the execution hereof, her Majesty chargeth all her Officers and Ministers, both ecclesiastical and temporal, to have special regard, as they will answer not only afore God, whose glory and truth is by these damnable Sects greatly sought to be defaced, but also will avoid her Majesty's indignation, which in such cases as these are, they ought not to escape, if they shall be found negligent and careless in the execution of their authorities.

"Given at our Mannour of Richmond, the third of October, in the two-and-twentieth year of our Reign.

"GOD SAVE THE QUEEN."

Lichfield, May 28. 1850.

RICHARD GREENE.

LONDON PARISH REGISTERS.

The interleaving of a little work in my possession, published by Kearsley in 1787, intitled *Account of the several Wards, Precincts, and Parishes in the City of London*, contains MS. notes of the commencement of the registers of fifty of the London parishes, and of four of Southwark, the annexed list* of which may be of use to some of the readers of "NOTES AND QUERIES." The book formerly belonged to Sir George Nayler, whose signature it bears on a fly-leaf.

* We have collated the list with the Population Returns (Parish Register abstract) 1831, and noted any difference. In addition to the list given from Sir Geo. Nayler's MS., the following early registers were extant in 1831:—

- 1538. Allhallows, Bread Street; Allhallows, Honey Lane; Christ Church; St. Mary-le-Bow; St. Matthew, Friday Street; St. Michael, Bassishaw; St. Pancras, Soper Lane.
- 1539. St. Martin, Ironmonger Lane; St. Martin, Ludgate; St. Michael, Crooked Lane.
- 1547. St. George, Botolph Lane, at the commencement of which are 22 entries from tombs, 1390—1410.
- 1553. Allhallows the Less; St. Andrew, Wardrobe; St. Bartholomew, Exchange; St. Christopher-le-Stock; St. Mary-at-Hill, St. Michael le Quern; St. Michael, Royal; St. Olave, Jewry; St. Thomas the Apostle; St. Botolph, Bishops-gate.

Allhallows, Barking	begins	1558	
London Wall	"	1567	[1559 Pop. ret.]
Lombard Street	"	1550	
Staining	"	1642	
St. Andrew Undershaft	"	1558	
St. Antholin	"	1538	
St. Bennet Fink	"	1538	
Gracechurch	"	1558	
St. Clement, Eastcheap	"	1539	
St. Dionis Backchurch	"	1538	
St. Dunstan in the East	"	1558	
St. Edmund the King	"	1670	
St. Gabriel, Fenchurch	"	1571	
St. Gregory	"	1539	[1559 Pop. ret., probably an error of transcriber.]
St. James Garlickhithe	"	1535	
St. John Baptist	"	1682	[1538 Pop. ret.]
St. Katharine Coleman	"	1559	
St. Lawrence, Jewry	"	1538	
Pountney	"	1538	
St. Leonard, Eastcheap	"	1538	
St. Margaret Lothbury	"	1558	
Pattens	"	1653	[1559 Pop. ret.]
St. Martin Orgars	"	1625	
Outwick	"	1678	[1670 Pop. ret.]
Vestry	"	1671	[1668 Pop. ret.]
St. Mary, Aldermanbury	"	1538	
St. Mary Magdalene, Old Fish Street	"	1712	[1717 Pop. ret.]
St. Mary Mounthaw	"	1568	[1711 Pop. ret. A register evi- dently lost.]
St. Mary Somerset	"	1558	[1711 Pop. ret. A register miss- ing.]
St. Mary Woolchurch, and St. Mary Wool- north, both in one	"	1538	
St. Michael, Cornhill, beg.	before	1546	
Royal	begins	1558	
St. Mildred, Poultry	"	1538	
St. Nicholas Acons	"	1539	
Coleabby	"	1695	[1538 Pop. ret.]
Olave	"	1703	
St. Peter, Cornhill	"	1538	
St. Peter le Poor	"	1538	[1561 Pop. ret.]
St. Stephen, Coleman Street	"	1558	
Walbrook	"	1557	
St. Swithin	"	1615	[1754 Pop. ret.]
St. Andrew, Holborn	"	1551	[1558 Pop. ret.]
St. Bartholomew the Great	"	1616	
the Less	"	1547	
St. Botolph, Aldgate	"	1558	
St. Bride	"	1653*	
St. Dunstan in the West	"	1554	[1558 Pop. ret.]
St. Sepulchre	"	1663	

Note.—The register prior burnt at the fire of London.

1559. St. Augustine; St. Margaret, Moses; St. Michael, Wood Street.

1560. St. Magnus.

* Note in the Book.—There are registers before this in the hands of Mr. Pridden.

St. Olave, Southwark. "Register said by *Bray's Survey* to be as early as 1586. Vide vol. i. 111-607; but on a search made this day it appears that the register does not begin till 1685. Qy. if not a book lost?—5th Oct. 1829."

[1685 Pop. ret.]

St. George, Southwark, beg. abt. 1600

[1602 Pop. ret.]

St. Mary Magdalen, Bermondsey, begins 1548 (Lysons); but from end of 1642 to 1653 only two entries made; viz. one in Nov., 1643, and another Aug. 1645, which finishes the first volume; and the second volume begins in 1653.

St. Saviour, Southwark, begins temp. Eliz.

[1570 Pop. ret.]

St. Thomas, Southwark, begins 1614.

ROB. COLE.

FOLK LORE.

Divination by Bible and Key seems not merely confined to this country, but to prevail in Asia. The following passage from *Pérégrinations en Orient*, par Eusèbe de Salle, vol. i. p. 167., Paris, 1840, may throw some additional light on this superstition. The author is speaking of his sojourn at Antioch, in the house of the *English* consul.

"En rentrant dans le salon, je trouvai Mistriss B. assise sur son divan, près d'un natif Syrien Chrétien. Ils tenaient à eux deux une Bible, suspendue à une grosse clé par un mouchoir fin. Mistriss B. ne se rappelait pas avoir reçu un bijou qu'un Aleppin affirmait lui avoir remis. Le Syrien disait une prière, puis prononçait alternativement les noms de la dame et de l'Aleppin. La Bible pivota au nom de la dame déclarée par-là en erreur. Elle se leva à l'instant, et ayant fait des recherches plus exactes, finit par trouver le bijou."

I hardly think that this would be an English superstition transplanted to the East: it is more probable that it was originally derived from Syria.

E. C.

Newcastle-on-Tyne, May 19. 1850.

Charm for Warts.—Count most carefully the number of warts; take a corresponding number of nodules or knots from the stalks of any of the *cereal*ia (wheat, oats, barley); wrap these in a cloth, and deposit the packet in the earth; *all the steps of the operation being done secretly*. As the nodules decay the warts will disappear. Some artists think it necessary that each wart should be touched by a separate nodule.

This practice was very rife in the north of Scotland some fifty years since, and no doubt is so still. It was regarded as very effective, and certainly had plenty of evidence of the *post-hoc-ergo-propter-hoc* order in its favour.

Is this practice prevalent in England?

It will be remarked that this belongs to the

category of *Vicarious Charms*, which have in all times and in all ages, in great things and in small things, been one of the favourite resources of poor mortals in their difficulties. Such charms (for all analogous practices may be so called) are, in point of fact, *sacrifices* made on the principle so widely adopted, — *qui facit per alium facit per se*. The common witch-charm of melting an image of wax stuck full of pins before a slow fire, is a familiar instance. Everybody knows that the party *imaged* by the wax continues to suffer all the tortures of pin-pricking until he or she finally melts away (*colloquescit*), or dies in utter emaciation.

EMDEE.

Boy or Girl.—The following mode was adopted a few years ago in a branch of my family residing in Denbighshire, with the view of discovering the sex of an infant previous to its birth. As I do not remember to have met with it in other localities, it may, perhaps, be an interesting addition to your "Folk Lore." An old woman of the village, strongly attached to the family, asked permission to use a harmless charm to learn if the expected infant would be male or female. Accordingly she joined the servants at their supper, where she assisted in clearing a shoulder of mutton of every particle of meat. She then held the blade-bone to the fire until it was scorched, so as to permit her to force her thumbs through the thin part. Through the holes thus made she passed a string, and having knotted the ends together, she drove in a nail over the back door and left the house, giving strict injunctions to the servants to hang the bone up in that place the last thing at night. Then they were carefully to observe who should first enter that door on the following morning, exclusive of the members of the household, and the sex of the child would be that of the first comer. This rather vexed some of the servants, who wished for a boy, as two or three women came regularly each morning to the house, and a man was scarcely ever seen there; but to their delight the first comer on this occasion proved to be a man, and in a few weeks the old woman's reputation was established throughout the neighbourhood by the birth of a boy.

M. E. F.

Queries.

POET LAUREATES.

Can any of the contributors to your most useful "NOTES AND QUERIES" favour me with the title of any work which gives an account of the origin, office, emoluments, and privileges of Poet Laureate. Selden, in his *Titles of Honour* (*Works*, vol. iii. p. 451.), shows the Counts Palatine had the right of conferring the dignity claimed by the German Emperors. The first payment I am aware of is to Master Henry de Abrincez, the

Versifier (I suppose Poet Laureate), who received 6*l.* a day;— 4*l.* 7*s.*, as will be seen in the *Issue Roll* of Thomas de Brantingham, edited by Frederick Devon.

Warton (*History of English Poetry*, vol. ii. p. 129.) gives no further information, and is the author generally quoted; but the particular matter sought for is wanting.

The first patent, according to the *Encyclopædia Metropolitana*, article "Laureate," is stated, as regards the existing office, to date from 5th Charles I., 1630; and assigns as the annual gratuity 100*l.*, and a tierce of Spanish Canary wine out of the royal cellars.

Prior to this, the emoluments appear uncertain, as will be seen by Gifford's statement relative to the amount paid to B. Jonson, vol. i. cxi. :—

"Hitherto the Laureateship appears to have been a mere trifle, adopted at pleasure by those who were employed to write for the court, but conveying no privileges, and establishing no claim to a salary."

I am inclined to doubt the accuracy of the phrase "employed to write for the court." Certain it is, the question I now raise was *pressed* then, as it was to satisfy Ben Jonson's want of information Selden wrote on the subject in his *Titles of Honour*.

These emoluments, rights, and privileges have been matters of Laureate dispute, even to the days of Southey. In volume iv. of his correspondence, many hints of this will be found; *e. g.*, at page 310., with reference to Gifford's statement, and "my proper rights."

The Abbé Resnel says,—"*L'illustre Dryden l'a porté comme Poète du Roy*," which rather reduces its academic dignity; and adds, "*Le Sieur Cyber, comédien de profession, est actuellement en possession du titre de Poète Lauréate, et qu'il jouit en même tems de deux cens livres sterling de pension, à la charge de présenter tous les ans, deux pièces de vers à la famille royale.*"

I am afraid, however, the Abbé drew upon his imagination for the amount of the salary; and that he would find the people were never so hostile to the court as to sanction so heavy an infliction upon the royal family, as they would have met with from the quit-rent ode, the peppercorn of praise paid by Elkanah Settle, Cibber, or H. J. Pye.

The Abbé, however, is not so amusing in his mistake (if mistaken) relative to this point, as I find another foreign author has been upon two Poet Laureates, Dryden and Settle. Vincenzo Lancetti, in his *Pseudonimia Milano*, 1836, tells us:—

"Anche la durezza di alcuni cognomi ha più volte consigliato un raddolcimento, che li rendesse più facili a pronunziarsi. Perciò Macloughlin divenne Macklin; Machloch, Mallet; ed Elkana Settle fu poi John Dryden!"

—a metamorphose greater, I suspect, than any to be found in Ovid, and a transmigration of soul far beyond those imagined by the philosophers of the East.

S. H.

Athenæum.

Minor Queries.

Wood Paper.—The reprint of the *Works of Bishop Wilkins*, London, 1802, 2 vols. 8vo., is said to be on paper made from wood pulp. It has all the appearance of it in roughness, thickness, and very unequal opacity. Any sheet looked at with a candle behind it is like a firmament scattered with luminous nebulae. I can find mention of straw paper, as patented about the time; but I should think it almost impossible (knowing how light the Indian rice paper is) that the heavy fabric above mentioned should be of straw. Is it from wood? If so, what is the history of the invention, and what other works were printed in it?

M.

Latin Line.—I should be very much obliged to any body who can tell where this line comes from:—

“Exiguum hoc magni pignus amoris habet,”

which was engraved on a present from a distinguished person to a relation of mine, who tried in several quarters to learn where it came from.

C. B.

Milton, New Edition of.—I observe in Mr. Mayor's communication (Vol. i., p. 427.), that some one is engaged in editing Milton. May I ask who, and whether the contemplated edition includes prose and poetry?

CH.

Barum and Sarum.—By what theory, rule, or analogy, if any, can the contractions be accounted for of two names so dissimilar, into words terminating so much alike, as those of Salisbury into Sarum—Barnstaple into Barum?

S. S. S.

Roman Roads.—Can you inform me in whose possession is the MS. essay on “Roman Roads,” written by the late Dr. Charles Mason, to which I find allusion in a MS. letter of Mr. North's.

BURIENSIS.

John Dutton of Dutton.—In the Vagrant Act, 17 George II., c. 5., the heir and assigns of John Dutton, of Dutton, co. Chester, deceased, Esq., are exempt from the pains and penalties of vagrancy. Query—Who was the said John Dutton, and why was such a boon conferred on his heirs for ever?

B.

Rome, Ancient and Modern.—I observed, in a shop in Rome, in 1847, a large plan of that city, in which, on the same surface, both ancient and modern Rome were represented; the shading of

the streets and buildings being such as to distinguish the one from the other. Thus, in looking at the modern Forum, you saw, as it were *underneath* it, the ancient Forum; and so in the other parts of the city. Can any of your readers inform me as to the name of the designer, and where, if at all, in England, a copy of this plan may be obtained?

If I remember rightly, the border to the plan was composed of the *Pianta Capitolina*, or fragments of the ancient plan preserved in the Capitol. In the event of the map above referred to not being accessible, can I obtain a copy of this latter plan by itself, and how?

A. B. M.

Prolocutor of Convocation.—W. D. M. inquires who was Prolocutor of the Lower House of Convocation during its session in 1717-18?

Language of Queen Mary's Days.—In the first vol. of Evelyn's *Diary* (the last edition) I find the following notice:—

“18th, Went to Beverley, a large town with two churches, St. John's and St. Mary's, not much inferior to the best of our cathedrals. Here a very old woman showed us the monuments, and being above 100 years of age, spake the language of Queen Mary's days, in whose time she was born; she was widow of a sexton, who had belonged to the church a hundred years.”

Will any of your readers inform me what was the language spoken in *Queen Mary's* days, and what peculiarity distinguished it from the language used in *Evelyn's* days?

A learned author has suggested, that the difference arose from the slow progress in social improvement in the North of England, caused by the difficulty of communication with the court and its refinements. I am still anxious to ascertain what the difference was.

FRA. MEWBURN.

Darlington.

Vault Interments.—I shall be very glad of any information as to the origin and date of the practice of depositing coffins in vaults, and whether this custom obtains in any other country than our own?

WALTER LEWIS.

Edward Street, Portman Square.

Archbishop Williams' Persecutor, R. K.—Any information will be thankfully received of the ancestors, collaterals, or descendants, of the notorious R. K.—the unprincipled persecutor of Archbp. Williams, mentioned in Fuller's *Church Hist.* B. xi. cent. 17.; and in Hacket's *Life of the Archbishop* (abridgment), p. 190.

F. K.

The Sun feminine in English.—It has been often remarked, that the northern nations made the sun to be feminine.* Do any of your readers

* See Latham's *English Language*, 2nd edition, p. 211.

know any instances of the *English* using this gender of the sun. I have found the following:—

"So it will be at that time with the sun; for though *she* be the brightest and clearest creature, above all others, yet, for all that, Christ with His glory and majesty will obscure *her*."—*Latimer's Works*, Parker Soc. edit. vol. ii. p. 54.

"Not that the sun itself, of *her* substance, shall be darkened; no, not so; for *she* shall give *her* light, but it shall not be seen for this great light and clearness wherein our Saviour shall appear."—(1b. p. 98.)

THOS. COX.

Construe and translate.—In my school-days, verbal rendering from Latin or Greek into English was *construing*; the same on paper was *translating*. Whence this difference of phrase? M.

Men but Children of a larger growth.—Can you give me the author of the following line?

"Men are but children of a large growth."

R. G.

Clerical Costume.—In the Diary of the Rev. Giles Moore, rector of Hosted Keynes, in Sussex, published in the first volume of the Sussex Archaeological Collections, there is the following account of his dress:—

"I went to Lewis and bought 4 yards of broad black cloth at 16s. the yard, and two yards and $\frac{1}{2}$ of scarlet serge for a waistcoat, 11s. 1d., and $\frac{1}{4}$ of an ounce of scarlet silke, 1s."

and this appears to have been his regular dress. Will any of your correspondents inform me whether this scarlet serge waistcoat was commonly worn by the clergy in those times, namely, in 1671?

R. W. B.

Ergh, Er, or Argh.—In Dr. Whitaker's *History of Whalley*, p. 37., ed. 1818, are the following observations on the above word:—

"This is a singular word, which occurs, however, both to the north and south of the Ribble, though much more frequently to the north. To the south, I know not that it occurs, but in Angles-ark and Bret-targh. To the north are Battarghes, Ergh-holme, Stras-ergh, Sir-ergh, Feiz-cr, Goosen-ergh. In all the Teutonic dialects I meet with nothing resembling this word, *excepting the Swedish Arf, terra* (*vide Ihre in voce*), which, if the last letter be pronounced gutturally, is precisely the same with *argh*."

Can any of your readers give a more satisfactory explanation of this local term? T. W.

Burnley, May 4. 1850.

Burial Service.—During a conversation on the various sanitary measures now projecting in the metropolis, and particularly on the idea lately started of re-introducing the ancient practice of burning the bodies of the deceased, one of our company remarked that the words "ashes to ashes,"

used in our present form of burial, would in such a case be literally applicable; and a question arose why the word "ashes" should have been introduced at all, and whether its introduction might not have been owing to the actual cremation of the funeral pyre at the burial of Gentile Christians? We were none of us profound enough to quote or produce any facts from the monuments and records of the early converts to account for the expression; but I conceive it probable that a solution could be readily given by some of your learned correspondents. The burning of the dead does not appear to be in itself an anti-christian ceremony, nor necessarily connected with Pagan idolatries, and therefore might have been tolerated in the case of Gentile believers like any other indifferent usage.

CINIS.

Gaol Chaplains.—When were they first appointed? Did the following advice of Latimer, in a sermon before King Edward, in 1549, take any effect?

"Oh, I would ye would resort to prisons! A commendable thing in a Christian realm: I would wish there were curates of prisons, that we might say, the 'curate of Newgate, the curate of the Fleet,' and I would have them waged for their labour. It is a holiday work to visit the prisoners, for they be kept from sermons."—Vol. i. p. 180.

THOS. COX.

Hanging out the Broom. (Vol. i., p. 385.).—This custom exists in the West of England, but is oftener talked of than practised. It is jocularly understood to indicate that the deserted inmate is in want of a companion, and is ready to receive the visits of his friends. Can it be in any way analogous to the custom of hoisting a broom at the mast-head of a vessel which is to be disposed of?

S. S. S.

George Lord Goring, well known in history as Colonel Goring and General Goring, until the elevation of his father to the earldom of Norwich, in Nov., 1644, is said by Lodge to have left England in November, 1645, and after passing some time in France, to have gone into the Netherlands, where he obtained a commission as Lieutenant-General in the Spanish army. Lodge adds, upon the authority of Dugdale, that he closed his singular life in that country, in the character of a Dominican friar, and his father surviving him, he never became Earl of Norwich. A recent publication, speaking of Lord Goring, says he carried his genius, his courage, and his villainy to market on the Continent, served under Spain, and finally assumed the garb of a Dominican friar, and died in a convent cell.

Can any of your readers inform me *when* and *where* he died, and whether any particulars are known respecting him after his retirement abroad,

and when his marriage took place with his wife Lady Lettice Boyle, daughter of the Earl of Cork, who died in 1643. The confusion that is made between the father and son is very great. G.

Bands.—What is the origin of the clerical and academical custom of wearing *bands*? Were they not originally used for the purpose of preserving the cassock from being soiled by the beard? This is the only solution that presents itself to my mind. OXONIENSIS NONDUM-GRADUATUS.

Replies.

DERIVATION OF "NEWS" AND "NOISE."

I hasten to repudiate a title to which I have no claim; a compliment towards the close of the letter of your correspondent "CH." (Vol. i., p. 487.) being evidently intended for a gentleman whose *christian* name, only, *differs* from mine. The compliment in his case is well-deserved; and it will not lower him in your correspondent's opinion, to know that he is not answerable for the sins laid to my charge. And now for a word in my own behalf.

Indeed, CH. is rather hard upon me, I must confess. In using the simple form of assertion as more convenient,—although I intended thereby merely to express that such was my opinion, and not dreaming of myself as an authority,—I have undoubtedly erred. In the single instance in which I used it, instead of saying "it is," I should have said "I think it is." Throughout the rest of my argument I think the terms made use of are perfectly allowable as expressions of opinion. Your correspondent has been good enough to give "the whole" of my "argument" in recapitulating my "assertions." Singular dogmatism that in laying down the law should condescend to give reasons for it! On the other hand, when I turn to the letter of my friendly censor, I find assertion without argument, which, to my simple apprehension, is of much nearer kin to dogmatism than is the sin with which I am charged.

I cannot help thinking that your correspondent, from his dislike "to be puzzled on so plain a subject," has a misapprehension as to the uses of etymology. I, too, am no etymologist; I am a simple inquirer, anxious for information; frequently, without doubt, "most ignorant" of what I am "most assured;" yet I feel that to treat the subject scientifically it is not enough to guess at the origin of a word, not enough even to know it; that it is important to know not only whence it came, but how it came, what were its relations, by what road it travelled; and treated thus, etymology is of importance, as a branch of a larger science, to the history of the progress of the human race.

Descending now to particulars, let your correspondent show me how "news" was made out of

"new." I have shown him how *I think* it was made; but I am open to conviction.

I repeat my opinion that "news is a noun singular, and as such must have been adopted bodily into the language;" and if it were a "noun of plural form and plural meaning," I still think that the singular form must have preceded it. The two instances CH. gives, "goods" and "riches," are more in point than he appears to suppose, although in support of my argument, and not his. The first is from the Gothic, and is substantially a word implying "possessions," older than the oldest European living languages. "Riches" is most unquestionably in its original acceptation in our language a noun singular, being identically the French "*richesse*," in which manner it is spelt in our early writers. From the form coinciding with that of our plural, it has acquired also a plural signification. But both words "have been adopted bodily into the language," and thus strengthen my argument that the process of manufacture is with us unknown.

Your correspondent is not quite correct in describing me as putting forward as instances of the early communication between the English and the German languages the derivation of "news" from "*Neues*," and the similarity between two poems. The first I adduced as an instance of the importance of the inquiry: with regard to the second, I admitted all that your correspondent now says; but with the remark, that the mode of treatment and the measure approaching so near to each other in England and Germany within one half century (and, I may add, at no other period in either of the two nations is the same mode or measure to be found), there was reasonable ground for suspicion of direct or indirect communication. On this subject I asked for information.

In conclusion, I think I observe something of a sarcastic tone in reference to my "novelty." I shall advocate nothing that I do not believe to be true, "whether it be old or new;" but I have found that our authorities are sometimes careless, sometimes unfaithful, and are so given to run in a groove, that when I am in quest of truth I generally discard them altogether, and explore, however laboriously, by myself.

SAMUEL HICKSON.

St. John's Wood, May 27. 1850.

I do not know the reason for the rule your correspondent Mr. S. Hickson lays down, that such a noun as "news" could not be formed according to English analogy. Why not as well as "goods, the shallows, blacks, for mourning, greens?" There is no singular to any of these as nouns.

Noise is a French word, upon which Menage has an article. There can be no doubt that he and others whom he quotes are right, that it is

derived from *noxa* or *noxia* in Latin, meaning "strife." They quote:—

"Sæpe in conjugiiis fit noxia, cum nimia est dos."

Ausonius.

"In mediam noxiam perfertur."

Petronius.

"Diligerent alia, et noxas bellumque moverent."

Manilius.

It is a great pity that we have no book of reference for English analogy of language. C. B.

Why should Mr. HICKSON (Vol. i., p. 428.) attempt to derive "news" indirectly from a German adjective, when it is so directly attributable to an English one; and that too without departing from a practice almost indigenous in the language?

Have we not in English many similar adjective substantives? Are we not continually slipping into our *shorts*, or sporting our *tights*, or parading our *heavies*, or counter-marching our *lights*, or commiserating *blacks*, or leaving *whites* to starve; or calculating the *odds*, or making *expositions* for *goods*?

Oh! but, says Mr. HICKSON, "in that case the 's' would be the sign of the plural." Not necessarily so, no more than an "s" to "mean" furnishes a "means" of proving the same thing. But granting that it were so, what then? The word "news" is undoubtedly plural, and has been so used from the earliest times; as (in the example I sent for publication last week, of so early a date as the commencement of Henry VIII.'s reign) may be seen in "*thies newes*."

But a flight still more eccentric would be the identification of "noise" with "news!" "There is no process," Mr. HICKSON says, "by which noise could be manufactured without making a plural noun of it!"

Is not Mr. HICKSON aware that *la noise* is a French noun-singular signifying a contention or dispute? and that the same word exists in the Latin *nisus*, a struggle?

If mere plausibility be sufficient ground to justify a derivation, where is there a more plausible one than that "news," *intelligence*, ought to be derived from *voûs*, *understanding* or *common sense*?

A. E. B.

Leeds, May 5th.

Further evidence (see Vol. i., p. 369.) of the existence and common use of the word "newes" in its present signification but ancient orthography anterior to the introduction of newspapers.

In a letter from the Cardinal of York (Bainbridge) to Henry VIII. (Rymer's *Fœdera*, vol. vi. p. 50.),

"After that thies Newes afforesaide ware dyvulgate in the Citie here,"

Dated from Rome, September, 1513.

The *Newes* was of the victory just gained by Henry over the French, commonly known as "The Battle of the Spurs." A. E. B.

THE DODO QUERIES.

I beg to thank Mr. S. W. SINGER for the further notices he has given (Vol. i., p. 485.) in connection with this subject. I was well acquainted with the passage which he quotes from Osorio, a passage which some writers have very inconsiderately connected with the Dodo history. In reply to Mr. SINGER's Queries, I need only make the following extract from the *Dodo and its Kindred*, p. 8.:—

"The statement that Vasco de Gama, in 1497, discovered, sixty leagues beyond the Cape of Good Hope, a bay called after San Blaz, near an island full of birds with wings like bats, which the sailors called *solitaires*, (De Blainville, *Nouv. Ann. Mus. Hist. Nat.*, and *Penny Cyclopædia*, Dodo, p. 47.), is wholly irrelevant. The birds are evidently penguins, and their wings were compared to those of bats, from being without developed feathers. De Gama never went near Mauritius, but hugged the African coast as far as Melinda, and then crossed to India, returning by the same route. This small island inhabited by penguins, near the Cape of Good Hope, has been gratuitously confounded with Mauritius. Dr. Hamel, in a memoir in the *Bulletin de la Classe Physico-Mathématique de l'Académie de St. Petersbourg*, vol. iv. p. 53., has devoted an unnecessary amount of erudition to the refutation of this obvious mistake. He shows that the name *solitaires*, as applied to penguins by De Gama's companions, [I should have said, 'by later compilers,'] is corrupted from *sotilicairos*, which appears to be a Hottentot word."

I may add, that Dr. Hamel shows Osorio's statement to be taken from Castanheda, who is the earliest authority for the account of De Gama's voyage. H. E. STRICKLAND.

BOHN'S EDITION OF MILTON.

Mr. Editor, — I have just seen an article in your "NOTES AND QUERIES" referring to my edition of Milton's prose works. It is stated that, in my latest catalogue, the book is announced as *complete* in 3 vols., although the contrary appears to be the case, judging by the way in which the third volume ends, the absence of an index, &c.

I reply, I beg to say that the insertion of the word "complete," in some of my catalogues, has taken place without my privity, and is now expunged. The fourth volume has long been in preparation, but the time of its appearance depends on the health and leisure of a prelate, whose name I have no right to announce. Those gentlemen who have taken the trouble to make direct in-

quiries on the subject, have always, I believe, received an explicit answer.

HENRY GEORGE BOHN.

May 30. 1850.

UMBRELLAS.

Although Dr. Rimbault's Query (Vol. i., p. 415.) as to the first introduction of umbrellas into England, is to a certain extent answered in the following number (p. 436.) by a quotation from Mr. Cunningham's *Handbook*, a few additional remarks may, perhaps, be deemed admissible. Hanway is there stated to have been "the first man who ventured to walk the streets of London with one over his head," and that after continuing its use nearly thirty years, he saw them come into general use. As Hanway died in 1786, we may thus infer that the introduction of umbrellas may be placed at about 1750. But it is, I think, probable that their use must have been at least partially known in London long before that period, judging from the following extract from Gay's *Trivia, or Art of Walking the Streets of London*, published 1712:—

"Good housewives all the winter's rage despise,
Defended by the ridinghood's disguise;
Or, underneath th' umbrella's oily shade,
Safe through the wet on clinking pattens tread.
Let Persian dames the umbrella's ribs display,
To guard their beauties from the sunny ray;
Or sweating slaves support the shady load,
When Eastern monarchs show their state abroad;
Britain in winter only knows its aid,
To guard from chilly showers the walking maid."

Book i. lines 209—218.

That it was, perhaps, an article of curiosity rather than use in the middle of the seventeenth century, is evident in the fact of its being mentioned in the "*Musæum Tradescantianum, or Collection of Rarities*, preserved at South Lambeth near London, by John Tradescant." 12mo. 1656. It occurs under the head of "Utensils," and is simply mentioned as "*An Umbrella*."

E. B. PRICE.

[Mr. St. Croix has also referred Dr. Rimbault to Gay's *Trivia*.]

Jonas Hanway the philanthropist is reputed first to have used an "umbrella" in England. I am the more inclined to think it may be so, as my own father, who was born in 1744, and lived to ninety-two years of age, has told me the same thing, and he lived in the same parish as Mr. Hanway, who resided in Red Lion Square.

Mr. Hanway was born in 1712.

J. W.

The introduction of this article of general convenience is attributed, and I believe accurately so, to Jonas Hanway, the Eastern traveller, who on

his return to his native land rendered himself justly celebrated by his practical benevolence. In a little book with a long title, published in 1787, written by "*John Pugh*," I find many curious anecdotes related of Hanway, and apropos of umbrellas, in describing his dress Mr. Pugh says,—"When it rained, a small parapluie defended his face and wig; thus he was always prepared to enter into any company without impropriety, or the appearance of negligence. And he (Hanway) was the first man who ventured to walk the streets of London with an umbrella over his head: after carrying one near thirty years, he saw them come into general use." Hanway died 1786. J. F.

As far as I remember, there is a portrait of Hanway with an umbrella as a frontispiece to the book of Travels published by him about 1753, in four vols. 4to.; and I have no doubt that he had used one in his travels through Greece, Turkey, &c.

T. G. L.

In the hall of my father's house, at Stamford in Lincolnshire, there was, when I was a child, the wreck of a very large green silk umbrella, apparently of Chinese manufacture, brought by my father from Holland, somewhere between 1770 and 1780, and, as I have often heard, the first umbrella seen at Stamford. I well remember also an amusing description given by the late Mr. Warry, so many years consul at Smyrna, of the astonishment and envy of his mother's neighbours at Sawbridgeworth, in Herts, where his father had a country-house, when he ran home and came back with an umbrella, which he had just brought from Leghorn, to shelter them from a pelting shower which detained them in the church-porch, after the service, on one summer Sunday. From Mr. Warry's age at the time he mentioned this, and other circumstances in his history, I conjecture that it occurred not later than 1775 or 1776. As Sawbridgeworth is so near London, it is evident that even there umbrellas were at that time almost unknown.

If I have "spun too long a yarn," the dates, at least, will not be unacceptable to others like myself.

G. C. RENOUARD.

Swanscombe Rectory, May 1.

Dr. Jamieson was the first who introduced umbrellas to Glasgow in the year 1782; he bought his in Paris. I remember very well when this took place. At this time the umbrella was made of heavy wax cloth, with cane ribs, and was a ponderous article.

R. R.

EMANCIPATION OF THE JEWS.

(Vol. i., pp. 474, 475.)

From a scarce collection of pamphlets concerning the naturalisation of the Jews in England,

published in 1753, by Dean Tucker and others, I beg to send the following extracts, which may be of some use in replying to the inquiry (Vol. i., p. 401.) respecting the Jews during the Commonwealth.

Dean Tucker, in his *Second Letter to a Friend concerning Naturalisation*, says (p. 29.):—

"The Jews having departed out of the realm in the year 1290, or being expelled by the authority of parliament (it matters not which), made no efforts to return till the Protectorship of Oliver Cromwell; but this negotiation is known to have proved unsuccessful. However, the affair was not dropped, for the next application was to King Charles himself, then in his exile at Bruges, as appears by a copy of a commission dated the 24th of September, 1656, granted to Lt.-Gen. Middleton, to treat with the Jews of Amsterdam:—'That whereas the Lt.-Gen. had represented to his Majesty their good affection to him, and disowned the application lately made to Cromwell in their behalf by some persons of their nation, as absolutely without their consent, the king empowers the Lt.-Gen. to treat with them. That if in that conjunction they shall assist his Majesty by any money, arms, or ammunition, they shall find, when God should restore him, that he would extend that protection to them which they could reasonably expect, and abate that rigour of the law which was against them in his several dominions, and repay them.'"

This paper, Dean Tucker says, was found among the original papers of Sir Edward Nicholas, Secretary of State to King Charles I. and II., and was communicated to him by a learned and worthy friend. The Dean goes on to remark, that the restoration of the royal family of the Stuarts was attended with the return of the Jews into Great Britain; and that Lord Chancellor Clarendon granted to many of them letters of denization under the great seal.

From another pamphlet in the same collection, entitled, *An Answer to a Pamphlet entitled Considerations on the Bill to permit Persons professing the Jewish Religion to be naturalized*, the following is an extract:—

"There is a curious anecdote of this affair," (about the Jews thinking Oliver Cromwell to be the Messiah,) "in Raguene's *Histoire d'Oliver Cromwell*, which I will give the reader at length. About the time Rabbi Manasse Ben Israel came to England to solicit the Jews' admission, the Asiatic Jews sent hither the noted Rabbi Jacob Ben Azahel, with several others of his nation, to make private inquiry whether Cromwell was not that Messiah, whom they had so long expected. (Page 33.—I leave the reader to judge what an accomplished villain he will then be.) Which deputies upon their arrival pretending other business, were several times indulged the favour of a private audience from him, and at one of them proposed buying the Hebrew books and MSS. belonging to the University of Cambridge*, in order

to have an opportunity, under pretence of viewing them, to inquire amongst his relations, in Huntingdonshire, where he was born, whether any of his ancestors could be proved of Jewish extract. This project of theirs was very readily agreed to (the University at that time being under a cloud, on account of their former loyalty to the King), and accordingly the ambassadors set forwards upon their journey. But discovering by their much longer continuance at Huntingdon than at Cambridge, that their business at the last place was not such as was pretended, and by not making their enquiries into Oliver's pedigree with that caution and secrecy which was necessary in such an affair, the true purpose of their errand into England became quickly known at London, and was very much talked of, which causing great scandal among the *Saints*, he was forced suddenly to pack them out of the kingdom, without granting any of their requests."

J. M.

Replies to Minor Queries.

Wellington, Wyrwast, and Cokam (Vol. i., p. 401.).—The garrison in Wellington was, no doubt, at the large house built by Sir John Topham in that town, where the rebels, who had gained possession of it by stratagem, held out for some time against the king's forces under Sir Richard Grenville. The house, though of great strength, was much damaged on that occasion, and shortly fell into ruin. Cokam probably designates Colcombe Castle, a mansion of the Courtenays, near Colyton, in Devonshire, which was occupied by a detachment of the King's troops under Prince Maurice in 1644, but soon after fell into the hands of the rebels. It is now in a state of ruin, but is in part occupied as a farm-house. I am at a loss for *Wyrwast*, and should doubt the reading of the MS.

S. S. S.

Sir William Skipwyth (Vol. i., p. 23.).—Mr. Foss will find some notices of Will. Skipwyth in pp. 83, 84, 85, of *Rotulorum Pat. & Claus. Cancellaria Hib. Calendarium*, printed in 1828.

R. B.

Trim, May 13. 1850.

Dr. Johnson and Dr. Warton (Vol. i., p. 481.).—Mr. Markland is probably right in his conjecture that Johnson had Warton's lines in his memory; but the original source of the allusion to *Peru* is Boileau:

"De tous les animaux"

De Paris au Pérou, du Japon jusqu'à Rome,
Le plus sot animal, à mon avis, c'est l'homme."

Warton's Poems appeared in March, 1748. Johnson's *Vanity of Human Wishes* was published the 9th January, 1749, and was written probably in December or November preceding.

C.

story, quoted by your correspondent, B. A., of Christ Church, Oxford, from Monteith, (in Vol. i., p. 475.), of the Jews desiring to buy the Library of Oxford?

* Query: May not this be another version of the same

Worm of Lambton (Vol. i., p. 453.).—See its history and legend in Surtees' *History of Durham*, vol. ii. p. 173., and a quarto tract printed by Sir Cuthbert Sharp. G.

"A. C." is informed, that there is an account of this "Worme" in *The Bishoprick Garland*, published by the late Sir Cuthbert Sharpe in 1834; it is illustrated with a view of the Worm Hill, and a woodcut of the knight thrusting his sword with great *nouchalence* down the throat of the Worme. Only 150 copies of the *Garland* were printed.

W. N.

Shakspeare's Will (Vol. i., pp. 213, 386, 403, 461, and 469.).—I fear if I were to adopt Mr. Bolton Corney's *tone*, we should degenerate into polemics. I will therefore only reply to his question, "*Have I wholly mistaken the whole affair?*" by one word, "*Undoubtedly.*" The question raised was on an Irish edition of Malone's *Shakspeare*. Mr. Bolton Corney reproved the querists for not consulting original sources. It appears that Mr. Bolton Corney had not himself consulted the edition in question; and by his last letter I am satisfied that he has not *even yet* seen it: and it is not surprising if, in these circumstances, he should have "*mistaken the whole affair.*" But as my last communication (Vol. i., p. 461.) explains (as I am now satisfied) the blunder and its cause, I may take my leave of the matter, only requesting Mr. Bolton Corney, if he still doubts, to follow his own good precept, and look at the *original edition*. C.

Josias Ibach Stada (Vol. i., p. 452.).—In reply to G. E. N., I would ask, is Mr. Hewitt correct in calling him Stada, an Italian artist? I have no hesitation in saying that Stada here is no personal appellation at all, but the name of a town. The inscription "*Fudit Josias Ibach Stada Bremensis*" is to be read, Cast by Josias Ibach, of the town of Stada, in the duchy of Bremen. All your readers, particularly mercantile, will know the place well enough from the discussions raised by Mr. Hutt, member for Gateshead, in the House of Commons, on the oppressive duties levied there on all vessels and their cargoes sailing past it up the Elbe; and to the year 1150 it was the capital of an independent *graftschafft*, when it lapsed to Henry the Lion.

WILLIAM BELL.

The Temple, or A Temple.—I have had an opportunity of seeing the edition of Chaucer referred to by your correspondent P. H. F. (Vol. i., p. 420.), and likewise several other black-letter editions (1523, 1561, 1587, 1598, 1602), and find that they all agree in reading "the temple," which Caxton's edition also adopts. The general reading of "temple" in the *modern* editions, naturally induced me to suspect that Tyrwhitt had made the alteration on the authority of the manuscripts of

the poem. Of these there are no less than ten in the British Museum, all of which have been kindly examined for me. One of these wants the prologue, and another that part of it in which the line occurs; but in *seven* of the remaining eight, the reading is —

"A gentil maunciple was ther of a temple;"

while *one* only reads "the temple." The question, therefore, is involved in the same doubt which I at first stated; for the subsequent lines quoted by P. H. F. prove nothing more than that the person described was a manciple in *some* place of legal resort, which was not disputed. EDWARD FOSS.

Bawn (Vol. i., p. 440.).—If your Querist regarding a "Bawn" will look into Macnevin's *Confiscation of Ulster* (Duffy: Dublin, 1846, p. 171. &c.), he will find that a Bawn must have been a sort of court-yard, which might be used on emergency as a fortification for defence. They were constructed either of *lime and stone*, of *stone and clay*, or of *sods*, and twelve to fourteen feet high, and sometimes inclosing a dwelling-house, and with the addition of "flankers."

W. C. TREVELYAN.

"*Heigh ho! says Rowley*" (Vol. i., p. 458.).—The burden of "*Heigh ho! says Rowley*" is certainly *older* than R. S. S. conjectures; I will not say how much, but it occurs in a *jeu d'esprit* of 1809, on the installation of Lord Grenville, as Chancellor, at Oxford, as will be shown by a stanza cited from memory:—

"Mr. Chinnery then, an M. A. of great parts,
Sang the praises of Chancellor Grenville.
Oh! he pleased all the ladies and tickled their hearts;
But, then, we all know he's a Master of Arts,
With his rowly powly,
Gammon and spinach,
Heigh ho! says Rowley."

CHETHAMENSIS.

Wimpole Street, May 11. 1850.

Arabic Numerals.—As your correspondent E. V. (Vol. i., p. 230.) is desirous of obtaining any instance of Arabic numerals of early occurrence, I would refer him, for one at least, to *Notices of the Castle and Priory of Castleacre*, by the Rev. J. H. Bloom: London; Richardson, 23. Cornhill, 1843. In this work it appears that by the acumen of Dr. Murray, Bishop of Rochester, the date 1084 was found impressed in the plaster of the wall of the priory in the following form:—

1
4 × 8
0

The writer then goes on to show, that this was the regular order of the letters to one crossing himself after the Romish fashion. E. S. T.

Pusan (Vol. i., p. 440.)—May not the meaning

be a collar in the form of a serpent? In the old Roman de Blanchardin is this line:—

"Cy guer pison tuit Apolin."

Can *Ihlynton* again be the place where such an ornament was made? Ickleton, in Cambridge-shire, appears to have been of some note in former days, as, according to Lewis's *Topog. Hist.*, a nunnery was founded there by Henry II., and a market together with a fair granted by Henry III. As it is only five miles from Linton, it may have formerly borne the name of Ick-linton. C. I. R.

"*I'd preach as though*" (Vol. i., p. 415.).—The lines quoted by Henry Martyn are said by Dr. Jenkyn (Introduction to a little vol. of selections from Baxter—Nelson's *Puritan Divines*) to be Baxter's "own immortal lines." Dr. J. quotes them thus:—

"I preached as never sure to preach again,
And as a dying man to dying men."

ED. S. JACKSON.

May 18.

"*Fools rush in*" (Vol. i., p. 348.).—The line in Pope,

"For fools rush in where angels fear to tread,"

it has been long ago pointed out, is founded upon that of Shakspeare,

"For wrens make wing where eagles dare not perch."

I know not why that line of Pope is in your correspondent's list. It is not a proverb. C. B.

Allusion in Friar Brackley's Sermon (Vol. i., p. 351.).—It seems vain to inquire who the persons were of whom stories were told in medieval books, as if they were really historical. See the *Gesta Romanorum*, for instance: or consider who the Greek king Aulix was, having dealings with the king of Syria, in the 7th Story of the *Novelle Antiche*. The passage in the sermon about a Greek king seems plainly to be still part of the extract from the *Liber Decalogorum*, being in Latin. This book was perhaps the *Dialogi decem*, put into print at Cologne in 1472: Brunet. C. B.

Earwig (Vol. i., p. 383.).—This insect is very destructive to the petals of some kinds of delicate flowers. May it not have acquired the title of "couchbell" from its habit of couching or concealing itself for rest at night and security from small birds, of which it is a favourite food, in the pendent blossoms of bell-shaped flowers? This habit is often fatal to it in the gardens of cottagers, who entrap it by means of a lobster's claw suspended on an upright stick. S. S. S.

Earwig (Vol. i., p. 383.).—In the North of England the earwig is called *twitchbell*. I know

not whether your correspondent is in error as to its being called in Scotland the "coach-bell." I cannot afford any explanation to either of these names. G. BOUCHIER RICHARDSON.

Sir R. Haigh's Letter-book (Vol. i., p. 463.).—This is incorrect; no such person is known. The baronet intended is *Sir Roger Bradshaigh, of Haigh*; a very well-known person, whose funeral sermon was preached by Wroe, the warden of Manchester Collegiate Church, locally remembered as "silver-mouthed Wroe."

This name is correctly given in Puttick and Simpson's Catalogue of a Miscellaneous Sale on April 15, and it is to be hoped that Sir Roger's collection of letters, ranging from 1662 to 1676, may have fallen into the hands of the noble earl who represents him, the present proprietor of Haigh. CHETHAMENSIS.

Marescautia (Vol. i. p. 94.).—Your correspondent requests some information as to the meaning of the word "marescautia." *Mareschaucie*, in old French, means a stable. Pasquier (*Recherches de la France*, l. viii. ch. 2.) says,—

"Pausanias disoit que Mark apud Celtas signifioit un cheual . . . je vous diray qu'en ancien langage allemand Mark se prenoit pour un cheual."

In ch. 54. he refers to another etymology of "maréchal," from "maire," or "maistre," and "cheval," "comme si on les eust voulu dire maistre de la cheualerie." "Maréchal" still signifies "a farrier." *Maréchaussée* was the term applied down to the Revolution to the jurisdiction of Nosseigneurs les Maréchaux de France, whose orders were enforced by a company of horse that patrolled the highways, la *chaussée*, generally raised above the level of the surrounding country. Froissart applies the term to the Marshalsea prison in London. In D. S.'s first entry there may, perhaps, be some allusion to another meaning of the word, namely, that of "march, limit, boundary."

What the nature of the tenure per serjantiam marescautiae may be I am not prepared to say. May it not have had some reference to the support of the royal stud? J. B. D.

Memoirs of an American Lady (Vol. i., p. 335.).—If this work cannot now be got it is a great pity,—it ought to go down to posterity; a more valuable or interesting account of a particular state of society now quite extinct, can hardly be found. Instead of saying that "it is the work of Mrs. Grant, the author of this and that," I should say of her other books that they were written by the author of the *Memoirs of an American Lady*. The character of the individual lady, her way of keeping house on a large scale, the state of the domestic slaves, threatened, as the only known punishment and most terrible to them, with being

sold to Jamaica; the customs of the young men at Albany, their adventurous outset in life, their practice of robbing one another in joke (like a curious story at Venice, in the story-book called *Il Peccarone*, and having some connection with the stories of the Spartan and Circassian youth), with much of natural scenery, are told without pretension of style; but unluckily there is too much interspersed relating to the author herself, then quite young. C. B.

Poem by Sir E. Dyer (Vol. i., p. 355.). — "My mind to me," &c. Neither the births of Breton nor Sir Edward Dyer seem to be known; nor, consequently, how much older the one was than the other. Mr. S., I conclude, could not mean much older than Breton's tract, mentioned in Vol. i., p. 302. The poem is not in England's *Helicon*. The ballad, as in Percy, has four stanzas more than the present copy, and one stanza less. Some of the readings in Percy are better, that is, more probable than the new ones.

"I see how plenty *surfeits* oft."—P.
suffers.—Var.

"I grudge not at another's *gain*."—P.
pain.—Var.

"No worldly *wave* my mind can toss."—P.
wants.—Var.

These seem to me to be stupid mistranscriptions.

"I brook that is another's pain."—P.

"My state at one doth still remain."—Var.

Probably altered on account of the slight obscurity; and possibly a different edition by the author himself.

"They beg, I give,
They lack, I *lend*."—P.
leave.—Var.

In this verse,

"I fear no foe, I *scorn* no friend."—P.
fawn.—Var.

I think the new copy better.

"To none of these I yield as thrall,
For why my mind *despiseth* all."—P.
doth serve for.—Var.

The var. much better.

In this —

"I never seek by bribes to please,
Nor by *dessert* to give offence."—P.
deceit.—Var.

I cannot understand either.

So very beautiful and popular a song it would be well worth getting in the true version. C. B.

Monumental Brasses.—In reply to S. S. S. (Vol. i., p. 405.), I beg to inform him that the "small dog with a collar and bells" is a device of very common occurrence on brasses of the fifteenth and latter part of the fourteenth centuries. The Rev. C. Boutell's *Monumental Brasses of England*

contains engravings of no less than twenty-three on which it is to be found; as well as two examples without the usual appendages of collar, &c. In addition to these, the same work contains etchings of the following brasses:—Gunby, Lincoln, two dogs with plain collars at the bottom of the lady's mantle, 1405. Dartmouth, Devon., 1403. Each of the ladies here depicted has two dogs with collars and bells at her feet.

The same peculiarities are exemplified on brasses at Harpham, York., 1420; and Spilsby, Lincoln., 1391. I will not further multiply instances, as my own collection of rubbings would enable me to do. I should, however, observe, that the hypothesis of S. S. S. (as to "these figures" being "the private mark of the artist") is untenable: since the twenty-three examples above alluded to are scattered over sixteen different counties, as distant from each other as Yorkshire and Sussex. Two examples are well known, in which the dog so represented was a favourite animal:—Deerhurst, Gloc., 1400, with the name, "Terri," inscribed; and Ingham, Norfolk, 1438, with the name "Jakke." This latter brass is now lost, but an impression is preserved in the British Museum. The customary explanation seems to me sufficient: that the dog was intended to symbolise the fidelity and attachment of the lady to her lord and master, as the lion at *his* feet represented his courage and noble qualities.

W. SPARROW SIMPSON.

Queen's College, Cambridge, April 22. 1850.

Fenkle Street.—A street so called in Newcastle-upon-Tyne, lying in a part of the town formerly much occupied by garden ground, and in the immediate vicinity of the house of the Dominican Friars there. Also, a way or passage inside the town wall, and leading between that fortification and the house of the Carmelites or White Friars, was anciently called by the same name. The name of *Fenkle* or *Finkle Street* occurs in several old towns in the North, as Alnwick, Richmond, York, Kendal, &c. *Fenol* and *finugl*, as also *finul*, are Saxon words for *fennel*; which, it is very probable, has in some way or other given rise to this name. May not the *monastic institutions* have used *fennel* extensively in their culinary preparations, and thus planted it in so great quantities as to have induced the naming of localities therefrom. I remember a portion of the ramparts of the town used to be called *Wormwood Hill*, from a like circumstance. In Hawkesworth's *Voyages*, ii. 8., I find it stated that the town of Funchala, on the island of Madeira, derives its name from *Funcho*, the Portuguese name for *fennel*, which grows in great plenty upon the neighbouring rocks. The priory of Finchale (from *Finkel*), upon the Wear, probably has a similar origin; *sed qu.*

G. BOUCHIER RICHARDSON.

Newcastle-upon-Tyne, May 12. 1850.

Christian Captives (Vol. i., p. 441.).—In reply to your correspondent R. W. B., I find in the papers published by the Norfolk and Norwich Archaeological Society, vol. i. p. 98., the following entries extracted from the Parish Registers of Great Dunham, Norfolk:—

“December, 1670.

	£ s. d.
Collected for the redemption of y ^e English Captives out of Turkish bondage - -	04 05 06
Feb. 13. p ^d the same to M ^r . Swift, Minister of Mileham, by the Bhps appointm ^t .	

October, 1680.

Collected towards the redemption of English Captives out of their slavery and bondage in Algiers - - -	3 16 0
--	--------

Which sum was sent to Mr. Nicholas Browne, Registrar under Dr. Connant, Archdeacon of Norwich, Oct. 2d. 1680.”

Probably similar entries will be found in other registers of the same date, as the collections appear to have been made by special mandate, and paid into the hands of the proper authorities. E. S. T.

Passage in Gibbon (Vol. i., p. 348.).—The passage in Gibbon I should have thought was well known to be taken from what Clarendon says of Hampden, and which Lord Nugent says in his preface to *Hampden's Life* had before been said of Cinna. Gibbon must either have meant to put inverted commas, or at least to have intended to take nobody in. C. B.

Borrowed Thoughts (Vol. i., p. 482.).—*La faimeuse* La Galisse is an error. The French pleasantly records the exploits of the celebrated *Monsieur de la Galisse*. Many of Goldsmith's lighter poems are borrowed from the French. C.

Sapcote Motto (Vol. i., pp. 366. and 476.).—Taking for granted that solutions of the “Sapcote Motto” are scarce, I send you what seems to me something nearer the truth than the arbitrary and unsatisfactory translation of T. C. (Vol. i., p. 476.).

The motto stands thus:—

“seo toot × vinic [or umic]
× pones.”

Adopting T. C.'s suggestion, that the initial and final *s* are mere flourishes (though that makes little difference), and also his supposition that *c* may have been used for *s*, and, as I fancy, not unreasonably conjecturing that the × is intended for *dis*, which is something like the pronunciation of the numeral X, we may then take the *entire* motto, without garbling it, and have sounds representing *que toute disunis dispenses*; which, grammatically and orthographically corrected, would read literally “all disunions cost,” or “destroy,” the equivalent of our “Union is strength.” The motto, with the arms, three dove-cotes, is admirably suggestive of family union. W. C.

Lines attributed to Lord Palmerston (Vol. i., p. 382.).—These lines have also been attributed to Mason. S. S. S.

Shipster (Vol. i., p. 339.).—That “ster” is a feminine termination is the notion of Tyrwhitt in a note upon Hoppsteris in a passage of Chaucer (*Knight's Tale*, l. 2019.); but to ignorant persons it seems not very probable. “Maltster,” surely, is not feminine, still less “whipster;” “dempster,” Scotch, is a judge. Sempstress has another termination on purpose to make it feminine.

I wish we had a dictionary, like that of Hoogeveen for Greek, arranging words according to their terminations. C. B.

Miscellaneous.

Blue Boar Inn, Holborn.—The reviewer in the last “Quarterly” of Mr. Cunningham's *Handbook for London*, makes an error in reference to the extract from Morrice's *Life of Lord Orrery*, given by Mr. Cunningham under the head of “Blue Boar Inn, Holborn,” and transcribed by the reviewer (*Qu. Rev.* vol. lxxxvi, p. 474.). Morrice, Lord Orrery's biographer, relates a story which he says Lord Orrery had told him, that he had been told by Cromwell and Ireton of their intercepting a letter from Charles I. to his wife, which was sewn up in the skirt of a saddle. The story may or may not be true: this authority for it is not first-rate. The Quarterly reviewer, in transcribing from Mr. Cunningham's book the passage in Morrice's *Life of Lord Orrery*, introduces it by saying,—“Cromwell, in a letter to Lord Broghill, narrates circumstantially how he and Ireton intercept, &c.” This is a mistake; there is no letter from Cromwell to Lord Broghill on the subject. (Lord Broghill was Earl of Orrery after the Restoration.) Such a letter would be excellent authority for the story. The mistake, which is the Quarterly reviewer's, and not Mr. Cunningham's, is of some importance. CH.

Lady Morgan and Curry.—An anecdote in the last number of the *Quarterly Review*, p. 477., “this is the first set down you have given me today,” reminds me of an incident in Dublin society some quarter of a century ago or more. The good-humoured and accomplished — Curry (shame to me to have forgotten his christened name for the moment!) had been engaged in a contest of wit with Lady Morgan and another female *célébrité*, in which Curry had rather the worst of it. It was the fashion then for ladies to wear very short sleeves; and Lady Morgan, albeit not a young woman, with true provincial exaggeration, wore none, a mere strap over her shoulders. Curry was walking away from her little coterie,

when she called out, "Ah! come back Mr. Curry, and acknowledge that you are fairly beaten." "At any rate," said he, turning round, "I have this consolation, you can't laugh at me in your sleeve!"

SCORUS.

Sir Walter Scott and Erasmus.—Has it yet been noticed that the picture of German manners in the middle ages given by Sir W. Scott, in his *Anné of Geierstein* (chap. xix.), is taken (in some parts almost verbally) from Erasmus' dialogue, *Diversoria*? Although Sir Walter mentions Erasmus at the beginning of the chapter, he is totally silent as to any hints he may have got from him; neither do the notes to my copy of his works at all allude to this circumstance.

W. G. S.

Parallel Passages.—A correspondent in Vol. i., p. 330, quoted some parallels to a passage in Shakspeare's *Julius Cæsar*. Will you allow me to add another, I think even more striking than those he cited. The full passage in Shakspeare is,

"There is a tide in the affairs of man,
Which taken at the flood leads on to fortune.
Omitted, all the voyage of their lives
Is bound in shallows and in miseries."

In Bacon's *Advancement of Learning*, book 2, occurs the following:—

"In the third place, I set down reputation because of the peremptory tides and currents it hath, which, if they be not taken in due time are seldom recovered, it being extreme hard to play an after game of reputation."

E. L. N.

Gray's Ode.—In return for the information about Gray's *Ode*, I send an entertaining and very characteristic circumstance told in Mrs. Bigg's (anonymous) *Residence in France* (edited by Gifford):—

"She had a copy of Gray when she was arrested in the Reign of Terror. The Jacobins who searched her goods lighted on the line—

'Oh, tu severi religio loci,'

and said, 'Apparemment ce livre est quelque chose de fanatique.'"

My informant tells me that the monk he saw was the same as the one mentioned by your correspondent, and that he had a motto from Lord Bacon over his cell.

C. B.

The Grand Style.—Is it not extremely probable that Bonaparte plagiarised the idea of the centuries observing the French army from the pyramids from these lines of Lucan?—

"*Sæcula Romanos nunquam tacitura labore,
Attendant, ævumque sequens speculatur ab omni
Orbe ratem.*"—*Phars.* viii. 622.

One of the recent French revolutionists (I think Rollin) compared himself with the victim of Calvary. Even this profane rant is a plagiarism.

Gracchus Babœuf, who headed the extreme republican party against the Directory, exclaimed, on his trial, that his wife, and those of his fellow-conspirators, "should accompany them *even to Calvary*, because the cause of their punishment should not bring them to shame."—*Mignet's French Revolution*, chap. xii.

J. F. BOYES.

Hoppeteris.—The "shippis *hoppeteris*," in Chaucer's *Knight's Tale*, 2019., is explained by Tyrwhitt to mean *dancing*, and that in the feminine—a very odd epithet. He tells us that the corresponding epithet in Boccaccio is *bellatrici*. I have no doubt that Chaucer mistook it for *ballatrici*.

C. B.

Sheridan's Last Residence (Vol. i., p. 484.)—I wonder at any doubt about poor Sheridan's having died in his own house, 17. Saville Row. His remains, indeed, were removed (I believe for prudential reasons which I need not specify) to Mr. Peter Moore's, in Great George Street; but he was never more than a temporary, though frequent visitor at Mr. Moore's.

C.

Miscellaneous.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

The Devices and Mottoes of the later Middle Ages (*Die Devisen und Motto des Späteren Mittelalters*, von J. V. Radowitz), just imported by Messrs. Williams and Norgate, is one of those little volumes which such of our readers as are interested in the subject to which it relates should make a note of. They will, in addition to many novel instances of Devices, Mottoes, Emblems, &c., find much curious learning upon the subjects, and many useful bibliographical references.

Messrs. Sotheby and Wilkinson will sell, on Saturday next, the very beautiful collection of Oriental Manuscripts of the late Dr. Scott; on Monday and Tuesday, his Medical Library; on Wednesday, his valuable Collection of Music; and on Thursday, his Philosophical and Mathematical Instruments, Fire-arms, and other miscellaneous objects of interest.

We have received the following catalogues:—John Petheram's (94. High Holborn) Catalogue, Part CXII., No. 6. for 1850 of Old and New Books; W. S. Lincoln's (Cheltenham House, Westminster Road) Fifty-Seventh Catalogue of Cheap Second-hand Books, English and Foreign; James Sage's (4. Newman's Row, Lincoln's Inn Fields) Miscellaneous List of Valuable and Interesting Books; Edward Stibbs' (331. Strand) Catalogue of Miscellaneous Collection of Books, comprising Voyages, Travels, Biography, History, Poetry, Drama, &c.

Notices to Correspondents.

INDEX AND TITLE-PAGE TO VOLUME THE FIRST. *The Index is preparing as rapidly as can be, consistently with fullness and accuracy, and we hope to have that and the Title page ready by the 15th of the Month.*

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NOTICE.—The Volume of PROCEEDINGS of the ARCHEOLOGICAL INSTITUTE at SALISBURY is now in the press, uniform with the former volumes. Price to Subscribers not to exceed 15s. All who wish to have the volume are requested to send their names at once to the Secretary of the Institute, 26. Suffolk Street; or to the Publisher, Mr. Bell, 186. Fleet Street.

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See also the *Gentleman's Magazine* for February 1850.

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No. 33.]

SATURDAY, JUNE 15. 1850.

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Notes.

DR. WHICHCOTE, MICHAEL AYNSWORTH, AND LORD SHAFTESBURY.

Not less remarkable and interesting than the publication of Dr. Whichcote's Sermons by the noble author of the *Characteristics*, is a posthumous volume (though never designed for the press) under the following title:—

"Several Letters written by a Noble Lord to a Young Man at the University.

"Quo semel est imbuta recens servabit odorem Testa diu.—*Hor. Epist.* ii. 1.

"Printed for J. Roberts, near the Oxford Arms, in Warwick Lane, 1716. 8vo."

The young man was Michael Aynsworth, of University College, Oxford, afterwards vicar of Cornhampton, in Hampshire, and master of the

Free School there. He was a native of Dorsetshire; his father, who was in narrow circumstances, living near Wimborne St. Giles's, the seat of Lord Shaftesbury, by whom the son seems to have been nobly patronised, on account of his inclination to learning and virtuous disposition.

The published letters are only *ten* in number; but I have an accurate manuscript transcript of *fifteen*, made from the originals by R. Flexman (who had been a pupil of Aynsworth) in 1768. The transcriber's account is as follows:—

"After Mr. Aynsworth's death, these letters remained in the possession of his daughter, and at her decease passed into the hands of the Rev. Mr. Upton, the then vicar of Cornhampton; by him they were lent to my brother John Baker, of Grove Place, in Hampshire, who lent them to me. It will be perceived that the ten printed letters are not given as they were written, every thing of a private nature being omitted, and passages only given of other letters, just as the editor judged proper."

R. Flexman has made some remarks illustrative of the letters at the end of his transcript, and added some particulars relating to Lord Shaftesbury. He justly says,—

"I think these letters will show his lordship in a more favourable light with respect to the Christian religion than his *Characteristics*, which, though they may be condemned on that account, will ever remain a lasting monument of the genius of the noble writer. It is certain, too, the friends of Christianity are obliged to him for the publication of one of the best volumes of sermons that ever appeared in the English language. They are twelve in number, by Dr. Benjamin Whichcote. These sermons (as well as the preface, which is admirable) breathe such a noble spirit of Christianity, as I think will efface every notion that his lordship was an enemy to the Christian religion. In this preface he calls Dr. Whichcote (from his pleading in defence of natural goodness) the 'preacher of good nature.'"

What follows will, I think, be acceptable to your correspondents C. II. and C. R. S.

"I have heard that the way in which Lord Shaftesbury got possession of the manuscript sermons was this:—Going one day to visit his grandmother, the Countess Dowager, widow of the first Earl, he found

her reading a manuscript; on inquiring what she was reading, she replied, that it was a sermon. His lordship expressed his surprise that she should take so much trouble as to read a manuscript sermon when there were such numbers in print. She said, she could find none so good as those she had in manuscript. Lord Shaftesbury then requested the favour of being allowed to peruse it, and having done so, he inquired of the Countess if she had any more, as he should like to read them all if she had. Having received and read them, he was so much pleased, that he resolved to print them; and having them prepared for the press, he published them with a preface recommending the sermons and highly praising the author."

It appears that the sermons were prepared for the press, at Lord Shaftesbury's instance, by the Rev. William Stephens, rector of Sutton, in Surrey; but the fact of the preface being by himself rests on the undoubted evidence of his sister, Lady Betty Harris (wife of James Harris of Salisbury, the author of *Hermes*), who mentioned having written it from her brother's dictation, he being at that time too ill to write himself.

The letters to Michael Aynsworth are very interesting, from their benevolent, earnest, and truly pious spirit, and might even now be read with advantage by a young student of theology: but, being very severe in many places upon the greater part of the body of the clergy called the Church of England, could have been by no means palatable to the High Church party, —

"Who no more esteem themselves a Protestant Church, or in union with those of Protestant communion, though they pretend to the name of Christian, and would have us judge of the spirit of Christianity from theirs; which God prevent! lest men should in time forsake Christianity through their means."

The eleventh letter in the MS. is important on account of the observations it contains on the consequences which must inevitably arise from Locke's doctrine respecting innate ideas. Locke had been tutor both to Lord Shaftesbury and his father: —

"Mr. Locke, much as I honour him, and well as I know him, and can answer for his sincerity as a most zealous Christian believer, has espoused those principles which Mr. Hobbes set on foot in the last century, and has been followed by the Tindals and all the other free authors of our time. 'Twas Mr. Locke that struck the home-blow, (for Hobbes' character and base slavish principles of government took off the poison of his philosophy), struck at all fundamentals, threw all order and virtue out of the world, and made the very ideas of these (which are the same as those of God), unnatural and without foundation in our minds."

It is remarkable that the volume of Whichecote's Sermons printed by Lord Shaftesbury should have been republished at Edinburgh in 1742, with a recommendatory epistle, by a Presbyterian divine, Dr. Wishart, principal of the College of Edinburgh. In the very neat reprint of the collected sermons

given by Dr. Campbell and Dr. Gerard, in 4 vols., 8vo., Aberdeen, 1751, prefixed to the third volume we also find Lord Shaftesbury's preface.

S. W. SINGER.

Mickleham, June 4. 1850.

THE REBEL.

Sir, — The printed copy of a song which I inclose is believed, by those who are the best judges, to be the only copy, either printed or in manuscript, now in existence. That circumstance may, perhaps, render it acceptable to you: and I am not a collector of curiosities, and I beg you would do what you please with it. The verses are plainly more modern than the motto: for there are, I think, two allusions to different plays of the immortal bard of Stratford-on-Avon. But perhaps you will think that he copied from it, as it is said he sometimes did from things not so good as his own. I do not believe, for my own part, that it was written till after the Great Rebellion. Bishop Christopherson, I take it, was a Roman Catholic, but resident in England, and we see that he wrote in English. The paper, you will observe, is foreign by the texture, as well as by the water-mark, which I cannot very well make out; but it seems to be a bust of somebody; while the type looks quite English, and therefore it is no proof that it was printed abroad.

As I give you my real name, I hope you will not consider me as holding, or wishing to recommend, such opinions as are contained in the verses: and by way of protest, you will allow me to subscribe myself, your obedient servant, PACIFICUS.

"THE REBEL.

"A New Song, or Balade, shewing the naughty conceits of Traytours; that all loial and true-hearted men may know and eschew the same.

"*They counte Peace to be cause of ydelnes, and that it maketh men hodiepes and cowardes.*" — Bp. Christopherson, *Exh. ag. Rebel*. 1554.

"Tell me no more of Peace —

'Tis cowardice disguised;

The child of Fear and heartless Ease,

A thing to be despised.

"Let daffodills entwine

The seely Shepherd's brow,

A nobler wreath I'll win for mine,

The Lawrel's manly bough.

"May-garlands fitter shew

On swains who dream of Love;

And all their cherisance bestow

Upon the whining dove —

"I'll have no doves — not I —

Their softness is disgrace;

I love the Eagle's lightning eye,

That stares in Phæbus' face.

- " I mark'd that noble thing
Bound on his upward flight,
Scatter the clouds with mighty wing,
And breast the tide of light —
- " And scorn'd the things that creep
Prone-visaged on the Earth;
To eat it's fruits, to play, to sleep,
The purpose of their birth.
- " Such softlings take delight
In Cynthia's sickly beam —
Give me a heav'n of coal black night
Slash'd with the watch-fire gleam.
- " They doat upon the lute,
The cittern and the lyre —
Such sounds mine ears do little sute,
They match not my desire.
- " The trumpet-blast — let it come
In shrieks on the fitful gale,
The charger's hoof beat time to the drum,
And the clank of the rider's mail.
- " Not for the heaps untold
That swell the Miser's board,
I claim the birthright of the bold,
The dowry of the Sword —
- " Nor yet the gilded gem
That coronets the slave —
I clutch the spectre-diadem
That marshals on the brave.
- " For that — be Sin and Woe —
All priests and women tell —
Be Fire and Sword — I pass not tho'
This Earth be made a Hell.
- " Above the rest to shine
Is all in all to me —
It is, unto a soul like mine,
To be, or not to be.

" Printed with Permission of Superiours: And are to be had of the Printer, at his House hard by the sign of the Squirrel, over-against the way that leadeth to the Quay."

P.S. Query, What is a "hodiepeke?" Is it a "hypocrite?" and should not "Phæbus," in the fourth verse, be "Phœbus?"

THE HIPPOPOTAMUS.

The earliest mention of the hippopotamus is in Herodotus, who in ii. 71. gives a detailed description of this inhabitant of the Nile. He is stated by Porphyry to have borrowed this description from his predecessor Hecataeus (Frag. 292. ap. *Hist. Gr. Fragm.*, vol. i. ed. Didot). Herodotus, however, had doubtless obtained his account of the hippopotamus during his visit to Egypt. Cuvier (*Trad. de Plin.*, par Grandsagne, tom. vi. p. 444.) remarks that the description is only accurate as to the teeth and the skin; but that it is erroneous as to the size, the feet, the tail and mane, and the nose. He wonders, therefore, that it should have been repeated, with few corrections or additions, by

Aristotle (*Hist. An.*, ii. 1. and 7.; viii. 24.) and Diodorus (i. 35.). Compare Camus, *Notes sur l'Histoire des Animaux d'Aristote*, p. 418.

None of the Greek writers appear to have seen a live hippopotamus; nor is there any account of a live animal of this species having been brought to Greece, like the live tiger which Seleucus sent to Athens. According to Pliny (*H. N.*, viii. 40.) and Ammianus Marcellinus (xxii. 15.), the Romans first saw this animal in the celebrated edileship of Æmilius Scaurus, 58 B. C., when a hippopotamus and five crocodiles were exhibited at the games, in a temporary canal. Dio Cassius, however, states that Augustus Cæsar first exhibited a rhinoceros and a hippopotamus to the Roman people in the year 29 B. C. (li. 22.) Some crocodiles and hippopotami, together with other exotic animals, were afterwards exhibited in the games at Rome in the time of Antoninus Pius (A. D. 138–80. See *Jul. Capitolin.* in *Anton. Pio*, c. 10.); and Commodus, amongst his various exploits of animal warfare in the amphitheatre, slew as many as five hippopotami (A. D. 180–92. See Dio Cass. lxxii. 10. and 19.; and Gibbon, c. 4.). Firmus, an Egyptian pretender to the empire in the time of Aurelian, 273 A. D., once rode on the back of a hippopotamus (Flav. Vopiscus, in *Firmo*, c. 6.): but this feat was probably performed at Alexandria.

The hippopotamus being an inhabitant of the Upper Nile, was imperfectly known to the ancients. Fabulous anecdotes of its habits are recounted by Pliny, *H. N.*, viii. 39, 40., and by Ælian, *De Nat. An.*, v. 53.; vii. 19. Achilles Tatius, who wrote as late as the latter half of the fifth century of our era, says that it breathes fire and smoke (iv. 2.); while Damascius, who was nearly his contemporary, says that the hippopotamus is an unjust animal, and represents injustice in the hieroglyphic writing; because it first kills its father, and then violates its mother (ap. Phot. *Bibl. cod.* 242., p. 322., b. 36. ed. Bekker.).

Strabo (xv. 1.) and Arrian (*Ind.*, c. 6.) say that the products of the Indian rivers are similar to those of Ethiopia and Egypt, with the exception of the hippopotamus. They add, however, that according to Onesicritus, even this exception did not exist: for that the hippopotamus was found in the rivers of India. The report of Onesicritus was doubtless erroneous.

Herodotus, Aristotle, and the other Greek writers constantly call this animal ἵππος ποτάμιος. The Latin writers use the improper compound *hippopotamus*; which, according to the ordinary rule of Greek composition, means, not a *river-horse*, but a *horse-river*. The only Greek writer in whom I have found the compound word ἵπποπόταμος is Damascius, who wrote in the sixth century. Achilles Tatius, who lived about the same time, calls the animal ἵππος τοῦ Νείλου, which is, he says, its Egyptian name. It seems probable that the

word *hippopotamus* is a Roman corruption of the Greek substantive and adjective, and is not a proper Greek word. Why this animal was called a horse is not evident. In shape and appearance it resembles a gigantic hog. Buffon says that its name was derived from its *neighing* like a horse (*Quad.*, tom. v., p. 165.). But query whether this is the fact?

Bochart (*Hieroicoicon*, P. ii., lib. v., c. 15, 16.) identifies the "behemoth" of Job (c. 40.) with the hippopotamus, and the "leviathan" with the crocodile. This view seems to be generally adopted by modern commentators. (See Winer, *Bibl. Real-Wörterbuch*, art. "Nilpferd.")

A *Historia Hippopotami veterum Critica*, by J. G. Schneider, is appended to his edition of *Artedi Synonymia Piscium*, p. 247.

The accounts of the hippopotamus since the revival of letters, beginning with that published by Federigo Zerenghi, a Neapolitan surgeon, in 1603 (see Buffon), appear to have been all derived from dead specimens, or from the reports of travellers in Africa. Query, Has there been a live hippopotamus in Europe since the reign of Commodus, with the exception of the young animal now in the Zoological Gardens in the Regent's Park? L.

FOLK LORE.

Folk Lore of South Northamptonshire.

Charming.—There are few villages in this district which are not able to boast a professor of the healing art, in the person of an old woman who pretends to the power of curing diseases by "charming;" and at the present day, in spite of coroners' inquests and parish officers, a belief in the efficacy of these remedies appears to be undiminished. Two preliminaries are given, as necessary to be strictly observed, in order to ensure a perfect cure. First, that the person to be operated upon comes with a full and earnest belief that a cure *will* be effected; and, secondly, that the phrases "please" and "thank you" do not occur during the transaction. The established formula consists in the charmer's crossing the part affected, and whispering over it certain mysterious words—doubtless varied according to the disorder, but the import of which I have never been able to learn; for as there is a very prevalent notion that, if once disclosed, they would immediately lose their virtue, the possessors are generally proof against persuasion or bribery. In some cases it is customary for the charmer to "bless" or hallow cords, or leathern thongs, which are given to the invalids to be worn round the neck. An old woman living at a village near Brackley has acquired a more than ordinary renown for the cure of agues by this means. According to her own account, she received the secret from the dying lips of her mother; who, in her turn, is said to have received it from her's.

As this old dame is upwards of ninety, and still refuses to part with her charm, the probability of its perishing with her, forms a constant theme of lamentation among her gossips. It must not be imagined that these ignorant people make a trade of their supposed art. On the contrary, it is believed that any offer of pecuniary remuneration would at once break the spell, and render the charm of no avail: and though it must be admitted that the influence and position naturally accruing to the possessor of such attributes, affords a sufficient motive for imposture, yet I think, for the most part, they may be said to be the dupes of their own credulity, and as fully convinced of their own infallibility as can be the most credulous of their admirers.

The following are a few of the more common traditional charms (used without having recourse to the charmer) at present current among the rural population of this district.

Warts.—Take one of the large black snails, which are to be found during summer in every hedgerow, rub it over the wart, and then hang it on a thorn. This must be done nine nights successively, at the end of which time the wart will completely disappear. For as the snail, exposed to such cruel treatment, will gradually wither away, so it is believed the wart, being impregnated with its matter, will slowly do the same.

Wens.—After a criminal is dead, but still hanging, his hand must be rubbed thrice over the wen. (Vide *Brand*, vol. iii. p. 153.) Many persons are still living who in their younger days have undergone the ceremony, always, they say, attended with complete success. On execution days at Northampton, numbers of sufferers used to congregate round the gallows, in order to receive the "dead-stroke," as it is termed. At the last execution which took place in that town, a very few only were operated upon, not so much in consequence of decrease of faith, as from the higher fee demanded by the hangman.

Epistaxis.—For stopping or preventing bleeding at the nose, a toad is killed by transfixing it with some sharp pointed instrument, after which it is inclosed in a little bag and suspended round the neck. The same charm is also occasionally used in cases of fever. The following passage from Sir K. Digby's *Discourse on Sympathy* (Lond. 1658) may enlighten us as to the principle:—

"In time of common contagion, they use to carry about them the powder of a toad, and sometimes a living toad or spider shut up in a box; or else they carry arsnick, or some other venemous substance, which draws unto it the contagious air, which otherwise would infect the party." p. 77.

Another for the Same.—If it be a man who suffers, he asks a female to buy him a lace, (if a

female she asks a man), without either giving money, saying what it is wanted for, or returning thanks when received. The lace so obtained must be worn round the neck for the space of nine days; at the expiration of which, it is said, the patient will experience no return of the disorder.

Cramp.—We still retain such a high sense of the efficacy of the form of the cross, that in case of spasms, or that painful state of the feet in which they are said to “sleep,” it is commonly used, under the impression that it mitigates, if not entirely allays, the pain. Warts are also charmed away by crossing them with elder sticks: and a very common charm for the cramp consists in the sufferer’s always taking care, when he pulls off his shoes and stockings, to place them in such a position as to form a resemblance to the “holy sign.”

Another and very common charm resorted to for the cure of this painful disorder, consists in the wearing about the person the patella of a sheep or lamb, here known as the “cramp-bone.” This is worn as near the skin as possible, and at night is laid under the pillow. One instance of a *human* patella being thus used has come under my notice, but I believe this to be by no means common.

Toothache.—Few ailments have more charms for its cure than this. In point of efficacy none are reckoned better than a tooth taken from the mouth of a corpse, which is often enveloped in a little bag, and hung round the neck. A double nut is also sometimes worn in the pocket for the same purpose.

Hooping-cough.—A small quantity of hair is taken from the nape of the child’s neck, rolled up in a piece of meat, and given to a dog, in the firm belief that the disease thereby becomes transferred to the animal. A friend informs me that the same charm is well known in Gloucestershire.

Rheumatism.—The right forefoot of a hare, worn constantly in the pocket, is considered a fine amulet against the “rheumatiz.”

West.—In order to be rid of the painful tumour on the eyelid, provincially known as the *west* or *sty*, it is customary for the sufferer, on the first night of the new moon, to procure the tail of a black cat, and after pulling from it one hair, rub the tip *nine* times over the pustule. As this has a very cabalistic look, and is moreover frequently attended with sundry severe scratches, a gold ring is found to be a much more harmless substitute; and as it is said to be equally beneficial with the former, it is now more commonly used. This superstition is alluded to by Beaumont and Fletcher, *Mad Lovers*, v. 4. :—

“——— I have a *sty* here, Chilax.

Chi. I have no gold to cure it, not a penny.”

Thorn.—The following word charm is used to prevent a thorn from festering:—

“Our Saviour was of a virgin born,
His head was crowned with a crown of thorn;
It never canker’d nor fester’d at all,
And I hope in Christ Jesus this never shaull [shall].”

This will remind the reader of the one given by Pepys, vol. ii. p. 415. T. S.

BRASICHELLEN AND SERPILIUS—EXPURGATORY INDEX.

I have a note, and should be glad to put a query, on the subject of a small octavo volume, of which the title is, “*Indicis Librorum Expurgandorum, in studiosorum gratiam confecti, tomus primus; in quo quinquaginta auctorum libri præ cæteris desiderati emendantur. Per Fr. Io. Mariam Brasichellensem, sacri Palatii Apostolici Magistrum, in unum corpus redactus, et publicæ commoditati editus. Superiorum permissu, Romæ, 1607.*” Speaking of this index, Mendham says:—

“We now advance to perhaps the most extraordinary and scarcest of all this class of publications. It is the first, and last, and incomplete Expurgatory Index, which Rome herself has ventured to present to the world, and which, soon after the deed was done, she condemned and withdrew After a selection of some of the rules in the last edition of the Expurgatory Index, the editor in his address informs the reader, that, understanding the expurgation of books to be not the least important part of his office, and wishing to make books more accessible to students than they were without expurgation, he had availed himself of the labours of his predecessors, and, adding his own, issued the present volume, intending that a second, which was in great readiness, should quickly follow; (but, alas! it was not allowed so to do). Dated Rome, from the Apostolic Palace, 1607. . . . Nothing more remains on the subject of this Index, than to report what is contained in the inaccessible work of Zobelius, *Notitia Indicis*, &c., but repeated from by Struvius or Ingler, his editor, in the *Bibliotheca Hist. Lit.*—that Brasichellen or Guanzellus, was assisted in the work by Thomas Malvenda, a Dominican; that another edition was printed at Bergomi in 1608; that when a fresh one was in preparation at Antwerp in 1612, it was suppressed; and that, finally, the author, like Montanus, found his place in a future index.”

The second volume promised never appeared. The work, however, became exceedingly scarce; which induced Serpilius, a priest of Ratisbon, in 1723, to print an edition so closely resembling the original, as to admit of its being represented as the same. The imposition, however, being detected, another edition was prepared by Hesselius, a printer of Altorf, in 1745; and then the remaining copies of the former threw off their mask, and appeared with a new title-page as a second edition. The original and counterfeit editions of this peculiar work are sufficiently alike to deceive any person, who should not examine them in literal juxtaposition; but upon such examination, the de-

ception is easily apparent. The one, however, may be fairly considered as a fac-simile of the other. (See the Rev. Joseph Mendham's *Literary Policy of the Church of Rome exhibited*, &c., chap. iii. pp. 116—128.) Mendham adds, that "there is a copy of the original edition" of this index "in the Bodleian Library, Oxford," presented to Sir Thomas Bodley by the Earl of Essex, together with the Belgic, Portuguese, Spanish, and Neapolitan Indices, all which originally belonged to the library of Jerom Osorius, but had become part of the spoil of the expedition against Cadiz, in 1596. I am acquainted with the Bodleian copy of the original edition of this rare work; but I wish to put the Query—Where is a copy of the *counterfeit edition* of Serpilius to be seen, either with its original title-page, or as it appeared afterwards, when the mask was thrown off? I am not aware that any one of our public libraries (rich as several of them are in such treasures) contains a copy of this curious little impostor.

J. SANSOM.

8. Park Place, Oxford, May 29. 1850.

Queries.

SIR GEORGE BUC.

Can any of your readers inform me on what authority Sir George Buc, the poet, and Master of the Revels in the reign of James I., is recorded by his biographers to have been a native of Lincolnshire, and to have died in 1623? In the *Biogr. Britann.*, and repeated by Chalmers, it is stated that he was born in Lincolnshire, in the sixteenth century, descended from the Bucs, or Buckes, of West Stanton and Herthill, in Yorkshire, and Melford Hall, in Suffolk, and knighted by James I. the day before his coronation, July 13, 1603. Mr. Collier, in his *Annals of the Stage*, vol. i., p. 374., says, that on the death of Edmund Tylney, in October, 1610, he succeeded him as Master of the Revels, and wrote his Treatise on the Office of the Revels prior to 1615. He also says,—

"In the spring of 1622, Sir George Buc appears to have been so ill and infirm, as to be unable to discharge the duties of his situation, and on the 2nd of May in that year, a patent was made out, appointing Sir John Astley Master of the Revels."—*Biogr. Britann.*, p. 419.

Ritson says that he died in 1623. Chalmers supposed his death to have happened soon after 1622, and states that he certainly died before August 1629.

My reason for making these inquiries is, that I have in my possession a 4to. manuscript volume, believed to be in the handwriting of this Sir George Buc, which is quite at variance with these statements in several particulars. The volume, which is without a date in any part, and has only the initials of the author, is entitled *The Famous History of Saint George, England's brave Cham-*

pion. Translated into Verse, and enlarged. The three first Chapters by G. B. His first Edition. It is extended to nineteen chapters, and comprehends also the histories of the other six champions, as well as that of St. George. It is contained in a thick 4to. volume of 524 closely written pages, in Russia, and was formerly in the collection of the Duke of Roxburghe, whose arms are on the sides; and afterwards in that of Mr. Heber. This MS. is entirely in the handwriting of Sir George Buc, as prepared by him for publication. The initials "G. B." correspond with those of his name, and the handwriting having been compared, is found to be exactly similar to a MS. inscription, in Sir George Buc's handwriting, prefixed to a copy of his poem *Δαφνίς Πολυστέφανος*, 4to., 1605, presented by him to Lord Chancellor Ellesmere, and preserved at Bridgewater House; a fac-simile of which is given by Mr. Collier in his privately printed catalogue of that library, p. 41.

The volume commences with a sort of metrical preface, entitled *The Muse's Apologie*, in which he says,—

"Consider that my Muse is aged growne,
Whose pilgrimage to seventy-six is knowne."

And again:—

"Thy nimble steps to *Norfolk* none forbear,
I'm confident thou shalt be welcom'd there,
Where that thy autor *hee* was bred and borne,
Though to Parnassus *Girls* was never sworne."

The work is dedicated "To the vertuous Lady and his most honoured friend, the Lady Bacon, at Readgrave Hall, in Suffolk, wife to S^r Edmond Bacon, Prime Baronett of England," commencing thus:—

"Faire madam,—Having nothing at present, I thought was fitt (*living at so far a distance*) to present to y^r ladyship," &c.

The distance here alluded to was probably caused by the author's residence in London at that time. This is followed by some lines "To the Courteous Reader," beginning,—

"Some certaine Gentlemen did mee ingage
To publish forth this work, done in myne age,
That this, my aged act, it may survive
My funerall and keep me still alive,"

and by others, entitled "The Autor," signed "Vale, G. B.;" after which are added the following lines:—

"Some Poets they are poore, and so am I,
Except I bee reliev'd in Chancery;
I scorne to begg, my pen nere us'd the trade,
This book to please my friends is only made,
Which is performed by my aged quill,
For to extend my country my good will.
Let not my country think I took this paynes
In expectation of any gaines."

We know from Mr. Collier's Bridgewater Catalogue, that Sir George Buc had been indebted to

Lord Ellesmere for certain favours shown him, probably in some Chancery suit, to which he here seems to allude, as if still suffering in his pocket from its ill consequences.

My first quotation from the poem itself is one of some importance, as serving to show the probable time at which it was written. On the reverse of fol. 9., at the commencement of the poem, an allusion is thus made to the destruction of Troy:—

“ And wasted all the buildings of the king,
Which unto Priamus did glory bring,
Destroy'd his pallaces, the cittle graces,
And all the lusters of his royall places,
Just as Noll Cromwell in this island did,
For his reward at Tiburne buried.”

So also, again, on the reverse of fol. 11., in reference to the abuses and profanations committed by Cromwell's soldiery in St. Paul's Cathedral, he says:—

“ Pittie it were this faberick should fall
Into decay, derives its name from Paul,
But yet of late it suffered vile abuses,
Was made a stable for all traytors' uses,
Had better burnt it down for an example,
As Herostratus did Diana's temple.”

And again, at the commencement of the eighth chapter, fol. 104.:—

“ In this discourse, my Muse doth here intend,
The honor of Saint Patrick to defend,
And speake of his adventrous accidents,
Of his brave fortunes, and their brave events,
That if her pen were made of *Cromwell's rump,*
Yet she should weare it to the very stump.”

At the end of the poem he again alludes to his great age, and to the time which had been occupied in writing it; and also promised, if his life should be prolonged, a second part, in continuation, which, however, appears never to have been accomplished:—

“ My Muse wants eloquence and retoricke,
For to describe it more scollerlike,
And doth crave pardon for hir bold adventure,
When that upon these subjects she did enter.
'Tis eight months since this first booke was begun,
Come, Muse, breake off, high time 'tis to adone.
Travell no further in these martiall straines,
Till we know what will please us for our paines.
I know thy will is forward to performe,
What age doth now deny thy quill t' adorne,
Whose age is *seventy-sixe, compleat in yeares,*
Which in the Regester at large appears.”
 &c. &c. &c. &c.

Cromwell died Sept. 3, 1658, and was interred in Westminster Abbey; but his bones were not removed and buried at Tyburn till the 30th of January, 1660; very soon after which it is most probable that this poem was written. Now if the author was, as he says, seventy-six at this time, he must have been born about 1583 or 1584, which will rightly correspond with the account given by

Chalmers and others; and thus he would be about twenty-two or twenty-three years of age when he wrote his first poem of *Δαφνίς Πολυστέφανος*, and twenty-seven when he succeeded to the office of Master of the Revels. There appears to be no reason for supposing, with Ritson, that *The Great Plantagenet*, which was the second edition of that poem, and published in 1635, was done “by some fellow who assumed his name;” but that the variations, which are very considerable, were made by the author himself, and printed in his lifetime. The Dedication to Sir John Finch, Lord Chief Justice of the Common Pleas, signed “George Buck,” and written exactly in his style; the three sets of commendatory verses addressed to the author by O. Rourke, Robert Codrington, and George Bradley, not in the first edition of the poem “Upon King Henrie the Second, the first Plantagenet of England,” &c., added to this impression; all tend to show that the author was then living in 1635. We learn by the above quotations from his MS. poem, that his days were further prolonged till 1660.

Perhaps some of your numerous readers may be able to discover some corroborative proofs of this statement from other sources, and will be kind enough to favour me, through your paper, with any evidence which may occur to them, bearing upon the subject of my inquiries. THOMAS CORSER.

Stand Rectory.

COSAS DE ESPAÑA.

The things of Spain are peculiar to a proverb, but they are not so exclusively national but we may find some connection with them in things of our own country. Any information from readers of NOTES AND QUERIES, on a few Spanish things which I have long sought for in vain, would prove most acceptable and useful to me.

1. In *Catalogi Librorum Manuscriptorum, Angliæ et Hiberniæ*, &c., under “Library of Westminster Abbey,” at p. 29., I find mentioned the following MS.: *Una Resposal del Reverend Padre Thomaso Cranmero*. It is not now in that library—is it in any other? I suppose it may be a translation, made by Francisco Dryander or Enzinas, translator of the Spanish New Testament, 1543, of—“An Answer by the Right Rev. Father in God, Thomas, Abp. of Canterbury, unto a crafty and sophistical cavillation devised by Stephen Gardener,” &c. Dryander came to this country with Bucer, recommended to Cranmer by Melanethon, and resided two months in the Archbishop's house before he went to Cambridge to lecture in Greek.

2. Ferdinando de Tereda, a Spanish Protestant, came to this country in 1620. The Lord Keeper Williams took him into his house to learn Spanish of him, in order to treat personally with the Spanish ambassador about the marriage of Prince

Charles and the Infanta. At his instance, Tereda translated the English Liturgy into Spanish (1623), and was repaid by presentation to a prebend at Hereford. On the death of James, in 1625, he left, as he says, the Court, before the Court left him, and retired to Hereford. Here he adds: "I composed a large volume *De Monachatu*, in Latin; another *De Contradictionibus Doctrinæ Ecclesiæ Romanæ*, in the same language; and a third, entitled *Carrascon*, also in Latin." In 1631-2 he vacated his prebend, and went, I conjecture, to Holland, where he printed *Carrascon in Spanish* (1633), being a selection from the Latin. In the preface to this, which recently had been reprinted, he proposed to print the other works which he had prepared, if the Spanish *Carrascon* brought him "good news." Do his Latin works exist either in print or in manuscript?

3. Juan de Nicholas y Sacharles was another Spanish Protestant, who came to this country in 1618. He translated the *Bouclier de la Foi*, by P. Moulin, into Spanish; he presented it, I conjecture in MS., to Prince Charles about the year 1620. Is such a MS. known to exist in any of our libraries?

4. The recent *History of Spanish Literature*, by George Ticknor, has made us generally acquainted, that the author of the clever "*Dialogo de las Lenguas*," printed in *Origenes de la Lengua Española* by Gregorio Mayans y Siscar, was Juan de Valdes, to whom Italy and Spain herself owed the dawning light of the religious reformation which those countries received. Spaniards well informed in their own literature have of course been long aware of the authorship of the "*Dialogo de las Lenguas*." But few even of them are aware that Mayans y Siscar could not, even at so late a period, venture to reprint the work, as it was written by Juan de Valdes. He suppressed various passages, for the Inquisition was in his day too jealous and powerful for him to risk offence. Notwithstanding, and as *una cosa de España*, he printed a few copies privately, entire. Expurgated books are always unsatisfactory mutilations. Does any *Manuscript* of the "*Dialogo de las Lenguas*" exist in this country, in any public or private library? Wn.

CARTER'S DRAWINGS OF YORK CATHEDRAL.—
MEDAL OF STUKELEY.

I shall be glad to ascertain, if possible, through the medium of your columns, who is now the possessor of a volume of elaborate *Drawings of York Cathedral*, which were made by the late John Carter, F.S.A., for Sir Mark M. Sykes, Bart. Mr. Carter was paid a large sum on account of these drawings during the progress of his task, but after the death of the baronet, he demanded such an extravagant price that the executors declined

to take the volume. At the sale of the artist's effects it was sold to Sir Gregory Page Turner, Bart., for 315*l*. It again came to the hammer, and was purchased by John Broadley, Esq., at whose sale it was disposed of for 100*l*. I cannot ascertain the purchaser on the last occasion, and am very desirous to learn where the drawings are now to be found.

The same artist also prepared a series of drawings illustrative of English costume from the earliest period. This volume was executed for Thomas Lister Parker, Esq., but, like the former, has passed into the custody of other persons, and I am now ignorant of its possessor.

I have not yet received any reply to my inquiry in Vol. i. p. 122., respecting a large bronze medal of Dr. Stukeley, with a view of Stonehenge on the reverse, evidently executed soon after his decease. I believe it to be unique, but should be glad to know if dies were ever engraved from this design.

J. BRITTON.

Burton Street, June 1. 1850.

Minor Queries.

"*Imprest*" and "*Debenture*."—When a person fulfilling any employment under any of the Government Boards has occasion to draw "money on account," an "*imprest*," addressed to the paymaster under that Board, is issued for the required sum; but when the final payment is made upon the "closing of the account," the "*debenture*" takes the place of the "*imprest*." Out of what verbal raw material are these words manufactured? I know of no other use of the word "*imprest*" as a substantive; and though we see "*debenture*" often enough in railway reports, I cannot perceive the analogy between its meanings in the two cases.

D. V. S.

Home, May 17.

Cosin's MSS.—Basire, in his *Brief of the Life, &c. of Bishop Cosin*, appended to his *Funeral Sermon* (Lond. 1673, p. 69.), after noticing several MS. works of Cosin's, some of which have not yet seen the light, adds, "These remains are earnestly recommended to his pious executor's care for publication."

Can any of your correspondents kindly inform me, who are the lineal representatives of Cosin's pious executor? Basire mentions three "imperfect" works of Bishop Cosin's in manuscript: viz. *Annales Eccles.*, *Historia Conciliorum*, *Chronologia Sacra*. Is it known what has become of them? They appear to have fallen, with other MSS., into the hands of his executor. J. SANSOM.

Barclay's Argenis.—What are the latest editions of this romance—the best, in Cowper's opinion, ever written, which Coleridge laments as being so

little known, and which has been translated, I believe, into all the European languages? What are the principal as well as the latest *English* translations? JARTZBERG.

Clergy sold for Slaves. — Walker, in his *Sufferings of the Clergy*, says, "There was a project on foot to sell some of the most eminent" (of the masters of colleges, doctors in divinity, &c.) "to the Turks for slaves; and a considerable progress was made in that horrid purpose." And, writing of Dr. Ed. Layfield, under the head of "London Cathedrals," Walker again says, that "at last, in the company of others, he was clapt on shipboard under hatches;" and that "they were threatened to be sold slaves to the Algerines, or to some of our own plantations." Again, it is recorded in Bishop Cosin's life, that by his will "he gave towards the redemption of Christian captives at Algiers, 500*l.*; towards the relief of the distressed loyal party in England, 800*l.*:" — upon which I should be glad to put a Query; viz., Is there sufficient ground for supposing, that any of the loyal party were really sold for slaves during the rebellion? If otherwise, will Cosin's bequest throw any light upon R.W.B.'s Query, vol. i., p. 441?

J. SANSOM.

Meaning of Pallet. — About a mile from Hume Castle, on the Scotch border, is a rock hill, which is called Hume *Pallet*.

The only other name of the kind in this district is Kilpallet, in the heart of the Lammermuir hills, on the borders of Berwickshire and East Lothian. There was at this latter place once a religious house of some kind, and a burying ground, now hardly visible.

What is the meaning of the word *Pallet*?

J. S. Q.

Tobacco in the East. — Can any of your readers inform me whether tobacco is indigenous to any part of Asia? Also, whether the habit of smoking (opium or tobacco), now universal *over the East*, dates there from before the discovery of America? And if not, from what period?

Z. A. Z.

Stephanus Brulifer. — Can any of your correspondents kindly refer me to a library containing a copy of Stephanus Brulifer, in lib. iv. *Sentent. Seraphici Doctoris Bonaventuræ*, 8vo. Basil. 1507?

J. SANSOM.

Replies.

ASINORUM SEPULTURA.

To discover the origin of this phrase, your correspondent (Vol. ii., p. 8-9.) need not go further than to his Bible.

"Sepultura asini sepelietur, putrefactus et projectus extra portas Jerusalem." — *Jerem.* xxii. 19. : cf. xxxvi. 30.

With regard to the extract given by Ducange,

at the word "Imblocatus," from a "vetus formula Excommunicationis præclara," it is evident that the expressions, —

"Sint cadavera eorum in escam volatilibus cæli, et bestiis terræ, et non sint qui sepeliant eos,"

have been derived from S. Jerome's Latin version from the Hebrew of *Psal.* lxxix. 2, 3.:

"Dederunt cadavera servorum tuorum escam volatilibus cæli; carnes sanctorum tuorum bestiis terræ. Effuderunt sanguinem eorum quasi aquam in circuitu Hierusalem, et non erat qui sepeliret." — *Vide Jacobi Fabri Stapulensis Quincuplex Psalterium*, fol. 116. b., Paris, 1513; Sabatier, tom. ii. p. 162. *Ib.* 1751.

R. G.

The use of this term in the denunciation against Jehoiakim, more than six centuries B. C., and the precise enumeration of crimes in the 22nd chapter of Jeremiah, would seem sufficiently to account for its origin and use in regard to the disposal of the dead bodies of excommunicated or notorious malefactors, by the earliest Christian writers or judges. The Hebrew name of the ass, says Parkhurst, is "derived from its turbulence when excited by lust or rage;" and the animal was also made the symbol of slothful or inglorious ease, in the case of Issachar, B. C. 1609: *Genesis*, xlix. 14. It is thus probable some reference to such characteristics of the brute and the criminal, rather than any mere general allusion to throwing the dead bodies of inferior or unclean animals (of which the dog was a more common type) under any rubbish beyond the precincts of the city, may have been intended, by specifying this animal in prescribing an ignominious sepulture.

LAMBA.

It can hardly have escaped the notice of your Querist (although the instance is not one adduced by Ducange), that the phrase, "burial of an ass" [*Heb.* קְבֻרַת הַמֹּר] for "no burial at all," is as old as the time of the prophet Jeremiah. (*Vide* chap. xxii. 19.) The custom referred to being of religious origin, might lead us to the sacred books for the origin of the phrase denoting it; and it seems natural for the Christian writers, in any mention of those whose bodies, like that of Jehoiakim, were for their sins deprived of the rites of sepulture, to use the striking phrase already provided for them in Scripture; and as natural for that phrase to continue in use even after the somewhat more civilised custom of "imblocation" had deprived it of its original reference to "the dead body's being cast out in the day to the heat, and in the night to the frost." (*Jer.* xxxvi. 30.)

J. EASTWOOD.

This phrase is, I think, accounted for by the ass being deprived of interment in consequence of the uses made of its dead carcass. After a description of the adaptation of his bones to instrumental music, Aldrovandus continues as follows: —

"De corio notissimum, post obitum, ne quid asini unquam conquiescat, foraminibus delacerari, indeque factis cribris, assiduæ inservire agitationi; unde dicebat Apuleius: cedentes hinc inde miserum corium, nec cribris jam idoneum relinquunt. Sed et Albertus pollicetur asinorum corium non solum utile esse ad soles calceorum faciendas, sed etiam quæ ex illa parte fiunt, in qua onera fuerunt, non consumi, etsi ille qui utitur, eis continuo peregrinando in lapidibus portaverit, et tandem ita indurare ut pedes sustinere nequeant." — *De Quadruped.*, p. 351.

T. J.

POPE FELIX.

Four Popes of the name have filled the chair of St. Peter.

The first suffered martyrdom under Aurelian. He is honoured with a festival at Rome on the 29th May.

The second also received the crown of martyrdom, under Constantine. His festival is kept on the 29th July.

The third is commemorated as a holy confessor on the 25th February. He was a collateral ancestor of Pope St. Gregory the Great, who mentions him in his writings.

Gregory had three aunts by the father's side, who all became nuns. One of them, Tarsilla, a lady of pious and beatified life, and of very advanced age, had one night a vision of Pope Felix, who was then dead. He seemed to point towards the mansions of eternal glory, and to invite her to enter. She soon after sickened, and her end visibly approached. While a number of her friends were standing around her couch, she suddenly exclaimed, looking upwards, "Stand aside, stand aside, Jesus is coming;" and with a look of ineffable love, she presently expired. This story is related by St. Gregory.

This Pope is the best known of the four on account of his relationship to St. Gregory.

The fourth of the name was also a confessor. His festival occurs on the 30th January. J. A. S. Edinburgh, May 27. 1850.

REPLIES TO NUMISMATIC QUERIES.

I beg to offer the following remarks in reply to the numismatic queries of E. S. T. (Vol. i., p. 468.):—

1. I can only account for the Macedonian coin being struck in lead, by supposing it to be the work of an ancient forger.

2. Third brass coins of Tiberius are not uncommon; I have one in my cabinet of the sort described. Obv. head of Tiberius, TI. CAESAR. DIVI. AVG. F. AVGVSTVS; Rev. the altar of Lyons, ROM. ET. AVG.

3. The coin of Herennia Etruscilla is probably a base or plated denarius, the silver having been

worn off. Silver coins sometimes acquire a black tarnish, so that they are not to be distinguished from brass without filing the edge, or steeping them in acid. If a genuine brass coin, it should have the S. C. for *Senatus Consultum*.

4. The coin of Macrinus was struck at Antioch in Syria, of which famous city there exists a regular series of imperial coins from Augustus to Valerian. One in my possession has Δ above the s. c., and E below for ΔΗΜΑΡΧ. ΕΞΟΥΣΙΑΣ, *Tribunitia Potestate*. May not these be the letters described by E. S. T. as L. c.? J. C. WITTON.

Coins of Constantius II.—Can any numismatist kindly inform me by what marks the coins of Constantius II., the son of Constantine the Great, are distinguished from those of Constantius Gallus, his nephew? Mr. Akerman, in his *Rare and Inedited Roman Coins*, gives the following titles as common to both, but does not afford any rule for appropriating their coins:—

CONSTANTIVS. NOB. CAES.

FL. IVL. CONSTANTIVS. NOB. CAES.

D. N. CONSTANTIVS. NOB. C.

D. N. CONSTANTIVS. NOB. CAES.

J. C. WITTON.

AS LAZY AS LUDLUM'S DOG.

(Vol. i., p. 382.)

I feel obliged by the extract from the *Doctor* given by J. M. B. (Vol. i., p. 475.), though it only answers by a kind of implication the Query I proposed. That implication is, that, instead of Ludlum and his dog being personages of distinction in their own way and in their own day, the proverb itself is merely one framed on the principle of alliteration, and without precise or definite "meaning." This is very full of meaning, as any one may convince himself by observing the active energy of every muscle of all dogs in the act of barking. What can typify "laziness" more emphatically than a dog that "lays him[self] down to bark?"

A *jingle* of some kind is essential to a proverb. If a phrase or expression have not this, it never "takes" with the masses; whilst, having this, and being capable of any possible and common application, it is sure to live, either as a proverb or a "saw," as the case may be. Alliteration and rhyme are amongst the most frequent of these "jingles;" and occasionally a "pun" supplies their place very effectively. We find these conditions fulfilled in the proverbs and saws of every people in the eastern and western world, alike in the remotest antiquity and in our own time. But are they therefore "without meaning?" Do not these qualities help to give them meaning, as well as to preserve them through their long and varied existence?

But there is another principle equally essential

to the constitution of a legitimate and lasting proverb; or rather two conjointly, *metre* and *euphony*. These may be traced in the proverb as completely as in the ballad; and precisely the same contrivances are employed to effect them in both cases where any ruggedness in the natural collocation of the words may present itself. For instance, change in the accent, the elision or the addition of a letter or syllable, the lengthening of a vowel, transposition, and a hundred other little artifices. The euphony itself, though sometimes a little imperfect, is also studied with the same kind of care in the older and purer proverbs of all languages.

Attention to metre and euphony will generally enable us to assign, amongst the forms in which we pick up and note any particular proverb, the original and legitimate one; especially when combined with brevity and "pith." As a case in point, our friend Ludlum will serve our purpose for comparison. Who does not see at a glance, taking account of the principles which govern the construction of a proverb, that the Sheffield version, as I gave it, *must be* more genuine than Southey's version, quoted by J. M. B.? Besides this, I may add, that a friend, whose early days were spent in Sheffield, has told me (since the Query was proposed) that he has heard his mother tell some legend of "the fat Miss Ludlum." After all, therefore, the proverb may be founded on a fat old maid and her fat poodle. I can hardly, then, deem my inquiry answered.

J. M. B. quotes two others from the *Doctor*; one for the purpose, as would appear by his marking the words, to illustrate the alliterative principle. The following are variations which I have heard:—"As proud as the cobbler's dog, that took [or *as took*—the most general vernacular form, for the sake of euphony] the wall of a dung-cart, and got crushed for his pains." "As queer as Dick's hatband as went nine times round and wouldn't tie."

On these I will only remark, that few persons would pronounce dung-cart as J. M. B. implies, even for alliteration; and indeed, when so even marked to the eye, it is not without an effort that we can read accordingly. As to Dick's hatband, it is expressed in a peculiarly clumsy and roundabout manner by Southey.

One word more. J. M. B. quotes as a *proverb*—one of those without meaning—"As busy as Batty;" and says, "no one knows who Batty was." Surely, the inference that Batty was not a real personage in some distant age—that he was a mere myth—must be a *non sequitur* from the premises before us. Perhaps Mr. Batty was a person of notable industry—perhaps remarkable for always being in a "fluster"—perhaps the rural Paul Pry of his day and district. He has left, too, a large progeny; whether as regards the name alone, or whichever of the characters he bore.

This jingle upon words partakes largely of the character of the *pun*. It, however, reminds me of a mode of speech which universally prevailed in the north of Lincolnshire thirty years ago, and which probably does so yet. A specimen will explain the whole:—"I'm as throng as throng." "He looks as black as black." "It's as wet as wet." I have heard this mode used so as to produce considerable emphasis; and it is more than possible, that some of the jingles have thus originated, and settled into proverbs, now without any obvious meaning, but originally very forcible ones.

D. V. S.

Shooter's Hill, May 18.

Replies to Minor Queries.

Lord John Townshend's Poetical Works (Vol. ii., p. 9.)—were never, I believe, collected, nor indeed distinctly known, though they well deserve to be. He told me himself that he wrote "Jekyl," in what is called *The Rolliad*; and he mentioned some other of his contributions; but I did not *make a note*, and regret that I can say no more. Mr. Rogers or Lord Lansdowne might. C.

When Easter ends.—Mr. H. Edwards, in this day's number (No. 31., p. 9.), asks when Easter ends. I fancy this question is in some degree answered by remarking, that it, together with other festivals of the Church, viz. The Nativity, &c., are celebrated for eight days, which is the octave. The reason, says Wheatley, of its

"Being fixed to eight days, is taken from the practice of the Jews, who, by God's appointment, observed the greater festivals, some of them for seven days, and one, the Feast of Tabernacles, for eight days. And therefore the Primitive Christians lengthened out their higher feast to eight days."

If this be true, Easter will end on the conclusion of the Sunday after Easter day; but whether our present Parliament is sufficiently Catholic to admit this, in the interpretation of the Act, is questionable.

In the Spanish Church Easter continues till the feast of Whitsuntide is past; and during this period all fasts are forbidden.

The Romish Church has ten high festivals having octaves.

I trust this slight sketch may in some way help Mr. Edwards to a conclusion. R. J. S.

When does Easter end? (Vol. ii., p. 9.).—In the case stated, at 12 o'clock on the night of Easter Sunday. C.

Holdsworth and Fuller.—In A. B. R.'s communication (Vol. i., p. 484.) some symptoms of inaccuracy must be noted before a satisfactory reply can be given to his Query.

1. He has erred in adopting the spelling of Holdsworth's name (viz. Holsworth) which appears in the title-page of *The Valley of Vision*. 2. This work is very incorrectly styled "the sermon," inasmuch as it consists of twenty-one sermons. 3. My copy bears date 1661, not 1651. 4. If Holdsworth's hand was "legible only to himself," we may sincerely commiserate the misfortune of his nephew, Dr. Richard Pearson, who had to prepare for the press 737 folio pages of his *Prælectiones Theologicæ*, &c.: Lond. 1661. 5. There is not the smallest reason for thinking it "probable" that Dean Holdsworth "preached other men's sermons." Respecting our great Caroline divines it would seldom have been right to say—

"Quos (Harpyiarum more)
Convectare juvat prædas, et vivere rapto."

Now, as to what Dr. Holdsworth really wrote, and with regard to that for which he is not responsible, it is to be observed, that he was so averse to the publication of any of his works, that he printed but a single sermon, (on Psalm cxliv. 15.), and that not until he had been three times urged to the task by his royal master King Charles I. The pagination of this discourse is quite distinct from that of the twenty unauthentic sermons which follow it in the quarto volume, and which commence at signature B. These are thus described by Dr. Pearson, *ad Lectorem*: "Cæteræ quæ prostant Anglicæ venales, à prædone illo stenographico tam lacerae et elumbes, tam miserè deformatae sunt, ut parum aut nihil agnoscas genii et spiritûs Holdsworthiani." R. G.

Gookin (Vol. i., pp. 385, 473, 492.).—Vincent Gookin was nominated by Cromwell one of the six representatives of Ireland in the Barebones Parliament; and he was returned for Bandon and Kinsale (which together sent one member) in each of the three subsequent Cromwellian Parliaments.

Lord Orrery, writing to the Duke of Ormond, June 15, 1666, speaks of Captain Robert Gooking as one of the chief persons in the west of Cork county, and describes him as rich and having good brains, loyal, and ready to fight against French or Irish, as every thing he has depends on his new title. (Orrery's *State Letters*, ii. p. 13. Dublin edition.) A little further on (p. 43.), Lord Orrery names the same Robert Gooking as recommended by the chief gentlemen in the west of Cork to be captain of a troop of horse in the militia. CH.

"*Brozier*" (Vol. i., p. 485.), "*Sock*," "*Tick*."—I well remember the phrase, "*brozier my dame*," signifying to "eat her out of house and home." I had forgotten that a boy at Eton was a "*brozier*,"

when he had spent all his pocket-money. As a supplemental note, however, to Lord Braybrooke's remarks upon this latter signification, I would remind old Etonians of a request that would sometimes slip out from one in a "*brozied*" state, viz. that a schoolfellow would *sock* him, i. e. treat him to *sock* at the pastrycook's: and this favour was not unfrequently granted *on tick*, i. e. on credit with the purveyor of sweets.

In reply to your noble correspondent's Query, I beg to say that Halliwell, in his *Dictionary of Archaic and Provincial Words*, both spells and defines thus: "*Brosier*. A bankrupt. *Chesh.*" Mr. H. says no more; but this seems to decide that the word does not exclusively belong to Eton. I could have fancied that on such classic ground it might possibly have sprung from *βρώσκω*, fut. -σω, to devour.

Is *sock* only a corruption of *suck*, indicating a lollipop origin? or what is its real etymological root?

Richardson most satisfactorily says, that to "*go on tick*" is to give a note or *ticket* instead of payment.

ALFRED GATTY.

Ecclesfield, May 27. 1850.

This Eton phrase, the meaning of which is very correctly explained by LORD BRAYBROOKE (Vol. i., p. 485.), appears to be connected with the Cheshire provincialism, which is thus interpreted in Wilbraham's *Cheshire Glossary*:—

"'Brosier, s. a bankrupt.' It is often used by boys at play, when one of them has nothing further to stake."

The noun *brosier*, as Mr. Wilbraham indicates, seems to be derived from the old word *brose*, or, as we now say, *bruise*. A *brosier* would therefore mean a broken-down man, and therefore a bankrupt. The verb *to brosier*, as used at Eton, would easily be formed from the substantive. In the mediæval Latin, *ruptura* and *ruptus* were used to signify *bankruptcy* and a *bankrupt*. See Ducange, *Gloss.* in vv. ETONIENSIS.

The word *brozier*, or (as I always heard it pronounced) *brosier*, does not, or did not exclusively belong to Eton. It was current at Hackney School, an establishment formerly on the site of the present Infant Orphan Asylum, and had the precise meaning attributed to it by Lord Braybrooke. It was used both as a verb and as a substantive, but of its origin and etymology I am ignorant. The last master of Hackney School was the Rev. Dr. Heathcote, who died, I believe, about 1820. The schoolhouse was a very large and a very old building. May I take this opportunity of asking if anything is known of its history? There was a tradition prevalent among the boys, that it had been an hospital in the time of the Plague.

I recollect there was another singular word

current at Hackney, viz. "buckhorse," for a smart box on the ear. C. M.

[Buckhorse was a celebrated bruiser, whose name has been preserved in this designation of a "blow," in the same way as that of his successor "Belcher" has been in that of the peculiar style of silk handkerchief which he always wore.]

Symbols of Four Evangelists.—Among the several replies to JARTZBERG's Query (Vol. i., p. 385.), I do not observe any notice of Sir T. Brown's account of the symbols of the four Evangelists. I will therefore copy part of a note I have on the subject, though I see it is unfortunately without any other reference than the name of the author.

After giving *Jonathan's* opinion of the four principal or legionary standards among the Israelites, Sir T. Brown adds:

"But Abenegra and others, besides the colours of the field, do set down other charges,—in Reuben's, the form of a man or mandrake,—in that of Judah, a lion,—in Ephraim's, an ox; in Dan's, the figure of an eagle. And thus, indeed, the four figures in the banners of the principal squadrons of Israel are answerable unto the Church in the vision of Ezekiel, every one carrying the form of all these And conformable hereunto, the pictures of the Evangelists (whose Gospels are the Christian banners) are set forth with the addition of a man or angel, an ox, a lion, and an eagle. And these symbolically represent the office of angels and ministers of God's will, in whom is required, understanding as in a man, courage and vivacity as in a lion, service and ministerial officiousness as in the ox, expedition or celerity of execution as in the eagle."

J. SANSOM.

Catacombs and Bone-houses (Vol. i., p. 171.).—Part I. of a *History of the Hundred of Rowell*, by Paul Cypher, (published by J. Ginns, Rowell,) has recently fallen in my way; and as I understand the writer is a medical gentleman residing in the village (or town), I condense from the account of the "Bone Caverns," p. 39—42., such particulars as may answer the Query of Rev. A. Gatty.

The number of skeletons, as is asserted by those who have taken the trouble to calculate, is 30,000. The vault in which they are deposited is a long cryptiform structure, with a low groined roof, and the bones are carefully packed in alternate strata of skulls, arms, legs, and so forth. They seem to have been discovered by a gravedigger about 150 years since. Nothing is known with certainty respecting the date of this vast collection. Some conjecture that the remains here deposited are the consequence of a sanguinary battle in very early times, and profess to discover peculiarities in the osseous structure, showing a large proportion of the deceased to have been natives of a distant land; that all were in the prime of life; and that

most of the skulls are fractured, as though with deadly weapons. Others, again, say they are the remains of the slain at Naseby.

"I have examined carefully and at leisure the crania, and can discover none but the mesobregmate skulls common to these islands I have discovered more than one skull, in which the alveolar sockets were entirely absorbed,—an effect of age rarely produced under eighty years, I should imagine. And as to the marks of injury visible on some, they will be attributed, I think, by the impartial observer, rather to the spade and foot of the sexton, than the battle-axe and stout arm of the ancient Briton."

As to the supposition that these relics were brought from Naseby, it is sufficient to observe that the number of the slain in that engagement did not exceed one thousand.

"That most of these bodies were lying in the earth for a number of years is proved, I think, by these several circumstances: First, a careful examination of the interior of many of the skulls, shows that roots have vegetated within them, the dry fibres of which I have often observed; next, the teeth are nearly all absent, and it is notoriously one of the first effects of inhumation upon the osseous system, by which the teeth are loosened; and lastly, we have two sources from which bodies may have been exhumed and reinterred beneath the mother church; and those are the Chapel of the Virgin and that moiety of the original graveyard, which has evidently, at some long distant time, been taken from the church."

Human bones have been dug up in front of Jesus Hospital, to the south-east of the churchyard. At the eastern extremity of the cavern is a rude sketch, apparently intended to represent the Resurrection. ARUN.

Tace Latin for a Candle (Vol. i., p. 385.).—I am not aware of "Tace is Latin for a candle" in any earlier book than Swift's *Polite Conversation*; but it must have been threadbare in his time, or he would not have inserted it in that great collection of platitudes:—

"Lord Smart. Well, but after all, Tom, can you tell me what is Latin for a goose?"

"Neverout. O, my Lord, I know that; why, Brandy is Latin for a goose, and *Tace* is Latin for a candle."

H. B. C.

Members for Durham—why none prior to 1673-4 (Vol. ii., p. 8.).—Because Durham was an episcopal palatine, which had jurisdictions, and even, in olden times, a Parliament of its own. Several bills were brought in between 1562 and 1673, to give M.P.'s to both county and city; but an act was only passed in the latter year. The first writ was moved, it is said, in 1675; but the first return is dated in Whitworth, 1679. (Oldfield's *Parl. Hist.*, iii. 425.) C.

"*A Frog he would,*" &c.—I am in my sixth decade, and pretty far on in it too; and I can re-

collect this jingle as long as I can recollect anything. It formed several stanzas (five or six at least), and had its own tune. There was something peculiarly attractive and humorous to the unformed ear and mind in the ballad, (for as a ballad it was sung,) as I was wont to hear it. I can therefore personally vouch for its antiquity being half a century. But, beyond this, I must add, that my early days being spent in a remote provincial village (high up the Severn), and the ballad, as I shall call it, being *universally known*, I cannot help inferring that it is of considerable antiquity. Anything of then recent date could hardly be both generally known and universally popular in such a district and amongst such a people. Whether it had a local origin there or not, it would be difficult to say; but I never heard it spoken of as having any special application to local persons or affairs. Of course there are only two ways of accounting for its popularity,—either its application, or its jingle of words and tune. If I may venture a “guess,” it would be, that it had originally a political application, in some period when all men’s minds were turned to some one great politico-religious question; and this, not unlikely, the period of the Cavaliers and Roundheads. We know how rife this kind of warfare was in that great struggle. Or again, it might be as old as the Reformation itself, and have a reference to Henry the Eighth and Anna Boleyn.

“The frog he would a-wooing go,
Whether his mother would let him or no,”

would not inaptly represent the “wide-mouthed waddling frog” Henry — “mother church,” — and the “gleesome Anna” would be the “merry mouse in the mill.” It may be worth the while of gentlemen conversant with the ballad literature and political squibs of both the periods here indicated, to notice any traces in other squibs and ballads of the same imagery that is employed in this. It would also be desirable, if possible, to get a complete copy of these verses. My own memory can only supply a part, or rather disjointed parts: but I think it probable that it may be easily obtained by persons resident in the counties bordering on North Wales, especially in Shropshire or Herefordshire, and perhaps in Cheshire or Staffordshire.

I should not have thought of troubling you with my own reminiscences as an answer to an antiquarian question, but for the fact that even these go further back than any information that has been sent you.

T. S. D.

Shooter’s Hill, June 7.

Cavell (Vol. i., p. 473.). — To “cast cavells,” i. e. to cast lots, is in constant every-day use in Northumberland. The Teutonic derivation given is correct.

W.

To endeavour Ourselves. — *The Homilies.* — Perhaps your correspondents G. P. (Vol. i., p. 125.) and C. I. R. (Vol. i., p. 285.) may, from the following passages, conclude that “ourselves” is the object of the verb “endeavour.”

“He did this to this intent, ‘that the whole clergy, in the mean space, might apply themselves to prayer, not doubting but that all his loving subjects would occupy themselves to God’s honour, and so endeavour themselves that they may be more ready,’” &c. &c. — Heylin, *Hist. of the Reform. from an Act passed in Edward VI.’s Reign*, 1548.

“Let us endeavour ourselves, both inwardly in our hearts, and also outwardly with our bodies, diligently to exercise this godly exercise of fasting.” — *Homily on Fasting* (end).

“Only show yourselves thankful in your lives, determine with yourselves to refuse and avoid all such things in your conversation as should offend his eyes of mercy. Endeavour yourselves that way to rise up again, which way ye fell into the well or pit of sin.” — *Hom. on the Resur.* (near the end).

“From henceforth let us endeavour ourselves to walk in a new life.” — *Hom. of Repentance*, Pt. 2. (end).

There are many other similar passages in the “Homilies.” I have also noticed the following in Latimer’s Sermons: —

“The devil, with no less diligence, endeavoureth himself to let and stop our prayers.” — Vol. i. p. 329. Parker Soc. edit.

“Every patron, when he doth not diligently endeavour himself to place a good and godly man in his benefice, shall make answer before God.” — Vol. ii. p. 28.

“Let them endeavour themselves.” [I have forgotten the reference in this case, but it is in vol. i.]

“How much, then, should we endeavour ourselves to make ready towards this day, when it shall not be a money matter, but a soul matter.” (ii. p. 62.)

As I am engaged on a work on the “Homilies,” I should feel very grateful for any allusions to them in writers between 1600 and 1650, and for any notices of their being read in churches during that period. Can any of your readers inform me where the fullest account may be found of the state of preaching in England prior to the Reformation?

THOMAS COX.

Preston, May 25. 1850.

Three Dukes (Vol. ii., p. 9.). — The verses themselves called them “three *bastard* dukes;” but the only bastard duke I can find at that time was the Duke of Monmouth; all the other creations of the king’s bastards were subsequent to that date. And even if, by poetical licence or courtly antipathies, they could be called *dukes*, they were all too young to have any share in such a fray. I must further observe, that *Evelyn’s Diary* is silent as to any such events, though he is, about that time, justly indignant at the immoralities of the

Court. The "park" referred to, but not named in the verses, is the disreputable place called "Whetstone Park," near Holborn. C.

Christabel (Vol. i., p. 262.).—After a long hunt among Manx and Highland superstitions, I have just found that the passage I was in search of belongs to "The Debateable Land."

"'Reverend father,' replied Magdalen, 'hast thou never heard that there are spirits powerful to rend the walls of a castle asunder when once admitted, which yet cannot enter the house unless they are invited, nay, dragged over the threshold? Twice hath Roland Græme been thus drawn into the household of Avenel by those who now hold the title. Let them look to the issue.'" —*The Abbot*, chap. 15., ad fin., and note.

C. FORBES.

Temple, April 15.

Derivation of "Trianon" (Vol. i., p. 439.; vol. ii., p. 13.).—Your correspondent AREDJID KOOS is certainly right: Trianon was the name of a village, which formerly stood on the site of these two chateaux. (See Vatout, and all the histories of Versailles.) I would take this occasion of suggesting, that it is essential to the value of your work that your correspondents should be careful not to lead us astray by mere guesses. What authority has your correspondent J. K. R. W. (Vol. ii., p. 13.) for asserting that "*trianon* is a word meaning a pavilion?" And if, as I believe, he has not the slightest, I appeal to him whether it is fair to the public to assert it so confidently. C.

Miscellaneous.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

We recently called attention to Mr. Colburn's new Edition of *The Diary and Correspondence of John Evelyn*. We have now to announce from the same publisher an inedited work by Evelyn, entitled *The History of Religion*, to be printed from the original MS. in the Library at Wotton. The work, which it is said contains a condensed statement and investigation of the natural and scriptural evidences, is the result of an endeavour on Evelyn's part to satisfy himself amidst the startling manifestations of infidelity, fanaticism, and conflicting opinion by which he found himself surrounded.

Sir Fortunatus Dwaris has just put forth a privately printed Letter to J. Payne Collier, Esq., in which he endeavours to solve the great political Query of George the Third's time. His pamphlet is called *Some new Facts and a Suggested New Theory as to the Authorship of the Letters of Junius*. Sir Fortunatus' theory, which he supports with a good deal of amusing illustration by way of proof, is, that Junius, to use the language of Mark Tapley, was "a Co.," "that the writer was one, but the abettors were many," that Sir Philip Francis was the head of the Firm, but that among the sleeping

partners were Lords Temple, Chatham, and George Sackville, the three Burkes, Colonel Barré, Dyer, Loyd, Boyd; and others.

It can scarcely be necessary to remind our Archæological friends that the Annual Meeting of the Institute at Oxford will commence on Tuesday next. The selection of Oxford as the place of meeting was a most happy one, and from the preparations which have been made, both by the Heads of Houses and the Managers of the Institute, there can be little doubt of the great success of this Oxford Congress of Archæologists.

Messrs. Sotheby and Co. will commence on Monday, the 24th of this month, the Sale of the second portion of the valuable stock of Messrs. Payne and Foss, including an excellent collection of Classics, Philology, History, and Belles Lettres,—a recent purchase from the Library of a well-known collector,—and about fifteen hundred volumes bound by the most eminent binders. The sale of this portion will occupy nine days.

We have received the following catalogues:—John Russell Smith (4. Old Compton Street), A Rider Catalogue of Second-hand Books; John Miller's (43. Chandos Street) Catalogue, No. 7. for 1850, of Books Old and New; William Heath's (29½. Lincoln's Inn Fields) Select Catalogue of Second-hand Books; and Bernard Quaritch's (16. Castle Street, Leicester Square) Catalogue No. 17. of Books, comprising Architecture, Fine Arts, Dialects, and Languages of Europe and Asia; and Cole's (15. Great Turnstile) List No. XXVI. of very Cheap Second-hand Books.

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ARCANA OF SCIENCE. 1829.
ANDREW STEWART'S LETTERS TO LORD MANSFIELD ON THE DOUGLAS CASE. About 1793.
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LAWSON ON THE HEBREWS.
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Odd Volumes.

The first volume of THE WORKS OF ALEXANDER POPE, ESQ. London, printed in the year 1772. No publisher named.
The third volume of THE WORKS OF SHAKESPEARE, in Ten Vols. Edinburgh, printed by Marten and Wotherspoon. 1767.

** Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

CHAUCER'S TOMB. Will J. W. P., who has forwarded to us a contribution to the Restoration of Chaucer's Monument, favour us with his name and address?

TITLE-PAGE AND INDEX TO VOLUME THE FIRST. The preparation of the Index with that fullness which can alone render it useful, has taken more time than was anticipated. It will, however, be ready very shortly.

Covers for the First Volume are preparing, and will be ready for Subscribers with the Title-Page and Index.

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ANNUAL MEETING, 1850.

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Notes.

THE "AGAPEMONE" OF THE SIXTEENTH CENTURY.

As it is not generally known that the "Agapemone" had a prototype in the celebrated *Family of Love*, some account of this "wicked sect" may not at this moment be without interest to your readers:—

"Henry Nicholas, a Westphalian, born at Munster, but who had lived a great while at Amsterdam, and some time likewise at Embden, was the father of this family. He appeared upon the stage about the year 1540, styled himself the *deified man*, boasted of great matters, and seemed to exalt himself above the condition of a human creature. He was, as he pretended, greater than Moses and Christ, because Moses had taught mankind to *hope*, Christ to *believe*, but he to

love; which last being of more worth than both the former, he was consequently greater than both those prophets"—See Brandt's *Hist. of the Reform. &c., in the Low Countries*, vol. i. p. 105, ed. 1720.

According to some writers, however, the sect was not founded by Henry Nicholas, but by David George, an Anabaptist enthusiast of Delft, who died in 1556; and indeed there is some reason to believe that the *Family of Love* grew out of the heresies of the said George, with whom Nicholas had been on friendly terms.

"'Not content,' says Fuller, speaking of Nicholas, 'to confine his errors to his own country, over he comes into England, and in the latter end of the reign of Edward the Sixth, joyined himself to the Dutch congregation in London, where he seduced a number of artificers and silly women.'"—*Church. Hist.*, p. 112, ed. 1655.

On the 12th of June, 1575, according to the historian Hollinshead,

"Stood at Paule's Crosse five persons, Englishmen, of the sect termed the Familie of Love, who there confessed themselves utterlie to detest as well the author of that sect, H. N., as all his damnable errors and heresies."

A curious little volume on the history and doctrines of this sect appeared in the year 1572, from the pen of John Rogers, entitled *The Displaying of an horrible Secte of grosse and wicked Heretiques, naming themselves the Family of Love, with the Lives of their Authors, and what Doctrine they teach in Corners. Imprinted at London for George Bishop*. 1579. 12mo. Christopher Vittall, a joiner of Southwark, who had been infected with the doctrine of Arius some twenty years before, and whose credit was great amongst the *Family of Love*, was at this period actively engaged in teaching their doctrines. He travelled about the country to disseminate them; and was likewise author of a little book, in reply to Roger's *Displaying* of the sect, printed in the same year.

At the close of the year 1580 the sect was increasing so rapidly in England, that the government took active measures for its suppression, and the Queen issued a proclamation to search for the "teachers or professors of the foresaid damnable sect," and to "proceed severelie against them."

This proclamation may be seen in Hollinshed and in Camden's *Annals*.*

After the death of Queen Elizabeth—

"The Family of Love (or Lust rather)," according to Fuller, "presented a tedious petition to King James, so that it is questionable whether his Majesty ever graced it with his perusal, wherein they endeavoured to clear themselves from some misrepresentations, and by fawning expression to insinuate themselves into his Majesty's good opinion."

After printing the petition Fuller proceeds:—

"I finde not what effect this their petition produced, whether it was slighted and the petitioners looked upon as inconsiderable, or beheld as a few frantick folk out of their wits, which consideration alone often melted their adversaries' anger into pity unto them. The main design driven on in the petition is, to separate themselves from the Puritans (as persons odious to King James), that they might not fare the worse for their vicinity unto them; though these Familists could not be so desirous to leave them as the others were glad to be left by them. For if their opinions were so senseless, and the lives of these Familists so sensuall as is reported, no *purity* at all belonged unto them."

The *Family of Love*, after being exposed and ridiculed both in "prose and rime," finally "gave up the ghost," and was succeeded by another "wicked sect" denominated the *Ranters*.

EDWARD F. RIMBAULT.

PUNISHMENT OF DEATH BY BURNING.

A woman was strangled and burnt for coining in front of the Debtors' door, Newgate, on the 10th of March, 1789. I believe this to be the last instance in which this old punishment was inflicted, at least in the metropolis. The burning part of the ceremony was abolished by the 30 Geo. III., c. 48., and death by hanging made the penalty for women in cases of high or petty treason. E. S. S. W.'s informants are wrong in supposing that the criminals were burnt whilst living. The law, indeed, prescribed it, but the practice was more humane. They were first strangled; although it sometimes happened that, through the bungling of the executioner, a criminal was actually burnt alive, as occurred in the celebrated case of Katherine Hayes, executed for the murder of her husband in 1726. The circumstances of this case are so remarkable, that, having referred to it, I am induced to recapitulate the chief of them, in the belief that they will interest your readers. Hayes, who was possessed of some little property, lodged with his wife Katherine in Tyburn, now Oxford Road. Mrs. Hayes prevailed upon two men, named Billings (who lodged in the house) and Wood, a friend of Hayes, to assist her in murdering her husband. To facilitate

that object, Hayes was induced to drink the enormous quantity of seven bottles (at that time full quarts) of Mountain wine, besides other intoxicating drinks. After finishing the seventh bottle he fell on the floor, but soon after arose and threw himself on a bed. There, whilst in a state of stupefaction, he was despatched by Billings and Wood striking him on the head with a hatchet. The murderers then held council as to the best mode of concealing their crime, and it was determined that they should mutilate and dispose of the body. They cut off the head, Mrs. Hayes holding a pail to catch the blood; and she proposed that the head should be boiled until the flesh came from the skull. This advice was rejected on account of the time which the process suggested would occupy, and Billings and Wood carried the head in the pail (it was at night) to the Horseferry at Westminster, and there cast it into the Thames. On the following day the murderers separated the limbs from the body, and wrapping them, together with the trunk, in two blankets, carried them to Marylebone fields, and placed them in a pond. Hayes' head not having been carried away by the tide, as the murderers expected it would have been, was found floating at the Horseferry in the morning. The attention of the authorities was drawn to the circumstance, and the magistrates being of opinion that a murder had been committed, caused the head to be washed and the hair combed out, and then had it placed on a pole and exposed to public view in St. Margaret's churchyard, in the hope that it might lead to the discovery of the suspected crime. Great crowds of persons of all ranks flocked to St. Margaret's churchyard to see the head, and amongst the rest a young man named Bennett, who perceiving the likeness to Hayes, whom he knew, immediately went to Mrs. Hayes on the subject; but she assured him that her husband was alive and well, which satisfied him. A journeyman tailor, named Patrick, also went to see the head, and on his return told his fellow workmen that it was Hayes. These workmen, who also had known Hayes, then went to look at the head, and felt the same conviction. It happened that Billings worked at the same shop in which these men were employed in Monmouth Street, and when he came to work next morning, they told him of the circumstance. Billings, however, lulled their suspicions by declaring that he had left Mr. Hayes at home that morning. After the head had been exhibited for four days in the churchyard, the magistrates caused it to be placed in spirits, in a glass vessel, and in that state it continued to be exposed to public view. Two friends of Hayes, named Ashley and Longmore, who had seen the head without imagining that it was his, some time after called on Mrs. Hayes, on separate occasions, to inquire for her husband, whose absence began to be noticed. Ashley and Longmore were mutual

* It was reprinted in NOTES AND QUERIES, Vol. i. p. 17.

friends, and their suspicions being excited by the contradictory statements which Mrs. Hayes had given to them, they went to look again at the head, when a minute examination satisfied them that it had belonged to Hayes. The apprehension of the murderers was the result. On the day they were brought up for examination, the trunk and limbs of the murdered man were found. Wood and Billings confessed and pleaded guilty. Katherine Hayes put herself on her country, was tried and convicted. Wood died in prison. Billings was hanged in Marylebone fields, near the pond in which Hayes's body had been concealed. Katherine Hayes was executed at Tyburn, under circumstances of great horror; for, in consequence of the fire reaching the executioner's hands, he left his hold of the rope with which he ought to have strangled the criminal, before he had executed that part of his duty, and the result was, that Katherine Hayes was burnt alive. The wretched woman was seen, in the midst of flames, pushing the blazing faggots from her, whilst she yelled in agony. Fresh faggots were piled around her, but a considerable time elapsed before her torments ended. She suffered on the 3rd of November, 1726. This tragedy forms the subject of a comic ballad which is attributed to Swift. C. Ross.

The communication of E. S. S. W. (Vol. ii., p. 6.), which is as interesting as it is shocking, induces me to send you a short extract from *Harri-son's Derby and Nottingham Journal, or Midland Advertiser*. The number of this journal which is dated Thursday, September 23, 1779, contains as follows:—

"On Saturday two prisoners were capitally convicted at the Old Bailey of high treason, viz. Isabella Condon, for coining shillings in Cold-Bath-Fields; and John Field, for coining shillings in Nag's Head Yard, Bishopsgate Street. They will receive sentence to be drawn on a hurdle to the place of execution; *the woman to be burnt, and the man to be hanged.*"

I presume that the sentence which the woman underwent was not executed. The barbarous fulfilment of such a law was, it may be hoped, already obsolete. The motives, however, upon which this law was grounded is worth noting:—

"In treason of every kind," says Blackstone, "the punishment of women is the same, and different from that of men. For, *as the decency due to the sex forbids the exposing and publicly mangling their bodies*, their sentence (which is to the full as terrible to sensation as the other) is to be drawn to the gallows, and there to be burned alive." "But," says the foot-note, "by the statute 30 Geo. III. c. 48., women convicted in all cases of treason, shall receive judgment to be drawn to the place of execution, and there to be hanged by the neck till dead."

The law, therefore, under which a woman could be put to death by burning, was repealed in 1790.

Blackstone elsewhere says:—

"The humanity of the English nation has authorized, by a tacit consent, an almost general mitigation of such part of those judgments as savours of torture and cruelty: a sledge or hurdle being usually allowed to such traitors as are condemned to be drawn; and there being very few instances (and those accidental or by negligence) of any persons being embowelled or burned, till previously deprived of sensation by strangling."

This corroborates the conclusion of E. S. S. W., that the woman he describes was strangled at the stake to which her neck was bound.

I wish to suggest to any of your legal or other well-informed correspondents, who will have the kindness to take a little trouble for the benefit of your general readers, that an instructive and interesting communication might be made by noting down the periods at which the various more revolting punishments under the English law were repealed, or fell into disuse. For instance, when torture, such as the rack, was last applied; when embowelling alive and quartering ceased to be practised; and whose was the last head that fell under the axe's bloody stroke. A word also on the use of the pillory, ducking-stool, stocks, &c. would interest. Any illustrations of the modification of our penal code would throw valuable light on the philosophy and improvement of the national character. And I believe it would appear that the Reformation gradually swept away the black horrors of the torture-room; that the butchery of the headsman's block ceased at the close of the civil contest which settled the line of regal succession; and that hanging, which is the proper death of the cur, is now reserved for those only who place themselves out of the pale of humanity by striking at human life. ALFRED GATTY.

Ecclesfield.

E. S. S. W. (Vol. ii., p. 6.) will find a case of burning in *Dodsley's Annual Register*, 1769, p. 117.: a Susannah Lott was burned for the murder of her husband at Canterbury, Benjamin Buss, her paramour, being hanged about fifteen minutes before she was burned. T. S. N.

FOLK LORE.

Death-bed Mystery.—In conversation with an aged widow,—as devout and sensible as she is unlettered,—I yesterday learned a death-bed mystery which appeared new to me, and which (if not more commonly known than I take it to be) you may perhaps think worthy of a place in "NOTES AND QUERIES," to serve as a minor satellite to some more luminous communication, in reply to B. H. at Vol. i., p. 315. My informant's "*religio*" (as she appears to have derived it by tradition from her mother, and as confirmed by her own experience in the case of a father, a hus-

band, several children, and others), is to the effect that a considerable interval *invariably* elapses between the first semblance of death, and what she considers to be the departure of the soul.

About five minutes after the time when death, to all outward appearance, has taken place, "the last breath," as she describes, may be seen to issue with a vapour, or "steam," out of the mouth of the departed.

The statement reminds me of Webster's argument, in his *Display of supposed Witchcraft*, chap. xvi., where, writing of the bleeding of corpses in presence of their murderers, he observes :

"If we physically consider the union of the soul with the body by the mediation of the spirit, then we cannot rationally conceive that the soul doth utterly forsake that union, until by putrefaction, tending to an absolute mutation, it is forced to bid farewell to its beloved tabernacle; for its not operating *ad extra* to our senses, doth not necessarily infer its total absence. And it may be, that there is more in that of *Abel's blood crying unto the Lord from the ground*, in a physical sense, than is commonly conceived," &c.

Sir Kenelm Digby (I think I remember) has also made some curious remarks on this subject, in his observations on the *Religio Medici* of Sir T. Brown.

J. SANSOM.

Easter Eggs.—The custom of dyeing eggs at Easter (alluded to, Vol. i., pp. 244. and 397.) prevails in different parts of Cumberland, and is observed in this city probably more specially than in any other part of England. On Easter Monday and Tuesday the inhabitants assemble in certain adjacent meadows, the children all provided with stores of hard-boiled eggs, coloured or ornamented in various ways,—some being dyed an even colour with logwood, cochineal, &c.; others stained (often in a rather elegant manner) by being boiled in shreds of parti-coloured ribbons; and others, again, covered with gilding. These they tumble about upon the grass until they break, when they finish off by eating them. These they call *pace*-eggs, being no doubt a corruption for *pasehe*.

This custom is mentioned by Brande as existing among the modern Greeks; but I believe it will be found more or less in almost all parts of Christendom.

I observed when in Syria during Easter quantities of eggs similarly dyed; but it did not occur to me at the time to inquire whether the practice was connected with the season, and whether it was not confined to the native Christians.

Information upon this point, and also upon the general origin of this ancient custom, would be interesting.

A SUBSCRIBER.

Carlisle, June 3. 1850.

May Marriages (Vol. i., p. 467.).—This superstition is one of those which have descended to

Christianity from Pagan observances, and which the people have adopted without knowing the cause, or being able to assign a reason. Carmelli tells us that it still prevailed in Italy in 1750.* It was evidently of long standing in Ovid's time, as it had passed then into a proverb among the people; nearly two centuries afterwards Plutarch (*Quæst. Rom.* 86.) puts the question: *Διὰ τί τοῦ Μαΐου μηνὸς οὐκ ἔργονται γυναῖκες*, which he makes a vain endeavour to answer satisfactorily. He assigns three reasons: *first*, because May being between April and June, and April being consecrated to Venus, and June to Juno, those deities held propitious to marriage were not to be slighted. The Greeks were not less observant of fitting seasons and the propitiation of the *γαμήλιοι θεοί*. *Secondly*, on account of the great expiatory celebration of the *Lemuria*, when women abstained from the bath and the careful cosmetic decoration of their persons so necessary as a prelude to marriage rites. *Thirdly*, as some say, because May was the month of old men, *Majus a Majoribus*, and therefore June, being thought to be the month of the young, *Junius a Junioribus*, was to be preferred. The Romans, however, held other seasons and days unpropitious to matrimony, as the days in February when the *Parentalia* were celebrated, &c. *June* was the favourite month; but no marriage was celebrated without an augury being first consulted and its auspices proved favourable (*Val. Max.* lib. ii. c. 1.). It would be well if some such superstitious observance among us could serve as a check to ill-advised and ill-timed marriages; and I would certainly advise all prudent females to continue to think that

"The girls are all stark naught that wed in May."

S. W. SINGER.

Mickleham, June 12.

"*Trash*" or "*Skriker*."—Many hundreds of persons there are in these districts who place implicit credence in the reality of the appearance of a death sign, locally termed *trash* or *skriker*. It has the appearance of a large black dog, with long shaggy hair, and, as the natives express it, "eyes as big as saucers." The first name is given to it from the peculiar noise made by its feet when passing along, resembling that of a heavy shoe in a miry road. The second appellation is in allusion to the sound of its voice when *heard* by those parties who are unable to *see* the appearance itself. According to the statements of parties who have seen the *trash* frequently, it makes its appearance to some member of that family from which death will shortly select his victim; and, at other times, to some very intimate acquaintance. Should any one be so courageous as to follow the appearance, it usually makes its retreat with its eyes *fronting*

* *Storia di Vari Costumi*, t. ii. p. 221.

the pursuer, and either sinks into the earth with a *strange noise*, or is lost upon the slightest momentary inattention. Many have attempted to strike it with any weapon they had at hand; but although the appearance stood its ground, no *material* substance could ever be detected. It may be added that "trash" does not confine itself to churchyards, though frequently seen in such localities.

T. T. W.

Burnley.

NOTES ON MILTON.

(Continued from Vol. i., p. 387.)

L'Allegro.

On l. 6. (D.):—

"Where triumphant Darkness hovers
With a sable wing, that covers
Brooding Horror."

Crashaw, Psalm xxiii.

On l. 11. (G.) Drayton has this expression in his *Heroical Epistles*:—

"Find me out one so young, so fair, so free."

King John to Matilda.

and afterwards,—

"Leave that accursed cell;

There let black Night and Melancholy dwell."

On l. 24. (G.) Most probably from a couplet in Burton's *Anatomy of Melancholy*:—

"And ever and anon she thinks upon the man,
That was so fine, so fair, so blith, so debonaire."

P. 3. Sc. 2. p. 603. ed. 1621. 4to.

And in Randolph's *Aristippus*,—

"A bowle of wine is wondrous boone chere
To make one blith, buzome, and deboneere."

P. 13. ed. 1630. 4to.

On l. 27. (G.):—

"Manes. Didst thou not find I did quip thee?

"*Psyllus*. No, verily; why, what's a quip?

"*Manes*. We great girders call it a short saying of a sharp wit, with a bitter sense in a sweet word."

Alexander and Campaspe, *Old Plays*, vol. ii. p. 113. ed. 1780.

"Then for your Lordship's *Quippes* and quick jestes,
Why Gesta Romanorum were nothing to them."

Sir Gyles Goosecappe, a Com., Sig. G. 2. 4to. 1606.

Crank is used in a different sense by Drayton:—

"Like Chanticleare he crowed *crank*,
And piped full merrily."

Vol. iv. p. 1402. ed. 1753.

On l. 31. (M.):—

"There dainty Joys laugh at white-headed Caring."

Fletcher's Purple Island, C. vi. St. 35.

On l. 42. (G.):—

"The cheerful lark, mounting from early bed,
With sweet salutes awakes the drowsy Light;
The earth shee left, and up to Heaven is fled:
There chants her Maker's praises out of sight."

Purple Island, C. ix. St. 2.

"From heaven high to chase the cheareless darke,
With mery note her lowd salutes the morning lark."
Faery Queene, B. i. c. 11.

On l. 45. (G.):—

"The chearful birds, chirping him sweet good-morrow,
With nature's music do beguile his sorrow."

Sylvester's Du Bartas.

On l. 67. (G.) See note already inserted in
"NOTES AND QUERIES," p. 316.

On l. 75. (G.):—

"In May the meads are not so *piéd with flowers*."

*Sylvester's Du Bartas.*On l. 78. (G.) So in *Comus*:—

"And casts a gleam over the *tufted grove*."

v. 225.

On l. 80. (G.):—

"Loadstar of Love and Loadstone of all hearts."

Drummond.

On l. 117. (Anon.) See extracts from the
Diary of a Lover of Literature. To me this line
seems to allude to the imagination in sleep:—

"Such sights as youthful poets dream."

On l. 121. (G.):—

"Yet served I, gentles, seeing store
Of *dainty girls* beside."

Albion's England, p. 218. 4to. 1602.

On l. 125. (G.):—

"In *saffron robes* and all his solemn rites,
Thrice sacred *Hymen*."

Sylvester's Du Bartas.

And in Spanish Tragedy:—

"The two first the nuptial torches bore,
As brightly burning as the mid-day's sun:
But after them doth *Hymen* hie as fast,
Clothed in sable and a *saffron robe*."

On l. 187. (G.):—

"Marrying their sweet tunes to the angels' lays."

Sylvester's Du Bartas.

On l. 144. (D.):—

"Those precious mysteries that dwell
In Music's ravished soul."

Crashaw's Music's Duet.

J. F. M.

COLVIL'S WHIGG'S SUPPLICATION.

Heber possessed a curious MS. volume entitled
*A Poetical Miscellany, selected from the Works of
the Men of Genius of the XVIIth Century*. In
Part XI. of the *Bibliotheca Heberiana* it is thus
described:—

"The first part of this volume was obviously collected by a Scotchman, and it includes pieces by Ben Jonson, Wither, Dr. Donne, &c. It must have been made in the latter part of the reign of Charles I. The second portion of the volume is a later production; a humorous poem, called a *Whig's Supplication*, by

S. C., in which there is a remarkable notice of Cleveland, Donne, and 'Bass Divine.' The latter name somebody has ignorantly altered, not knowing, probably, who 'Bass Divine' was. The poem is in imitation of Hudibras, both in style and metre."

It is somewhat singular that the writer of this notice never suspected that the *author* of the second part, and the *collector* of the first part of the volume, was Samuel Colvil, whose celebrated poem, *The Whigg's Supplication, or the Scotch Hudibras*, went through so many editions, from 1667 to 1796. This "mock poem," as the author terms it, turns upon the insurrection of the Covenanters in Scotland in the reign of Charles the Second. An interesting notice of it, and other imitations of Hudibras, will be found in the *Retrospective Review*, vol. iii. pp. 317-335.

EDWARD F. RIMBAULT.

Queries.

HUBERT LE SŒUR'S SIX BRASS STATUES.

In a curious MS. Diary of the early part of the seventeenth century, lately come into my possession, I find the following entry concerning the sculptor, Hubert le Sœur:—

"March 7. 1628. Had an interview with y^e famous and justly renowned artiste H. le Sueur, who, being late come to this countrie, I had never scene before. He showed me several famous statues in brasse."

This is probably the earliest notice of the celebrated pupil of John of Bologna after his settlement in England. Dallaway, in his *Anecdotes of the Arts in England* (p. 395.), after stating that Hubert le Sœur arrived here about the year 1630, says,—

"If he was associated with Pierre Tacca, who finished the horse in the equestrian statue of Henry IV. in 1610, left incomplete on the death of his master, John of Bologna, two years preceding, he must have been far advanced in life. Three only of his works in bronze are now known with certainty to exist: the equestrian statue of Charles I. [at Charing Cross], a bust of the same monarch with a casque in the Roman style [now at Stourhead], and a statue in armour of William Herbert, Earl of Pembroke, Lord High Chamberlain and Chancellor of Oxford. The last was given to the University by T., Earl of Pembroke, about the time of the restoration."

The "several famous statues in brasse" alluded to by the writer of the Diary above quoted, were probably those which afterwards ornamented the gardens of St. James's Palace. Peacham, in his *Complete Gentleman* (2nd edit., 4to. 1634), having spoken of the collection of statues at Arundell House, says:—

"King Charles also, ever since his coming to the Crown, hath amply testified a royal liking of ancient

Statues, by causing a whole army of foreign Emperors, Captains, and Senators, all at once to land on his coasts, to come and do him homage and attend him in his Palaces of Saint James and Somerset House. A great part of these belonged to the great Duke of Mantua; and some of the old Greek marble bases, columns, and altars were brought from the ruins of Apollo's temple at Delos, by that noble and absolutely complete gentleman, Sir Kenelm Digby, Kn^t. In the garden of St. James, there are also *half a dozen brass statues*, rare ones, cast by Hubert le Sueur, his Majesty's servant, now dwelling in St. Bartholomew's, London; the most industrious and excellent statuary, in all materials, that ever this country enjoyed. The best of them is the Gladiator, moulded from that in Cardinal Borghesi's Villa, by the procurement and industry of ingenious Master Gage. And at this present, the said Master Sueur hath divers other admirable moulds to cast in brass for his Majesty, and among the rest, that famous Diana of Ephesus. But the great Horse with his Majesty upon it, twice as great as the life, and now well nigh finished, will compare with that of the New Bridge at Paris, or those others at Florence and Madrid, though made by Sueur, his master John de Bologna, that rare workman, who not long since lived at Florence."

The bronze statue of the Gladiator originally stood (according to Ned Ward's *London Spy*) in the Parade facing the Horse Guards. Dodsley (*Environs*, iii. 741.) says it was removed by Queen Anne to Hampton Court, and from thence, by George the Fourth, to the private grounds of Windsor Castle, where it now is. Query, What has become of the other five "famous statues in brass?"

EDWARD F. RIMBAULT.

BISHOP JEWELL'S LIBRARY.

What became of Bishop Jewell's library? Cassan mentions (*Lives of Bishops of Salisbury*, vol. ii. p. 55.) that

"He had collected an excellent library of books of all sorts, not excepting the most impertinent of the Popish authors, and here it was that he spent the greatest and the best part of his time," &c.

Bishop Jewell died Sept. 22. 1571.

In the Account Books of Magdalen College, Oxford, I find the following items:—

"A.D. 1572. Solut. D^{no} Præsidi equitanti Sarisbur. pro libris per billam, iij^{li} xvi^s.

"Solut. pro libris Dⁿⁱ. episcopi Sar., c^{li}.

"A.D. 1574. Solut. per Dom. Præsidentem pro libris M^{ri} Jewell, xx^{li}."

Whether these books were a portion only, or the whole of the library of Bishop Jewell, I am unable to discover; nor am I aware at present whether Bishop Jewell's autograph is in any of the books of Magdalen College Library. The president was Lawrence Humphrey, author of a *Life of Jewell*.

MAGDALENENSIS.

THE LOW WINDOW.

The low windows in the chancel of so many of our ancient churches have proved a fruitful source of discussion among archaeologists, and numerous theories have been advanced respecting their use. Perhaps the words of the chameleon in the fable might be addressed to many who have attempted to account for their existence, "You all are right and all are wrong"—right in your supposition that they were thus used; but wrong in maintaining that this was the exclusive purpose. Some example, in fact, may be adduced irreconcilable with any particular conjecture, and sufficient to overturn every theory which may be set up. One object assigned is, the distribution of alms; and it is surely reasonable to imagine that money collected at the offertory should have been given to paupers from the chancel through this convenient aperture. The following passage from the *Ecclesiologist*, quoted in page 441. of "NOTES AND QUERIES," has induced me to bring this subject forward:—

"In them (churchyards) prayers are not now commonly poured forth to God, nor are doles distributed to his poor."

Now it must be admitted that relief could scarcely be given to a crowd of importunate claimants without the interposition of some barrier; and where could a more appropriate place be found than the low window? Can any of your readers, therefore, oblige me with some information upon these points? Where were the alms bestowed, if not here? An almonry is described in some recent works as "a building near the church." What authority is there for such an assertion, and do any examples of such structures remain? What evidence is there that this business was transacted in the churchyard, in the porch, or in any particular part of the edifice?

Although these mysterious openings are probably, with one or two exceptions in Normandy, peculiar to this country, it is desirable to ascertain where the poor on the Continent usually receive such charitable donations. In an interior of a Flemish cathedral, by an artist of the sixteenth century, a man is represented in the act of delivering bread to a number of eager beggars, from a sort of pew; showing, at least, as above remarked, that some such protection was requisite.

There is another Query connected with this subject, which I beg to submit. Some ancient frescoes were lately discovered in the chapel of Eton College, with a compartment containing (according to a letter in the *Ecclesiologist*) a bishop administering the Holy Communion to a converted Jew, through a low window. Can any one, from recollection or the inspection of drawings, (for the original has disappeared,) assure me that he does not hold in his hand a piece of money, or a portion of bread, for the supply of his bodily wants? T.

Minor Queries.

North Sides of Churchyards unconsecrated.—In the West of England I have found an opinion to prevail in rural parishes, that the north side of our churchyards was left unconsecrated very commonly, in order that the youth of the village might have the use of it as a playground. And, in one parish, some few years ago, I had occasion to interrupt the game of football in a churchyard on the "revel" Sunday, and again on another festival. I also found some reluctance in the people to have their friends buried north of the church.

Is there any ground for believing that our churchyards were ever thus consecrated on the south side of the church to the exclusion of the north?
J. SANSOM.

Hatfield — Consecration of Chapel there.—Le Neve, in his *Lives of Protestant Bishops* (ii. 144.), states, that Richard Neile, Bishop of Lincoln, went to Hatfield, 6th May, 1615, to consecrate the chapel in the house there lately built by Robert, Earl of Salisbury. I have applied to the Registrar of Lincoln diocese, in which Hatfield was (until recently) locally situated, for a copy of the notarial act of consecration; but it appears that the register of Bishop Neile was taken away or destroyed in the Great Rebellion, and that, consequently, no record of his episcopality now exists at Lincoln.

Le Neve says he had the most part of his account of Bishop Neile from Thomas Baker, B.D. of St. John's College, Cambridge, who had it from a grandson of the Bishop's. He quotes also Featley's MS. Collections.

Can any of your readers inform me whether Bishop Neile's episcopal register for Lincoln is in existence, or whether any transcript of it is known? or if any evidence, confirmatory of Le Neve's statement of the fact and date of the consecration of the chapel of Hatfield, is known to exist?

WILLIAM H. COPE.

P. S. I have examined Dr. Matthew Hutton's transcripts of the Lincoln registers, in the Harleian MSS., but they do not come down to within a century of Bishop Neile's episcopate.

Ulrich von Hutten (Vol. i., p. 336.).—In one of the *Quarterly Reviews* is an account of Ulrich von Hutten and the *Epistolæ Obscurorum Virorum*. Will S. W. S., or any one who takes interest in Ulrich, tell me where it is? A meagre article in the *Retrospective Review*, vol. v. p. 56., mentions only one edition of the *Epistolæ*, Francfurti ad Mainum, 1643. Is there any recent edition with notes? Mine, Lond. 1710, is without, and remarkable only for its dedication to Isaac Bickerstaffe, Esq., and the curious mistake which Isaac made when he acknowledged it in *The Tatler*, of supposing the letters genuine. Is it known to what

scholar we are indebted for so neat an edition of a book then so little known in England, and so little in accordance with English taste at that time?

H. B. C.

University Club, May 29.

Simon of Ghent.—Can any of your correspondents give me any information concerning Simon, Bishop of Salisbury in 1297-1315, further than what is said of him in *Godwini de Præsulibus Angliæ*, and in Wanley's Catalogue, where he is mentioned as the author of *Regulæ Sanctimonialium Ordinis Sti Jacobi*? Why is he called "Gandavensis," or "De Gandavo," seeing that he is said to have been born in London?

J. MORTON.

Boetius' Consolations of Philosophy.—Alfred the Great translated this work into Anglo-Saxon; Chaucer, Queen Elizabeth, and Lord Preston into English.

Has Queen Elizabeth's work (which she executed during her captivity before she ascended the throne) *been printed?* Richard Viscount Preston's appeared first, I believe, in 1712, in 12mo. *How often has it been reprinted?* What other English translations have been made, and what are the latest?

JARTZBERG.

Gloucestershire Gospel Tree.—Mary Roberts, in her *Ruins and Old Trees associated with Historical Events*, gives a very pretty account of a certain *Gospel Tree*. Can any kind correspondent inform me where in Gloucestershire it is situated? Although a native of the county, I never heard of it.

W. H. B.

Churchyards—Epitaphs.—Up to the time of the Norman Conquest, churchyards appear to have been considered almost as sacred as churches; but soon after that period, though regarded as places of sanctuary, they were often used for profane purposes. I recollect reading of fairs and rustic sports being held in them as early as John's reign, but unfortunately I have not been an observer of your motto, and know not now where to refer for such instances. I shall therefore feel obliged to any of your readers who will specify a few instances of the profanation of churchyards at different periods, or refer me to works where such may be found. Churchyards appear to have been used in special cases for sepulture from the year 750, but not commonly so used till the end of the fourteenth century. Are there any instances of sepulchral monuments, between the above dates, now existing in churchyards?

Stone crosses, evidently of Saxon or very early Roman structure, are found in churchyards, but I am not aware of any sepulchral monuments detached from the church of the same date. I shall be glad of any notices of early monuments or remarkable epitaphs in churchyards. When did

churchyards cease to be places of sanctuary? What is the exact meaning of the word "yard?" and was not "God's acre" applied to Christian cemeteries before sepulture was admitted in churches or churchyards?

W. H. K.

Drayton Beauchamp, June 10.

Anthony Warton.—Who was Anthony Warton, minister of the word at Breamore, in Hampshire, and author of *Refinement of Zion*, London, 1657? Another Anthony Warton was matriculated at Magdalen College, Oxford, 2nd Nov., 1665, at sixteen, as son of Francis Warton, of Breamore, Hants, plebeian. He remained clerk till 1671; chaplain from 1671 to 1674; instituted vicar of Godalming, Surrey, in 1682; obiit 15th March, 1714-15. He was father of Thomas Warton, Demy and Fellow of Magdalen College, vicar of Basingstoke, Hants, and of Cobham, Surrey, Professor of Poetry in the University of Oxford, 1718-28; who was father of the more celebrated Thomas Warton, Fellow of Trinity College, Oxford, and of Joseph Warton, Head Master of Winchester School.

Manning says (*History of Surrey*, vol. i. p. 648.) that Anthony Warton, vicar of Breamore, Hants, was younger brother of Michael Warton, Esq., of Beverley, but originally of Warton Hall in Lancashire. Both Wood and Manning seem to have confounded the first Anthony with the clerk, &c. of Magdalen. Was the former brother of Francis?

MAGDALENENSIS.

Cardinal's Hat.—O'Halloran mentions the cardinal's hat—"birede"—"biretrum"—as the hat anciently worn by the Irish doctors. What is its history?

J. SANSOM.

Maps of London.—I should be grateful to any of your correspondents who could inform me whether there are any maps of London before that of Aggas? what they are? and where they are to be found? The date of Aggas's map is supposed to be about 1560, and must have been after 1548, as the site of Essex House in the Strand is there called "Paget Place." There is a MS. map by Anthony Van Den Wyngerde in the Sutherland Collection in the Bodleian, the date of which would be about 1559.

EDWARD FOSS.

Griffith of Penrhyn.—Can any of your correspondents refer me to a good pedigree of GRIFFITH OF PENRHYN AND CARNARVON?

WILLIAM D'OYLY BAYLEY.

Coatham, near Redear.

The Mariner's Compass.—What is the origin of the *fleur-de-lis* with which the northern radius of the compass-card is always ornamented?

NAUTILUS.

Pontefract on the Thames.—Permit me to ask, through the medium of your useful publication, where Pontefract on the Thames was situate in

the fourteenth century? Several documents of Edw. II. are dated from Shene (Richmond); in 1318, one from Mortelak; in 1322, one from Istelworth; and several are dated *Pountfrcyt*, or *Pontem fractum super Thamis*. (See Rymer's *Fœdera*.) It is very clear that this Pountfrcyt on the Thames must have been at no great distance from Shene, Mortlake, and Isleworth, also upon the Thames; and this is further corroborated by the dates following, from the places alluded to, so closely.

 N.

June 14. 1850.

Replies.

ON THE ORIGIN AND PROGRESS OF THE STUDY OF GEOMETRY IN LANCASHIRE.

The extensive study of geometry in Lancashire and the northern counties generally is a fact which has forced itself upon the attention of several observers; but none of these have attempted to assign any reasons for so singular an occurrence. Indeed, the origin and progress of the study of any particular branch of science, notwithstanding their attractive features, have but rarely engaged the attention of those best qualified for the undertaking. Fully satisfied with pursuing their ordinary courses of investigation, they have scarcely ever stopped to inquire *who* first started the subject of their contemplations; nor have they evinced much more assiduity to ascertain the *how*, the *when*, or in *what* favoured locality he had his existence: and hence the innumerable misappropriations of particular discoveries, the unconscious traversing of already exhausted fields of research, and many of the bickerings which have taken place amongst the rival claimants for the honour of priority.

Mr. Halliwell's *Letters on the Progress of Science* sufficiently show that the study of geometry was almost a nonentity in England previously to the commencement of the eighteenth century. Before this period Dr. Dee, the celebrated author of the preliminary discourse to Billingsley's *Euclid*, had indeed resided at Manchester (1595), but his residence here could effect little in favour of geometry, seeing, as is observed by a writer in the *Penny Cyclopædia*—

"The character of the lectures on Euclid was in those days extremely different from that of our own time . . . the propositions of Euclid being then taken as so many pegs to hang a speech upon."

Similar remarks evidently apply to Horrocks and Crabtree (1641); for although *both* were natives of Lancashire, and the latter a resident in the vicinity of Manchester, their early death would prevent the exertion of any considerable influence; nor does it appear that they ever paid any atten-

tion to the study of the ancient geometry. Richard Towneley, Esq., of Towneley (1671), is known to have been an ardent cultivator of science, but his residence was principally in London. It may, however, be mentioned to his honour, *that he was the first to discover what is usually known as "Mariotte's Law" for the expansion of gases.* At a later period (1728–1763), the name of "John Hampson, of Leigh, in Lancashire," appears as a correspondent to the *Lady's Diary*; but since he mostly confined his speculations to subjects relating to the Diophantine Analysis, he cannot be considered as the originator of the revival in that branch of study now under consideration. Such being the case, we are led to conclude that the "Oldham Mathematical Society" was really the great promoter of the study of the ancient geometry in Lancashire; for during the latter half of the last century, and almost up to the present date, it has numbered amongst its members several of the most distinguished geometers of modern times. A cursory glance at some of the mathematical periodicals of that date will readily furnish the names of Ainsworth, whose elegant productions in pure geometry adorn the pages of the *Gentleman's* and *Burrow's Diaries*; Taylor, the distinguished tutor of Wolfenden; Fletcher, whose investigations in the *Gentleman's Diary* and the *Mathematical Companion* entitle him to the highest praise; Wolfenden, acknowledged by all as one of the most profound mathematicians of the last century; Hilton, afterwards the talented editor of that "work of rare merit" the *Liverpool Student*; and last, though not least, the distinguished Butterworth, whose elegant and extensive correspondence occupies so conspicuous a place in the *Student*, the *Mathematical Repository*, the *Companion*, the *Enquirer*, the *Leeds Correspondent*, and the *York Courant*. Besides these, we find the names of Mabbot, Wood, Holt (Mancuniensis), Clarke (Salfordoniensis), as then resident at Manchester and in constant communication with, if not actually members of the society; nor can it be doubted from the evidence of existing documents that the predilection for the study of the ancient geometry evinced by various members of this Lancashire School, exercised considerable influence upon the minds of such distinguished proficientes as Cunliffe, Campbell, Lowry, Whitley, and Swale.

Hence it would seem that *many*, and by no means improbable, reasons may be assigned for "the very remarkable circumstance of the geometrical analysis of the ancients having been cultivated with eminent success in the northern counties of England, and particularly in Lancashire." Mr. Harvey, at the York meeting of the British Association in 1831, eloquently announced "that when Playfair, in one of his admirable papers in the *Edinburgh Review*, expressed a fear that the increasing taste for analytical science would at length drive the

ancient geometry from its favoured retreat in the British Isles; the Professor seemed not to be aware that there existed a devoted band of men in the north, resolutely bound to the pure and ancient forms of geometry, who in the midst of the tumult of steam engines, cultivated it with unyielding ardour, preserving the sacred fire under circumstances which would seem from their nature most calculated to extinguish it." Mr. Harvey, however, admitted his inability clearly to trace the "true cause of this remarkable phenomenon," but at the same time suggested that "a taste for pure geometry, something like that for entomology among the weavers of Spitalfields, may have been transmitted from father to son; but who was the distinguished individual first to create it, in the peculiar race of men here adverted to, seems not to be known." However, as "the two great restorers of ancient geometry, Matthew Stewart and Robert Simson, it may be observed, lived in Scotland," he asks the important questions:—"Did their proximity encourage the growth of this spirit? Or were their writings cultivated by some teacher of a village school, who communicated by a method, which genius of a transcendental order knows so well how to employ, a taste for these sublime inquiries, so that at length they gradually worked their way to the anvil and the loom?"

An attentive consideration of these questions in all their bearings has produced in the mind of the writer a full conviction that we must look to other sources for the revival of the study of the ancient geometry than either the writings of Stewart or Simson. It has been well observed by the most eminent geometer of our own times, Professor Davies—whose signature of PEN-AND-INK (Vol. ii., p. 8.) affords but a flimsy disguise for his well-known *propria persona*—that "it was a great mistake for these authors to have written their principal works in the Latin language, as it has done more than anything else to prevent their study among the only geometers of the eighteenth century who were competent to understand and value them;" and it is no less singular than true, as the same writer elsewhere observes, "that whilst Dr. Stewart's writings were of a kind calculated to render them peculiarly attractive to the non-academic school of English geometers, they remain to this day less generally known than the writings of any geometer of these kingdoms." The same remarks, in a slightly qualified form, may be applied to most of the writings of Simson; for although his edition of Euclid is now the almost universally adopted text-book of geometry in England, at the time of its first appearance in 1756 it did not differ so much from existing translations as to attract particular attention by the novelty of its contents. Moreover, at this time the impulse had already been given and was silently exerting its influence upon a class of students of whose existence Dr.

Simson appears to have been completely ignorant. In one of his letters to Nourse (*Phil. Mag.*, Sept. 1848, p. 204.) he regrets that "the taste for the ancient geometry, or indeed any geometry, seems to be quite worn out;" but had he instituted an examination of those contemporary periodicals either wholly or partially devoted to mathematics, he would have been furnished with ample reasons for entertaining a different opinion.

We have every reason to believe that the publication of Newton's *Principia* had a powerful effect in diffusing a semi-geometrical taste amongst the academical class of students in this country, and it is equally certain that this diffusion became much more general, when Motte, in 1729, published his translation of that admirable work. The nature of the contents of the *Principia*, however, precluded the possibility of its being adapted to form the taste of novices in the study of geometry; it served rather to exhibit the *ne plus ultra* of the science, and produced its effect by inducing the student to master the rudimentary treatises thoroughly, in order to qualify himself for understanding its demonstrations, rather than by providing a series of models for his imitation. A powerful inducement to the study of pure geometry was therefore created by the publication of Motte's translation: ordinary students had here a desirable object to obtain by its careful cultivation, which hitherto had not existed, and hence when Professor Simpson, of Woolwich, published his *Algebra* and the *Elements of Geometry* in 1745 and 1747, a select reading public had been formed which hailed these excellent works as valuable accessions to the then scanty means of study. Nor must the labours of Simpson's talented associates, Rollinson and Turner, be forgotten when sketching the progress of this revival. The pages of the *Ladies' Diary*, the *Mathematician*, and the *Mathematical Exercises*, of which these gentlemen were severally editors and contributors, soon began to exhibit a goodly array of geometrical exercises, whilst their lists of correspondents evince a gradual increase in numbers and ability. The publication of Stewart's *General Theorems* and Simson's edition of *Euclid*, in 1746 and 1756, probably to some extent assisted the movement; but the most active elements at work were undoubtedly the mathematical periodicals of the time, aided by such powerful auxiliaries as Simpson's *Select Exercises* (1752) and his other treatises previously mentioned. It may further be observed that up to this period the mere English reader had few, if any means of obtaining access to the elegant remains of the ancient geometers. Dr. Halley had indeed given his restoration of Apollonius's *De Sectione Rationis* and *Sectione Spatii* in 1706. Dr. Simson had also issued his edition of the *Locis Planis* in 1749; but unfortunately the very language in which these valuable works were written, precluded the possibility of

these unlettered students being able to derive any material advantages from their publication: and hence arises another weighty reason why Simpson's writings were so eagerly studied, seeing they contained the leading propositions of some of the most interesting researches of the Alexandrian School.

After the death of Simpson, the Rev. John Lawson, who appears to have inherited no small portion of the spirit of his predecessors, began to take the lead in geometrical speculations; and having himself carefully studied the principal writings of the ancient geometers, now formed the happy project of unfolding these treasures of antiquity to the general reader, by presenting him with English translations of most of these valuable remains. With this view he published a translation of Vieta's restoration of *Apollonius on Tangencies* in 1764, and to this, in the second edition of 1771, was added the *Treatise on Spherical Tangencies*, by Fermat, which has since been reprinted in the *Appendix to the Ladies' Diary* for 1840. In 1767 appeared Emerson's *Treatise on Conic Sections*; a work which, notwithstanding its manifest defects, contributed not a little to aid the student in his approaches to the higher geometry, but whose publication would probably have been rendered unnecessary, had Dr. Simson so far loosened himself from the trammels of the age, as to have written his own admirable treatise in the English language. The frequency, however, with which Mr. Emerson's treatise has been quoted, almost up to the present date, would appear to justify the propriety of including it amongst the means by which the study of geometry was promoted during the last generation. The success which attended Mr. Lawson's first experiment induced him to proceed in his career of usefulness by the publication, in 1772, of the *Treatise on Determinate Section*; to which was appended an amended restoration of the same work by Mr. William Wales, the well-known geometer, who attended Captain Cook as astronomer, in one of his earlier voyages. In 1773 appeared the *Synopsis of Data for the Construction of Triangles*, which was followed in 1774 by his valuable *Dissertations on the Geometrical Analysis of the Ancients*; and although the author used an unjustifiable freedom with the writings of others, Dr. Stewart's more especially, it is nevertheless a work which probably did more to advance the study of the ancient geometry than any other separate treatise which could be named. As these publications became distributed amongst mathematicians, the *Magazines*, the *Diaries*, and various other periodicals, began to show the results of the activity which had thus been created; geometrical questions became much more abundant, and a numerous list of contributions appeared which afford ample proof that their able authors had entered deeply into the spirit of the ancient geometry. During the year 1777 Mr. Lawson issued the first

portion of Dr. Simson's restoration of *Euclid's Porisms*, translated from the *Opera Reliqua* of that distinguished geometer; and though the work was not continued, sufficient had already been done to furnish the generality of students with a clue to the real nature of this celebrated enigma of antiquity. The last of these worthy benefactors to the non-academic geometers of the last century was Mr. Reuben Burrow, who by publishing in 1779 his *Restitution of Apollonius Pergæus on Inclinations* gave publicity to a valuable relic which would otherwise have remained buried in the Latin obscurity of Dr. Horsley's more elaborate production.

During the greater portion of the time just reviewed, Mr. Jeremiah Ainsworth was resident in the neighbourhood of Manchester, and so early as 1761 was in correspondence with the editors of the *Mathematical Magazine*. He subsequently associated with Mr. George Taylor, a gentleman of kindred habits, then resident in the immediate vicinity, and these worthy veterans of science, as time wore on, collected around them a goodly array of pupils and admirers, and hence may truly be said not only to have laid the foundation of the "Oldham Society," but also to have been the fathers of the Lancashire school of geometers. Such then was the state of affairs in the mathematical world at the period of which we are speaking; all the works just enumerated were attracting the attention of all classes of students by their novelty or elegance; Dr. Hutton and the Rev. Charles Wildbore had the management of the *Diaries*, each vying with the other in offering inducements for geometrical research; whilst both, in this respect, for a time, had to contend against the successful competition of Reuben Burrow, the talented editor of Carnan's *Diary*: correspondents consequently became numerous and widely extended, each collecting around him his own select circle of ardent inquirers; and thus it was, to use the words of Mr. Harvey, and answer the questions proposed, that inquiries which had hitherto been "locked up in the deep, and to them unapproachable recesses of Plato, Pappus, Apollonius and Euclid * * porisms and loci, sections of ratio and of space, inclinations and tangencies,—subjects confined among the ancients to the very greatest minds, (became) familiar to men whose condition in life was, to say the least, most unpropitious for the successful prosecution of such elevated and profound pursuits."

The preceding sketch is respectfully submitted as an attempt to answer the queries of PEN-AND-INK, so far as Lancashire is concerned. It is not improbable that other reasons, equally cogent, or perhaps corrective of several of the preceding, may be advanced by some of your more learned correspondents, whose experience and means of reference are superior to my own. Should any such

be induced to offer additions or corrections to what is here attempted, and to extend the inquiry into other localities, your pages will afford a most desirable medium through which to compare *notes* on a very imperfectly understood but most important subject of inquiry. T. T. WILKINSON.

Burnley, Lancashire, June 5. 1850.

QUERIES ANSWERED, NO. 8.

Passing over various queries of early date, on which it has been my intention to offer some suggestions, I have *endeuyred me*, as Master Caxton expresses it, to illustrate three subjects recently mooted.

Trianon (No. 27.).—The origin of this name is thus stated by M. Dolort, in his excellent work entitled *Mes voyages aux environs de Paris*, ii. 88.

"*Le grand Trianon*.—Appelé au 13^e siècle *Triarmun*, nom d'une ancienne paroisse, qui était divisée en trois villages dépendant du diocèse de Chartres. Cette terre, qui appartenait aux moines de Sainte-Geneviève, fut achetée par Louis XIV. pour agrandir le parc de Versailles, et plus tard il y fit construire le château."

Wood paper (No. 32.).—At the close of the last century a patent was granted to Matthias Koops for the manufacture of paper from *straw, wood, &c.* In September 1800, he dedicated to the king a *Historical account of the substances which have been used to describe events*, in small folio. The volume is chiefly printed on paper *made from straw*; the appendix is on paper *made from wood alone*. Both descriptions of paper have borne the test of time extremely well. Murray, in his *Practical remarks on modern paper*, speaks of Koops and his inventions with much ignorance and unfairness.

Tobacco in the East (No. 33.).—Relying on the testimony of Juan Frago, physician to Felipe II. of Spain, I venture to assert that tobacco is not indigenous to the East. To the same effect writes Monardes. Nevertheless, it was cultivated in Java as early as the year 1603. Edmund Scott, factor for the East India Company at Bantam, thus describes the luxuries of the Javans:—

"They are very great eaters—and they have a certaine hearbe called *bettaile* which they vsually have carryed with them wheresoeuer they goe, in boxes, or wrapped vp in cloath like a suger loafe: and also a nutt called *pinange*, which are both in operation very hott, and they eate them continually to warme them within, and keepe them from the fluxe. They doe likewise take much *tabacco*, and also *opium*."—*An exact discovrse etc. of the East Indians*, London, 1606. 4^o. Sig. N. 2.

BOLTON CORNEY.

MEANING OF "BAWN."

Bawn (Vol. i., p. 440.) has been explained as "the outer fortification, inclosing the court-yard of an Irish castle or mansion, and was generally composed of a wall with palisadoes, and sometimes flankers."

The word *bawn* or *bane* (the *a* pronounced as in the English word *hat*) is still applied in the south of Ireland to the spot of ground used as a place for milking the cows of a farm, which, for obvious reasons, is generally close to the farm-house. Before the practice of housing cattle became general, every country gentleman's house had its *bawn* or *bane*. The necessity for having such a place well fenced, and indeed fortified, in a country and period when cattle formed the chief wealth of all parties, and when the country was infested by Creaghadores and Rapparees, is obvious; and hence the care taken in compelling the "undertakers in Ulster" to have at least "a good bawn after the Irish fashion." In Munster the word *bane* or *bawn* is used to express land that has been long in grass; *tholluff bawn* being used to signify grass land about to be brought into cultivation; and *tholluff breagh*, or *red land*, land which has been recently turned. To *redde* land is still used to express either to plough land, or, more generally, to turn land with the spade.

Now the *milking field* was, and is always kept in grass, and necessarily receiving a good deal of manure, would usually be *white* from the growth of daisies and white clover. Hence such a field would be called the *white field*: and from this to the general application of the phrase to grass land the transition is easy and natural. It may be proper to add, that in Kerry, particularly, the word is pronounced *bawn*, in speaking *Irish*; but the same person will call it *bane*, if mentioning such land in English. The *a* in the latter word is, as I said before, pronounced like the *a* in *hat*.

The *Irish* for a *cow* being *bo*, the phrase may have had its origin therefrom. On this matter, as on all relating to Irish antiquities, the readers of "NOTES AND QUERIES" may be glad to have a sure person to refer to; and they cannot refer to a more accomplished Irish scholar and antiquarian than "Eugene Curry." His address is, "Royal Irish Academy, Grafton Street, Dublin."

KERRIENSIS.

Replies to Minor Queries.

Births, Marriages, &c., Taxes on (Vol. ii., p. 10.).—The first instance, that I am aware of, of a tax on marriages in this country, occurs in the 5 of Wm. and Mary, c. 21. The war in which William engaged soon rendered it necessary to tax other incidents of humanity; and accordingly the 6 & 7 Wm. III. c. 6. was passed, granting to his Majesty certain

rates and duties upon marriages, births, deaths, and burials, and upon bachelors and widowers (a widely-spread net), for the term of five years, "for carrying on the war against France with vigour." The taxes on births, marriages, and burials were continued indefinitely by the 7 & 8 Wm. III. c. 35. I know not when this act was repealed; but by the 23 George III. c. 67., taxes were again imposed on burials, births, marriages, and christenings; and by 25 George III. c. 75. these taxes were extended to Dissenters. By the 34 George III. c. 11., the taxes were repealed, and they ceased on October 1st, 1794. The entries in the parish register noticed by ARUN, refer to these taxes. Query, Were our ancestors justified in boasting that they were "free-born" Englishmen as long as one of these taxes existed?

C. Ross.

M. or N. (Vol. i., p. 415.).—These must, I think, be the initials of some words, and not originating in a corruption of nom, as suggested. We have in the marriage service:—

"I publish the banns of marriage between M. of — and N. of —."

"The curate shall say unto the man,

"M. 'Wilt thou have this woman.' &c.

"The priest shall say unto the woman,

"N. 'Wilt thou have this man,' &c.

"The man says: 'I, M. take thee N. to my wedded wife,' &c.

"The woman says: 'I, N. take thee M. to my wedded husband,'" &c.

Again, "Forasmuch as M. and N. have consented together," &c.

All these passages would go to show that the letters are initials either of some word by which the sex was denoted, or of some very common Christian names of each sex, which were formerly in use.

I grant that, in the baptismal service, N. may possibly stand for nomen.

Preston.

Tuos. Cox.

Arabic Numerals.—I am not entitled to question either the learning or the "acumen" of the Bishop of Rochester; but I am entitled to question the *interpretation* which E. S. T. tells us (Vol. ii., p. 27.) he puts upon the Castlereagh inscription. My title to do so is this:—that in the year of grace 1084 the Arabic numerals were not only of necessity unknown to the "plasterers" of those walls, but even (as far as evidence has been yet adduced) to the most learned of England's learned men.

As to the regular order in crossing himself, that will entirely depend upon whether the plaster was considered to be a knight's shield, and the figures the blazonry, or not. Is it not, indeed, stated in one of your former numbers, that this very inscription was to be read 1408, and not

1048? I have already hinted at the necessity of *caution* in such cases; and Mr. Wilkinson of Burnley has given, in a recent number of your work, two exemplifications. The Bishop of Rochester certainly adds another; though, of course, undesignedly.

T. S. D.

Shooter's Hill, June 7.

Comment. in Apocalypsin (Vol. i., p. 452.).—There was a copy of this volume in the library of the Duke of Brunswick; and in the hope that Sir F. Madden may succeed in obtaining extracts, or a sight of it, I intimate just as much, though not in this kingdom. (See Von der Hardt's *Autographa Lutheri et Coetaneorum*, tom. iii. 171.) You do not seem to have any copy whatever brought to your notice. This collection was, it appears from the *Centifolium Lutheranum* of Fabricius (p. 484.), bequeathed by the Duke to the library at Helmstad.

Novus.

Robert Deverell (Vol. i., p. 469.).—If my information is too scanty to deserve a place among the Replies, you may treat it as a supplement to Dr. Rimbault's Query. Mr. Deverell also published (according to Lowndes) *A New View of the Classics and Ancient Arts, tending to show the invariable Connexion with the Sciences*, 4to. Lond. 1806; and *Discoveries in Hieroglyphics and other Antiquities*, 6 vols. 8vo. Lond. 1813,—which was suppressed by the author after a few copies had been sold. I have the second and third volumes, being all that relates to Shakspeare. They consist of an edition of Hamlet, Lear, Othello, Merchant of Venice, and the third satire of Horace, copiously illustrated with notes and woodcuts, intended to prove that in the works in question, in common with "all the classics and the different specimens of the arts which have come down to us from the ancients, no part of them is to be understood without supposing that they were mere vehicles of knowledge, not intended to meet the eye or the understanding on the first inspection or perusal;" in short, that all the phrases, characters, and incidents are merely allusions to the appearances of the moon! a representation of which, and of Shakspearian characters, &c., bearing supposed resemblance to its lights and shadows, form the staple of the illustrations. I collect from passages in these volumes, that the first was devoted to a similar illustration of Hudibras. The whole affair seems to afford indications of insanity. In the *Biographical Dictionary of Living Authors*, 8vo., Lond. 1816, I find that in 1802 he was returned to Parliament by the borough of Saltash, in Cornwall: and from the same authority it also appears that, in addition to the works above noticed, he was the author of *A Guide to the Knowledge of the Ancients*, 1803, and *A Letter to Mr. Whitbread on two Bills pending in Parliament*, 8vo. 1807.

J. F. M.

The Hippopotamus.—*The Scotch Kilt.*—I was on the point of addressing a Minor Query to you, when No. 33. arrived, and therein I saw a Major Query from L. (p. 36.), which prompts an immediate answer. He asks, "Has there been a live hippopotamus in Europe since the reign of Commodus?" To be sure there has, and Capitolinus would have set him right. A goodly assemblage of animals of all sorts was collected by Gordianus Pius, but used by the elder Philip, for the celebration of the secular games on the 1000th anniversary of the building of Rome, or A.D. 248. Among them were 32 elephants, 10 tigers, 10 elks, 60 lions, 30 leopards, 10 hyænas, 1 hippopotamus, 1 rhinoceros, 40 wild horses, 20 wild asses, and 10 giraffes, with a vast quantity of deer, goats, antelopes, and other beasts. "And," it is added in Captain Smyth's Roman Catalogue, "still further to increase the public hilarity, 2000 gladiators were matched in mortal affray."

The portrait of the hippopotamus exhibited on that splendid occasion is well represented upon the large brass medals of Otacilia Severa, Philip's wife, and on those of their son, Philip Junior. That of Otacilia is described at length in Captain Smyth's work.

Now for my Minor Query. Can you, Sir, or any of your intelligent correspondents, oblige me by saying who introduced the kilt into Scotland, and when? However it may wound local prejudice, I fear our northern brethren will find its use to be much more recent than they seem willing to be aware of. At present I will not put a rider on the question, by asking whether an Englishman first gave it them: but perhaps you, Sir, will sift it thoroughly, even although a whole corps of rabid MacNicolles should enter the field against you. Z.

Ashes to Ashes (Vol. ii., p. 22.).—The word is taken from Genesis, xviii. 27.:

"I have taken upon me to speak unto the LORD, which am but dust and ashes."

It is plain that this has nothing to do with the treatment of the corpse; but that whatever the exact meaning of the word in Hebrew may be, it is synonymous with dust. As to dust, this is perfectly plain in Genesis, iii. 19.:

"Till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Here burial seems to be distinctly meant.

The Latin word *cinis*, which denotes ashes produced by burning, is derived from the Greek, which denotes natural dust, I forget whether burnt ashes also. C. B.

Dr. Maginn's Miscellanies (Vol. i., p. 470.).—Mr. Tucker Hunt (brother of Mr. F. Knight Hunt, author of *The Fourth Estate, a History of Newspapers*, &c. &c.) showed me some

years since a collection of these papers from various sources, which he proposed to publish, and which I was very glad to learn, as I had always regretted that Dr. Maginn had left no memorial of his splendid talents in a separate publication, but frittered away his genius in periodicals. As "J. M. B." appears very anxious to obtain an authentic reference to any article contributed by the Dr., I think if he could communicate with Mr. Tucker Hunt, it might be of great assistance. I have not the latter's address, but probably a note to the care of his brother's publisher, "D. Bogue, Fleet Street," might lead to a communication.

W. H. LAMMIN.

Fulham, June 5. 1850.

Living Dog better than a dead Lion.—For an answer to my Query at Vol. i., pp. 352. 371., where I asked for the authority upon which Baunez gave *Homer* credit for the expression (which is evidently none of his), "quod leoni mortuo etiam lepores insultant," a friend has referred me to *Antholog. Græc.* 8vo. Lipsiæ, 1794, tom. iv. p. 112.; out of which you may, perhaps, think it not too late to insert the following Epigr. xi.

"Ὡς ἀπὸ Ἑκτορος τιτρασκομένου ὑπὸ Ἑλλήνων,
βάλλετε νῦν μετὰ πότμον ἐμὸν δέμας, ὅττι καὶ αὐτὰ
Νεκροῦ σῶμα λέοντος ἐφρυβρίζουσι λαγῶι."

J. SANSOM.

Gaol Chaplains (Vol. ii., p. 22.) were made universal by act of parliament in the fourth year of George IV. Before that they may have existed in some places. In Gloucestershire from 1786. C. B.

Rome Ancient and Modern (Vol. ii., p. 21.).—Such a map as your correspondent A. B. M. describes, was at Rome in 1827. It was by Vasi. I got it, but never saw it in England. C. B.

Trianon (Vol. ii., p. 47.).—In justice to myself, and in reply to your correspondent C., who believes I have "not the slightest authority" for my explanation of the word *Trianon*, I beg to refer him to the French dictionaries, in some of which, at all events, he will find it thus written: *Trianon*, subst. masc., a pavilion. J. K. R. W.

Miscellanies.

Aboriginal Chambers near Tilbury (Vol. i., p. 462.).—Mr. Cook, of Abeley, Essex, having seen this Query, which had been kindly quoted into *The Athenæum* of the 25th ultimo, communicated to that journal on Saturday, June 1st, the following information respecting two of these caves, the result of a personal examination of them:—

"The shafts are five in number; and are situated at

the edge of Hanging Wood, in the parish of Chadwell, about three miles from Grays Pier. I descended two of them in 1847, by means of a rope and pulley fixed to the branch of a neighbouring tree,—taking the precaution to have a lighted lanthorn swinging a few yards beneath me. They were between eighty and ninety feet in depth,—their diameter at the top six feet, gradually diminishing to three feet at the bottom. There was a great deal of drift sand at the bottom of the shaft, extending a considerable way up, which nearly blocked up the entrance to the chambers. By treading down the sand I soon gained an entrance, and found five chambers communicating with the shaft—three on one side and two on the other. In form they were nearly semicircular. Their dimensions were small, not exceeding thirty feet in length by fifteen in width, but very lofty; they were quite dry and free from foul air. The chambers in both shafts corresponded exactly with each other in size, form, and number. I trust this brief account may be of some service to those gentlemen who intend to explore them, and should be most happy to afford any assistance in my power."

Mistake in Conybeare and Howson's Life of St. Paul.—In the splendid and learned *Life of St. Paul*, now publishing by Messrs. Longmans, there occurs in a note a broad assertion, but quite erroneous, which may mislead those who would be inclined to take it without examination, induced by the general accuracy and learning of the work. At page 35, note 1., the writer says, "It is remarkable that the Sadducees are mentioned in no other books of the New Testament, except St. Matthew and the Acts." I mentioned this as a *fact* to a friend, who immediately remembered a passage in St. Luke, chap. xx. v. 27.: "Then came to him certain of the Sadducees," &c. I then turned out Sadducees in Cruden, and there found only Matthew and Acts referred to. On looking at the passage of St. Mark parallel to the above-mentioned of St. Luke, I read, "Then came unto him the Sadducees," &c. (xii. 18.) The note, therefore, should end, "except the first three Gospels and the Acts." E. S. JACKSON.

Miscellaneous.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

The Rev. W. Haslam, the author of *Perran Zabuloe*, has just issued a little volume entitled *The Cross and the Serpent, being a brief History of the Triumph of the Cross through a long Series of Ages in Prophecy, Types, and Fulfilments*. Though the present work belongs to one of the two classes which, for obvious reasons, we do not undertake to notice in our columns, there is so much of curious matter illustrative of Folk Lore, early remains, and old-world customs, in the third part of it, as to justify our directing the attention of our antiquarian readers to the archæology of the volume. The Druidic Beltein or Midsummer Fire still burns brightly, it appears, in Cornwall. We shall endeavour to transfer

to our Folk Lore columns some passages on this and other cognate subjects.

Mr. Russell Smith announces a series of *Critical and Historical Tracts* on the subject of, I. *Agincourt*; II. *First Colonists of New England* (this is already issued); and III. *Milton, a Sheaf of Gleanings after his Biographers and Annotators*. The name of Joseph Hunter, F.S.A., which figures upon their title-pages, is a sufficient warrant that they will deserve the attention of the historical student.

Mr. M. A. Denham, the author of the interesting *Collection of Proverbs and Popular Sayings relating to the Seasons, Weather, &c.*, published by the Percy Society, also intends to issue some Tracts (limited to fifty copies of each) illustrative of the antiquities of the northern parts of the kingdom. The first is to be on *The Slogans or Slughorns of the North of England*; the second, on "Some of the Manners and Customs" of the North.

We have received the following Catalogues:—Joseph Lilly's (7. Pall Mall) Catalogue of a Choice and Valuable Collection of Rare, Curious, and Useful Books; William Andrews' (7. Corn Street, Bristol) Catalogue, Part IV., 1850, Books just bought from the Deanery, Armagh, &c.; and J. Russell Smith's (4. Old Compton Street, Soho) Bibliotheca Historica et Topographica; Books illustrating the History, Antiquities, and Topography of Great Britain and Ireland.

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DELTA. The following appears to us the true reading of the legend of the seal transmitted:—

+ MINATIVS. T. MRRIS. PPOZ. ECCLESIAS: SCE:

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There appears little doubt as to the last word, whatever may be the locality intended. "Gallatum" has been used for "Wallop" in Hampshire, but it is doubtful if this seal applies to that place.

C. F. O. The Phigaleian Marbles are in the British Museum. The casts described were modelled from them by an accomplished London Artist.

Errata.—No. 33., p. 39, 40., in the article *Cosas de España*, Tereda should be Terceda; and for Carrascon, which recently had been reprinted, read *has*.

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Notes.

GEORGE GORING, EARL OF NORWICH, AND HIS SON
GEORGE, LORD GORING.

G.'s inquiry (Vol. i., p. 22.) about the two Gorings of the Civil War—a period of our history in which I am much interested—has led me to look into some of the sources of original information for that time, in the hope that I might be enabled to answer his Queries. I regret I cannot yet answer his precise questions, when Lord Goring the son was married, and when and where he died? but I think the following references to notices of the father and the son will be acceptable to him; and I venture to think that the working out in this way of neglected biographies, is one of the many

uses to which your excellent periodical may be applied.

Confusion has undoubtedly been made between the father and son by careless compilers. But whoever carefully reads the passages of contemporary writers relating to the two Gorings, and keeps in mind that the title of Earl of Norwich, given by Charles I. in November, 1644, to the father, was not recognised by the parliamentary party, will have no difficulty in distinguishing between the two. Thus it will be seen in two of the passages which I subjoin from Carte's *Letters*, that in 1649 a parliamentarian calls the father Lord Goring, and Sir Edward Nicholas calls him Earl of Norwich.

Burke, in his *Dormant and Extinct Peerages*, vol. iii., makes the mistake of giving to the father the son's proceedings at Portsmouth at the beginning of the Civil War.

Lord Goring the son, then Colonel Goring, commanding a regiment in the Low Countries, was, at the siege of Breda, September, 1637, severely wounded in the leg, and had a narrow escape of losing it. Sir William Boswell, the English ambassador at the Hague, writes to Bramhall, then Bishop of Derry, and afterwards Archbishop of Armagh:—

"Colonel Goring having the guard of the English in the approaches, was shot so dangerously cross the shin of his leg, a little above his ankle, as the chirurgion at first resolved to cut off his leg to save his life; but upon second thoughts, and some opposition by one of them against four, they forebare; and now, thanks be to God, he is gotten out of danger of losing life or leg this bout: his excellent merits caused a great sorrow at his misfortune, and now as great comfort in the hope of his recovery."—(*Ruwdon Papers*, p. 39.)

That the son was already married to Lady Letitia Boyle at Christmas, 1641, appears from a letter of the Earl of Cork, the lady's father, to the Earl of Norwich (at that time Lord Goring), in Lord Orrery's *State Letters* (vol. i. p. 5. Dublin edition):—

"I have scarce time to present my service to you and your lady, and to George and my poor Letitia, whom God bless."

In Carte's *Collection of Letters* (vol. i. p. 359.)

is a letter from Lord Byron, dated "Beauvois, March 1-11, 1650," to the Marquis of Ormond, stating that Lord Goring the son has come to Beauvois, and is on his way to Spain, about the settlement of a pension which had been promised him there, and also to endeavour to get arms and money for the King's service in Ireland; and that, having settled his business in Spain, he desires nothing better than to serve as a volunteer under Ormond for King Charles. Lord Byron strongly recommends Ormond to avail himself of Goring's services:—

"I am confident my Lord Goring may be serviceable to your Excellence in many respects, and therefore have rather encouraged him in this his resolution, than any ways deborted him from it; and especially because he is to pass by the Spanish Court, where he hath such habitudes, by reason of the service both his father and he hath done that crown."

In an intercepted letter of a parliamentarian, dated Jan. 8, 1649, which is in Carte's *Letters* (vol. i. p. 201.), is the following mention of the Earl of Norwich, then under sentence of death by the High Court of Justice:—

"Our great minds say, Thursday the King shall die, and two or three great Lords with him, Capel and Loughborough being two of them. Goring hath gotten Ireton to friend, who excuses him yet."

Sir E. Nicholas writes, April 8, 1649, to the Marquis of Ormond, that the Earl of Norwich (as he styles him) has been reprieved at the suit of the Spanish and Dutch ambassadors. (Carte's *Letters*, vol. i. p. 247.)

In the following passage of a speech, in the discussions about the House of Lords in Richard Cromwell's Parliament, there is no doubt that the Earl of Norwich is referred to as Lord Goring: and I should infer that George Lord Goring the son was then dead, as he had unquestionably done more than enough to forfeit his privileges in the view of Commonwealth men:—

"What hath the son of Lord Goring or Lord Capel done to forfeit their right?"—(Burton's *Diary*, iii. 421. Feb. 22. 1659.)

George Lord Goring the son is referred to in another speech preserved in Burton's *Diary*, and is there called "young Lord Goring." (iii. 206.)

Pepys mentions the return of "Lord Goring" from France, April 11, 1660 (vol. i. p. 54.). Lord Braybrooke's note says that this was "Charles, who succeeded his father as second Earl of Norwich." Is it certain that this was not the old Earl of Norwich himself?

The death of the old Earl of Norwich is thus chronicled in Peck's *Desiderata Curiosa*, p. 542.:—

"Jan. 6. 1662-3, died Lord Goring on his passage by land from Hampton Court to London, at Brainford, about eighty years of age: he was Earl of Norwich."

CH.

MSS. OF BISHOP RIDLEY: A "NOTE" AND A "QUERY."

A "Note" in the *Original Letters* relative to the English Reformation, published by the Parker Society, p. 91., mentions the existence of an important MS. treatise by Bishop Ridley, which had been unknown when the works of that prelate were collected and published by the Parker Society in 1841. It seems to be desirable that the fact should be placed on record in your most useful publication: the "Note" is as follows:—

"A copy of Bishop Ridley's 'Conference by writing with M. Hoper, exhibited up to the council in the time of King Edward the Sixth,' was in the possession of Archbishop Whitgift: see his *Defence of the Answer to the Admonition*, A.D. 1574, p. 25. But its existence was unknown (see *Ridley's Life of Bishop Ridley*, Lond. 1763, p. 315.) in later years, till a copy, slightly imperfect, was discovered in 1844, in the extensive collection of MSS. belonging to Sir Thomas Phillips, Bart."

There is another MS. treatise by Bishop Ridley, that has been missing for nearly three centuries, respecting which I should be glad to offer a "Query:" I allude to Ridley's *Treatise on Election and Predestination*. The evidence that such a piece ever existed is, that Ridley, in answer both to a communication from prison, signed by Bishop Ferrar, Rowland Taylor, John Bradford, and Archdeacon Philpot, and probably to other letters from Bradford, wrote,—

"Where you say that, if your request had been heard, things, you think, had been in better case than they be, know you that, concerning the matter you mean, I have in Latin drawn out the places of the Scriptures, and upon the same have noted what I can for the time. Sir, in those matters I am so fearful, that I dare not speak further, yea, almost none otherwise, than the very text doth, as it were, lead me by the hand."—*Works of Bishop Ridley*, Parker Soc., p. 368.

And to this statement Bishop Coverdale, in the *Letters of the Martyrs*, Day, 1564, p. 65., caused the following side-note to be printed:—

"He meaneth here the matter of God's election, whereof he afterward wrote a godly and comfortable treatise, remaining yet in the hands of some, and hereafter shall come to light, if God so will."

Glocester Ridley, in his *Life of Bishop Ridley*, 1763, p. 554., states:—

"I never heard that it was published, nor have I been able to meet with it in MS. The great learning and cool judgment of this prelate, and the entire subjection of his imagination to the revealed will of God, make the loss of this treatise much to be lamented."

Could any of your correspondents offer any suggestion, or supply any information, which might throw light on the subject, or might give a clue to the lost manuscript? The treatise referred to

might possibly still exist, and, even if without Ridley's name, or in an imperfect state, might yet be identified, either from the handwriting or some other circumstance. Do any of your correspondents possess or know of any MS. on Election or Free-will, of the time of the Reformation, which might possibly be the missing treatise? Things turn up so curiously, in quarters where one would least expect it, and sometimes after more than three centuries, that one would willingly hope that this lost treatise might even yet be found or identified.

T.

Bath.

LINES WRITTEN DURING THE ARCTIC EXPEDITION.

The accompanying is from the pen of one of the officers who bore a prominent position in one of the expeditions under Sir Edward Parry in search of a north-west passage. Not having been in print, except in private circulation, it may be deemed worthy of a place in your valuable journal.

ARCTICUS.

THOUGHTS ON NEW YEAR'S DAY.

- "The moments of chasten'd delight are gone by,
When we left our lov'd homes o'er new regions to rove,
When the firm manly grasp, and the soft female sigh,
Mark'd the mingled sensations of friendship and love.
That season of pleasure has hurried away,
When through far-stretching ice a safe passage we found*,
That led us again to the dark rolling sea,
And the signal was seen, 'On for Lancaster's Sound.'†
- "The joys that were felt when we pass'd by the shore
Where no footsteps of Man had e'er yet been imprest,
When rose in the distance no mountain-tops hoar
As the sun of the ev'ning bright gilded the west,
Full swiftly they fled — and that hour, too, is gone
When we gain'd the meridian, assign'd as a bound
To entitle our crews to their country's first boon,
Hail'd by all as an omen the passage was found.
- "And pass'd with our pleasures are moments of pain,
Of anxious suspense, and of eager alarm,
Environ'd by ice, skill and ardour were vain
The swift-moving mass of its force to disarm —
Yet, dash'd on the beach and our boats torn away,
No anchors could hold us, nor cables secure;
The dread and the peril expir'd with the day,
When none but High Heaven could our safety ensure.
- "Involv'd with the ages existent before,
Is the year that has brought us thus far on our way,
And gratitude calls us our God to adore,
For the oft-renewed mercies its annals display.

* Alluding to the ships crossing the barrier of ice in Baffin's Bay, between Hope Sanderson and Possession Bay.

† Telegraph signal made by H.M.S. "Hecle," on getting into clear water in July, 1849, having succeeded in forcing through the barrier.

The gloomy meridian of darkness is past,
And ere long shall gay spring bid the herbage revive;
On the wide waste of ice she'll re-echo the blast,
And the firm prison'd ocean its fetters shall rive.
"W."

FOLK LORE.

Legend of Sir Richard Baker, surnamed Bloody Baker.—I one day was looking over the different monuments in Cranbrook Church in Kent, when in the chancel my attention was arrested by one erected to the memory of Sir Richard Baker. The gauntlet, gloves, helmet, and spurs were (as is often the case in monumental erections of Elizabethan date) suspended over the tomb. What chiefly attracted my attention was the colour of the gloves, which was red. The old woman who acted as my cicerone, seeing me look at them, said, "Aye, miss, those are Bloody Baker's gloves; their red colour comes from the blood he shed." This speech awakened my curiosity to hear more, and with very little pressing I induced my old guide to tell me the following strange tale.

The Baker family had formerly large possessions in Cranbrook, but in the reign of Edward VI. great misfortunes fell on them; by extravagance and dissipation, they gradually lost all their lands, until an old house in the village (now used as the poor-house) was all that remained to them. The sole representative of the family remaining at the accession of Queen Mary, was Sir Richard Baker. He had spent some years abroad in consequence of a duel; but when, said my informant, Bloody Queen Mary reigned, he thought he might safely return, as he was a Papist. When he came to Cranbrook he took up his abode in his old house; he only brought one foreign servant with him, and these two lived alone. Very soon strange stories began to be whispered respecting unearthly shrieks having been heard frequently to issue at nightfall from his house. Many people of importance were stopped and robbed in the Glastonbury woods, and many unfortunate travellers were missed and never heard of more. Richard Baker still continued to live in seclusion, but he gradually repurchased his alienated property, although he was known to have spent all he possessed before he left England. But wickedness was not always to prosper. He formed an apparent attachment to a young lady in the neighbourhood, remarkable for always wearing a great many jewels. He often pressed her to come and see his old house, telling her he had many curious things he wished to show her. She had always resisted fixing a day for her visit, but happening to walk within a short distance of his house, she determined to surprise him with a visit; her companion, a lady older than herself, endeavoured to dissuade her from doing so, but she would not be turned from her purpose. They

knocked at the door, but no one answered them; they, however, discovered it was not locked, and determined to enter. At the head of the stairs hung a parrot, which on their passing cried out,—

“Peepoh, pretty lady, be not too bold,
Or your red blood will soon run cold.”

And cold did run the blood of the adventurous damsel when, on opening one of the room doors, she found it filled with the dead bodies of murdered persons, chiefly women. Just then they heard a noise, and on looking out of the window saw Bloody Baker and his servant bringing in the murdered body of a lady. Nearly dead with fear, they concealed themselves in a recess under the staircase.

As the murderers with their dead burden passed by them, the hand of the unfortunate murdered lady hung in the baluster of the stairs; with an oath Bloody Baker chopped it off, and it fell into the lap of one of the concealed ladies. As soon as the murderers had passed by, the ladies ran away, having the presence of mind to carry with them the dead hand, on one of the fingers of which was a ring. On reaching home they told their story, and in confirmation of it displayed the ring. All the families who had lost relatives mysteriously were then told of what had been found out; and they determined to ask Baker to a large party, apparently in a friendly manner, but to have constables concealed ready to take him into custody. He came, suspecting nothing, and then the lady told him all she had seen, pretending it was a dream. “Fair lady,” said he, “dreams are nothing: they are but fables.” “They may be fables,” said she; “but is this a fable?” and she produced the hand and ring. Upon this the constables rushed in and took him; and the tradition further says, he was burnt, notwithstanding Queen Mary tried to save him, on account of the religion he professed.

F. L.

Cure for Warts.—Steal a piece of meat from a butcher's stall or his basket, and after having well rubbed the parts affected with the stolen morsel, bury it under a gateway, at a four lane ends, or, in case of emergency, in any secluded place. All this must be done so secretly as to escape detection: and as the portion of meat decays the warts will disappear. This practice is very prevalent in Lancashire and some parts of Yorkshire; and two of my female acquaintances having *tried* the remedy, stoutly maintain its efficacy.

T. T. W.

Burnley.

Another Charm for Warts.—Referring to EMDEE's charm for warts, which appeared in Vol. ii., p. 19., I may state that a very similar superstition prevails in the neighbourhood of Manchester:—Take a piece of twine, making upon it as many knots as there are warts to be removed; touch each wart with the corresponding knot; and bury

the twine in a moist place, saying at the same time, “There is none to redeem it besides thee.” As the process of decay goes on, the warts gradually disappear.

H.

Charm for the Cure of the King's Evil.—Acting on the advice of your able correspondent EMDEE (Vol. i., p. 429.), I beg to forward the following curious and cruel charm for the cure of the king's evil, extracted from a very quaint old work by William Ellis, farmer of Little Gaddesden, near Hempstead, Herts, published at Salisbury in 1750:—

“A girl at Gaddesden, having the evil in her Feet from her Infancy, at eleven years old lost one of her toes by it, and was so bad that she could hardly walk, therefore was to be sent to a London Hospital in a little time. But a Beggar woman coming to the Door and hearing of it, said, that if they would cut off the hind leg, and the fore leg on the contrary side of that, of a toad, and she wear them in a silken bag about her neck, it would certainly cure her; but it was to be observed, that on the toad's losing its legs, it was to be turned loose abroad, and as it pined, wasted, and died, the distemper would likewise waste and die; which happened accordingly, for the girl was entirely cured by it, never having had the evil afterwards. Another Gaddesden girl having the evil in her eyes, her parents dried a toad in the sun, and put it in a silken bag, which they hung on the back part of her neck; and although it was thus dried, it drew so much as to raise little blisters, but did the girl a great deal of service, till she carelessly lost it.”

DAVID STEVENS.

Godalming.

Fig-Sunday.—One of my Sunday-school boys, in reply to my question “What particular name was there for the Sunday before Easter?” answered “Fig-Sunday.”

Can you give any authentic information as to the origin of this name? It most probably alludes to our Saviour's desire to eat fruit of the fig-tree on his way from Bethany on the *Monday* following.

Hone mentions that at a village in Hertfordshire, more figs are sold in that week than at any other period of the year; but assigns no reason for the custom. If you have met with any satisfactory explanation of this name, I shall feel obliged by your making it public.

B. D.

NOTE ON A PASSAGE IN HUDIBRAS.

Butler, in his description of Hudibras, says (Part i. c. i. line 453.) that the knight

“—wore but one Spur,
As wisely knowing, cou'd he stir
To active Foot one side of 's Horse,
The other wou'd not hang an A—.”

Gray, the most copious annotator on the poem, passes these lines in silence; and it is probable, therefore, that the description is taken by readers

in general as an original sketch. I find, however, in a volume entitled *Gratiæ Ludentes: Jests from the Universitie*, by H. L., Oxen. [sic], London, 1638, the following, which may have been in Butler's mind:—

"One that wore but one Spurre.

"A scholler being jeer'd on the way for wearing but one Spurre, said, that if one side of his horse went on, it was not likely that the other would stay behinde."

As compilers of jest-books do nothing but copy from their predecessors, it is likely that this joke may be found elsewhere, though I have not met with it in any other collection. At all events, the date of the vol. from which I quote is in favour of Butler's intimacy with its contents; and as it is interesting, even in so trivial a matter, to trace the resources of our popular authors, you may perhaps think it worth while to include the above in a number of the "NOTES." DESCONOCIDO.

COFFEE, BLACK BROTH.

The idea has been suggested in the "NOTES AND QUERIES," but I do not know how to refer to the places*, or recollect what authorities were given. Probably that of Howell was not, as it occurs in a very scarce volume; and, on the chance of its not having been met with by your readers, I send it. It is contained in a letter addressed "To his highly esteemed Friend and Compatriot, Judge Rumsey, upon his *Provang*, or rare pectorall Instrument, and his rare experiments of Cophie and Tobacco." This letter is prefixed to the learned Judge's *Organon Salutis: an Instrument to cleanse the Stomach, as also divers New Experiments of the Virtue of Tobacco and Coffee, &c.* London, 1657, 8vo.

Howell says:—

"Touching coffee, I concur with them in opinion, who hold it to be that black-broth which was us'd of old in Lacedemon, whereof the Poets sing; Surely it must needs be salutiferous, because so many sagacious, and the wittiest sort of Nations use it so much; as they who have conversed with Shashes and Turbants doe well know. But, besides the esiccant quality it hath to dry up the crudities of the Stomach, as also to comfort the Brain, to fortifie the sight with its steem, and prevent Dropsies, Gouts, the Scurvie, together with the Spleen and Hypochondriacall windes (all which it doth without any violence or distemper at all), I say, besides all these qualities, 'tis found already, that this Coffee-drink hath caused a greater sobriety among the nations: For whereas formerly Apprentices and Clerks with others, used to take their mornings' draught in Ale, Beer, or Wine, which by the dizziness they cause in the Brain, make many unfit for businesse, they use now to play the Good-fellows in this wakefull and civill drink: Therefore that worthy

Gentleman, Mr. Mudiford, who introduced the practice hereof first to London, deserves much respect of the whole Nation."

Of Judge Rumsey and his *Provang* (which was a flexible whalebone from two to three feet long, with a small linen or silk button at the end, which was to be introduced into the stomach to produce the effect of an emetic), the reader may find some account in Wood's *Athen.* (Bliss's edit., vol. iii. p. 509.), and this is not the place to speak of them except as they had to do with coffee; on that point a few more words may be allowed.

Besides the letter of Howell already quoted, two others are prefixed to the book; one from the author to Sir Henry Blount, the other Sir Henry's reply. In the former the Judge says,—

"I lately understood that your discovery, in your excellent book of travels, hath brought the use of the Turkes Physick, of Cophie, in great request in England, whereof I have made use, in another form than is used by boyling of it in Turkie, and being less loathsome and troublesome," &c.

And Sir Henry, after a fervent panegyric on coffee, replies:—

"As for your way of taking both Cophie and Tobacco, the rarity of the invention consists in leaving the old way: For the water of the one and the smoke of the other may be of inconvenience to many; but your way in both takes in the virtue of the Simples without any additionall mischief."

As this may excite the reader's curiosity to know what was the Judge's new and superior "way" of using coffee, I will add his prescription for making "electuary of cophy," which is, I believe, the only preparation of it which he used or recommended:—

"Take equall quantity of Butter and Sallet-oyle, melt them well together, but not boyle them: Then stirre them well that they may incorporate together: Then melt therewith three times as much Honey, and stirre it well together: Then add thereunto Powder of Turkish Cophie, to make it a thick Electuary." p. 5.

A very little consideration may convince one that this electuary was likely to effect the purpose for which it was recommended.

"Whether," says the Judge, "it be in time of health or sickness, whensoever you find any evill disposition in the stomach, eat a convenient meal of what meat and drink you please, then walk a little while after it: Then set down your body bending, and thrust the said Whalebone Instrument into your stomach, stirring it very gently, which will make you vomit; then drink a good draught of drink, and so use the Instrument as oft as you please, but never doe this upon an empty stomach. To make the stomach more apt to vomit, and to prepare the humours thereunto before you eat and drink, Take the bigness of a Nutmeg or more of the said Electuary of Cophie, &c., into your mouth;

* See Vol. i. pp. 124. 139. 156. 242. 300. and 399.

then take drink to drive it down; then eat and drink, and walk, and use the Instrument as before." p. 19.

Should any reader wish to test the efficacy of the learned Judge's prescription, I am afraid he must make an "instrument" for himself, or get one made for him; though when the *Organon Salutis* was published, they were "commonly sold in London, and especially at the long shops in Westminster Hall."

As to the book, and the name of the author, I may add (with reference to Wood's *Athen.*), that in the copy before me, which is, like that referred to by Dr. Bliss, of the first edition (not the second mentioned by Aubrey as published in 1659), the author's name does not appear on the *title-page* at all. There we find only "By W. R. of Gray's Inne, Esq. Experto credo" [sic]; and really one seems as if one could believe any thing from a man who had habitually used such medicines, for I have said nothing of his infusion of tobacco, for which you must—

"Take a quarter of a pound of Tobacco, and a quart of Ale, White-wine, or Sider, and three or four spoonfulls of Honny, and two pennyworth of Mace; And infuse these by a soft fire, in a close earthen pot, to the consumption of almost the one-half, and then you may take from two spoonfulls to twelve [no tea-spoons in those days], and drink it in a cup with Ale or Beer."

One could, I say, believe almost any thing from a gentleman who under such a course of discipline was approaching the age of fourscore; but though the *title-page* has only his initials, the Dedication to the Marquess of Dorchester, and the letter to Sir Henry Blount, are both signed "Will. Rumsey." S. R. M.

Queries.

QUERIES CONCERNING OLD MSS.

I am very desirous of gaining some knowledge respecting the following MSS., especially as regards their locality at the present time. Perhaps some of your numerous readers can help me to the information which I seek.

1. "Whitelocke's Labours remembered in the Annals of his Life, written for the use of his Children." This valuable MS. contains a most minute and curious account of the performance of Shirley's masque, entitled *The Triumphs of Peace*. In 1789, when Dr. Burney published the third volume of his *History of Music*, it was in the possession of Dr. Morton of the British Museum—Query, Was Dr. Morton's library disposed of by auction, or what was its destiny?

2. "A MS. Treatise on the Art of Illumination, written in the year 1525." This MS. is said by Edward Rowe Mores, in his *Dissertation upon English Typographical Founders*, to have been in the possession of Humphrey Wanley, who by its

help "refreshed the injured or decayed illuminations in the library of the Earl of Oxford." The MS. was transcribed by Miss Elstob in 1710, and a copy of her transcript was in the possession of Mr. George Ballard. Where now is the original?

3. "A Memorandum-book in the handwriting of Paul Bowes, Esq., son of Sir Thomas Bowes, of London, and of Bromley Hall, Essex, Knight, and dated 1673." In 1783 this MS., which contains some highly interesting and important information, was in the possession of a gentleman named Broke, of Naeton in Suffolk, a descendant from the Bowes family; but I have not been able to trace it further.

4. "The Negotiations of Thomas Wolsey, Cardinal." This valuable MS. was in the collection of Dr. Farmer, who wrote on the fly-leaf,—

"I believe several of the Letters and State Papers in this volume have not been published; three or four are printed in the collections at the end of Dr. Fiddes' *Life of Wolsey*, from a MS. in the Yelverton Library."

If I remember rightly, the late Richard Heber afterwards came into the possession of this curious and important volume. It is lamentable to think of the dispersion of poor Heber's manuscripts.

EDWARD F. RIMBAULT.

Minor Queries.

Chantrey's Sleeping Children in Lichfield Cathedral.—In reference to a claim recently put forth on behalf of an individual to the merit of having designed and executed this celebrated monument, Mr. Peter Cunningham says (*Literary Gazette*, June 5.),—"The merit of the composition belongs to Chantrey and Stothard." As a regular reader of the "NOTES AND QUERIES," I shall feel obliged to Mr. Cunningham (whose name I am always glad to see as a correspondent) if he will be kind enough to inform me on what evidence he founds the title of Mr. Stothard to a share of the merit of a piece of sculpture, which is so generally attributed to the genius of Chantrey?

PLECTRUM.

Viscount Dundee's Ring.—In the *Letters of John Grahame of Claverhouse, Viscount of Dundee*, printed for the Bannatyne Club in 1826, is a description and engraving of a ring containing some of Ld. Dundee's hair, with the letters V. D., surmounted by a coronet, worked on it in gold; and on the inside of the ring are engraved a skull, and the posey—"Great Dundee, for God and me, J. Rex."

The ring, which belonged to the family of Grahame of Duntrune (representative of Viscount Dundee), has for several years been lost or mislaid; perhaps, through some of the numerous readers of the "NOTES AND QUERIES," information

might be obtained as to the place where that ring is at present preserved, and whether there would be any possibility of the family recovering it by purchase or otherwise.

W. C. TREVELYAN.

Duntrune, near Dundee.

The Kilkenny Cats.—I would feel obliged if any of your correspondents could give me information as to the first, or any early, published allusion to the strange tale, modernly become proverbial, of the ferocity of the cats of Kilkenny. The story generally told is, that two of those animals fought in a sawpit with such ferocious determination that when the battle was over nothing could be found remaining of either combatant except *his tail*,—the marvellous inference to be drawn therefrom being, of course, that they had devoured each other. This ludicrous anecdote has, no doubt, been generally looked upon as an absurdity of the Joe Miller class; but this I conceive to be a mistake. I have not the least doubt that the story of the mutual destruction of the contending cats was an allegory designed to typify the utter ruin to which centuries of litigation and embroilment on the subject of conflicting rights and privileges tended to reduce the respective exchequers of the rival municipal bodies of Kilkenny and Irishtown,—separate corporations existing within the liberties of one city, and the boundaries of whose respective jurisdiction had never been marked out or defined by an authority to which either was willing to bow. Their struggles for precedence, and for the maintenance of alleged rights invaded, commenced A. D. 1377. (see *Rot. Claus.* 51 Ed. III. 76.), and were carried on with truly feline fierceness and implacability till the end of the seventeenth century, when it may fairly be considered that they had mutually devoured each other to the very *tail*, as we find their property all mortgaged, and see them each passing by-laws that their respective officers should be content with the dignity of their station, and forego all hope of salary till the suit at law with the other “pretended corporation” should be terminated, and the incumbrances thereby caused removed with the vanquishment of the enemy. Those who have taken the story of the Kilkenny cats in its literal sense have done grievous injustice to the character of the grimalkins of the “faire cittie,” who are really quite as demure and quietly disposed a race of tabbies as it is in the nature of any such animals to be.

JOHN G. A. PRIM.

Kilkenny.

Robert de Welle.—Can any of your correspondents inform me of what family was Robert de Welle, who married Matilda, one of the co-heirs of Thomas de Clare, and in 15th Edward II. received seisin of possessions in Ireland, and a mediety of the Seneschalship of the Forest of

Essex in her right? (*Rotul. Original., Record Commission*, pp. 266, 277.) And how came the Irish title of Baron Welles into the family of Knox?

Again, where can I meet with a song called the Derby Ram, very popular in my school-boy days, but of which I recollect only one stanza,—

“The man that killed the ram, Sir,
Was up to his knees in blood;
The boy that held the bucket, Sir,
Was carried away in the flood.”

I fancy it had an electioneering origin. H. W.

Lady Slingsby.—Among many of the plays temp. Car. II. the name of “The Lady Slingsby” occurs in the list of performers composing the *dramatis personæ*. Who was this Lady Slingsby?

T.

God save the Queen.—Can any correspondent state the reason of the recent discontinuance of this brief but solemn and scriptural ejaculation, at the close of royal proclamations, letters, &c., read during the service of the Church? J. H. M.

Meaning of Steyne—Origin of Adur.—Can any of your correspondents give the derivation of the word “Steyne,” as used at Brighton, for instance? or the origin of the name “Adur,” a small river running into the sea at Shoreham? F.

Col. Lilburn.—Who was the author of a book called *Lieut.-Colonel John Lilburn tried and cast, or his Case and Craft discovered*, &c., &c., published by authority, 1653? P. S. W. E.

French Verses.—Will one of your readers kindly inform me from what French poet the two following stanzas are taken?

“La Mort a des rigueurs à nulle autre pareilles.
On a beau la prier,
La cruelle, qu'elle est, se bouche les oreilles,
Et nous laisse crier.”

“Le pauvre en sa cabane, que le chaume couvre,
Est sujet à ses lois;
Et la garde qui veille aux barrières du Louvre
N'en défend pas les rois.”

E. R. C. B.

Our World.—I once heard a lady repeat the following pithy lines, and shall be glad if any of your readers can tell me who is the author, and where they first appeared.

“’Tis a very good world to live in—
To lend, and to spend, and to give in:
But to beg, or to borrow, or ask for one's own,
’Tis the very worst world that ever was known.”

D. V. S.

Home, April 29.

Porson's Imposition.—When Porson was at Cambridge, his tutor lent him a pound to buy books, which he spent in getting drunk at a ta-

vern. The tutor set him an imposition, which he made to consist in a dog-Greek poem, giving an account of the affair. These were the three first lines, —

“Τυτορ ἐμοὶ μὲν πουνδον ἐλένδετο· ὥς μάλα σιμπλος
Τὸν μὲν ἐγὼ σπένδον κατὰ δώματα ρεδλιανοιο,
Δριγκομενος καὶ βωρομενος διὰ νυκτὰ βεβαίως.”

Then part of another, —

“—— αὐτὰρ ἐγὼ μεγάλοις κλυββοῖσιν ἐβαγχθην.”

I cannot but think that some Cambridge men know the whole, which would be invaluable to retrieve. There is nothing about it in Kidd.

C. B.

Alice Rolle.—Can any of your readers conversant with Irish pedigrees, if they remember to have met with this lady's name, kindly inform me where it may be found?

S. S. S.

The Meaning of "Race" in Ship-building.—In Hawkin's *Voyages* ("Hakluyt Society, 1847"), p. 199., he says, "Here is offered to speak of a point much canvassed amongst carpenters and sea-captains, diversely maintained but yet undetermined, that is, whether the *race*, or loffie built shippe, bee best for the merchant;" and again, p. 219.: "A third and last cause of the losse of sundry of our men, most worthy of note for all captains, owners, and carpenters, was the *race* building of our ship, the onely fault she had," &c. Can any of your correspondents explain what is meant by "race"; the editor of the *Voyages*, Captain C. R. D. Bethune, R. N., confesses himself unable to explain it.

E. N. W.

Southwark, May 27. 1850.

The Battle of Death.—I possess a curious old print entitled "The Battle of Death against all Creatures, and the Desolation wrought by Time." It bears the engraver's name, "Robert Smith," but no date. The figures, however, which are numerous, and comprise all ranks, seem to present the costume of the latter end of the 16th century. There is a long inscription in verse, and another in prose: query, who was the author of the verses, and what is the date of the engraving? As I am on the subject of prints, perhaps some person learned in such matters will also be kind enough to inform me what number constitutes a complete series of the engravings after Claude by Francis Vivares; and who was "Jean Rocque, Chirographaire du Roi," who executed several maps of portions of London, also a map of Kilkenny?

X. Y. A.

Kilkenny, June 8. 1850.

Execution of Charles I.—Is the name of the executioner known who beheaded King Charles I.? Is there any truth in the report that it was an Earl Stair?

P. S. W. E.

Morganitic Marriage.—In Ducange, &c., the adjective *morganitic* is connected with the *morgangab* (morning gift), which was usual from a husband to his wife the day after their marriage. How comes this adjective to be applied to marriages in which the wife does not take her husband's rank?

M.

Lord Bacon's Palace and Gardens.—Will any of your architectural or landscape gardening readers inform me whether any attempts were ever made by any of our English sovereigns or nobility, or by any of our rich men of science and taste, to carry out, in practice, Lord Bacon's plans of a *princely palace*, or a *prince-like garden*, as so graphically and so beautifully described in his *Essays*, xlv. and xlvi., "Of Building" and "Of Gardens"?

I cannot but think that if such an attempt was never made, the failure is discreditable to us as a nation; and that this work ought yet to be executed, as well for its own intrinsic beauty and excellence, as in honour of the name and fame of its great proposer.

EFFARESS.

June 24. 1850.

"Dies Irae, Dies Illa."—Will any of your correspondents oblige me by answering the following Queries. Who was the author of the extremely beautiful hymn, commencing —

"Dies iræ, dies illa,
Solvat sæclum in favilla
Teste David cum Sibylla."

And in what book was it first printed?

A copy of it is contained in a small tract in our library, entitled *Lyrical Sacra, excerpta ex Hymnis Ecclesiæ Antiquis. Privatim excusa Romæ, 1818.* At the end of the preface is subscribed "T. M. Anglus." And on the title page in MS., "For the Rev. Dr. Milner, Dean of Carlisle, Master of Queen's College, in the University of Cambridge, from T. J. Mathia—" the rest of the name has been cut off in binding; it was probably Mathias. As here given, it has only twenty-seven lines. The original hymn is, I believe, much longer.

W. SPARROW SIMPSON.

Queen's College, Cambridge.

Aubrey Family.—In Burke's *Peerage and Baronetage*, under the head "Aubrey," I find the following passage:—

"Vincent, Windsor Herald in the time of Elizabeth, compiled a pedigree of the family of Aubrey, which he commences thus:—'Saint Aubrey, of the blood royal of France, came into England with William the Conqueror, anno 1066, as the Chronicles of All Souls College testify, which are there to be seen tied to a chain of iron.'"

Can any of your readers give me any information respecting this "Saint Aubrey," whose name I have not been able to find in the Roll of Battle

Abbey: or respecting his son, Sir Reginald Aubrey, who aided Bernard de Newmarch in the conquest of the Marches of Wales, and any of his descendants? PWCCA.

Ogden Family.—The writer is very desirous of information as to the past history of a family of the name of *Ogden*. Dr. Samuel Ogden, the author of a volume of sermons, published in 1760, was a member of it. A branch of the family emigrated to America about 1700, and still exists there. They yet bear in their crest allusion to a tradition, that one of their family hid Charles II. in an oak, when pursued by his enemies. What authority is there for this story? I shall be grateful for any indications of sources of information that may seem likely to aid my researches.

TWYFORD.

Replies.

SIR GEORGE BUC.

It has often been noticed, that when a writer wishes to support some favourite hypothesis, he quite overlooks many important particulars that militate against his own view of the case. The Rev. Mr. Corser, in his valuable communication respecting Sir George Buc (Vol. ii., p. 38.), is not exempt from this accusation. He has omitted the statement of Malone, that "Sir George Buc died on the 28th of September, 1623." (Boswell's *Shakespeare*, iii. 59.) We know positively, that in May 1622, Sir George, "by reason of sickness and indisposition of body, wherewith it hath pleased God to visit him, was become disabled and insufficient to undergo and perform" the duties of Master of the Revels; and it is equally positive that Malone would not so circumstantially have said, "Sir George Buc died on the 28th of September, 1623," without some good authority for so doing. It is only to be regretted that the learned commentator neglected to give that authority.

Mr. Corser wishes to show that Sir George Buc's days "were further prolonged till 1660;" but I think he is in error as to his conclusions, and that another George Buc must enter the field and divide the honours with his knightly namesake.

It is perfectly clear that a George Buc was living long after the date assigned as that of the death of Sir George, by Malone. This George *Buck*, for so he invariably spells his name, contributed a copy of verses to Yorke's *Union of Honour*, 1640; to Shirley's *Poems*, 1646; and to the folio edition of Beaumont and Fletcher's *Plays*, 1647. Ritson, then, when speaking of Sir George Buc's *Great Plantagenet*, as published in 1635, was rather hasty in pronouncing it as the work of "some fellow who assumed his name," because here is evidence that a person of the same name (if not Sir George himself, as Mr. Corser thinks) was living at the period.

The name, if assumed in the case of the *Great Plantagenet*, would hardly have been kept up in the publications just alluded to.

In the British Museum, among the Cotton MSS. (*Tiberius*, E. X.), is preserved a MS. called "The history of King Richard the Third, comprised in five books, gathered and written by Sir G. Buc, Knight, Master of the King's Office of the Revels, and one of the gentlemen of his Majesty's Privy Chamber." This MS., which appears to have been the author's rough draft, is corrected by interlineations and erasements in every page. It is much injured by fire, but a part of the dedication to Sir Thomas Howard, the Earl of Arundel, &c., still remains, together with "an advertisement to the reader," which is dated "from the King's Office of the Revels, St. Peter's Hill, 1619." This history was first published in 1646, by George Buck, Esquire, who says, in his dedication to Philip, the Earl of Pembroke and Montgomery, "that he had collected these papers out of their dust." Here is evidence that the work was not published by the original compiler; besides, how can Mr. Corser reconcile his author's knighthood with the designations on the respective title-pages of *The Great Plantagenet*, and *The History of Richard the Third*? In the former the writer is styled "George Buck, Esquire," and in the latter, "George Buck, Gentleman." It is difficult to account for Mr. Corser's omission of these facts, because I am well assured, that, with his extensive knowledge of our earlier poets, my information is not new to him.

That there were two George Bucs in the seventeenth century, and both of them poets, cannot, I think, be doubted. Perhaps they were not even relations; at any rate, Mr. Corser's account of the parentage of one differs from mine entirely.

"He [Sir George Buc] was born at Ely, the eldest son of Robert Bucke, and Elizabeth, the daughter of Peter Lee of Brandon Ferry; the grandson of Robert Bucke, and Jane, the daughter of Clement Higham; the great-grandson of Sir John Bucke, who, having helped Richard to a horse on Bosworth Field, was attainted for his zeal."—Chalmers' *Apology*, p. 488.

The MS. now in Mr. Corser's possession occurs in the *Bibliotheca Heberiana*, Part xi. No. 98., and I observe, by referring to that volume, that the compiler has the following note:—

"This MS. is entirely in the handwriting of Sir George Buck, Master of the Revels in the reign of James I., as prepared by him for publication. The initials G. B. correspond with those of his name, and the handwriting is similar to a MS. Dedication of his poem to Lord Chancellor Egerton, which is preserved at Bridgewater House."

The authorship of *The Famous History of St. George*, then, rests solely upon the initials "G. B.," and the similarity of the handwriting to that of

Sir George Buc. Now it must be remembered that the MS. dedication was written in 1605, and the *history* after 1660! Surely an interval of *fifty-five* years must have made some difference in the penmanship of the worthy Master of the Revels. I think we must receive the *comparison* of hand-writings with considerable caution; and, unless some of your readers can produce "new evidence" in favour of one or other of the claimants, I much fear that your reverend correspondent will have to exclaim with Master Ford in the play,—

"*Buck*. I would I could wash myself of the *Buck*!"

EDWARD F. RIMBAULT.

I am not quite certain that I can satisfactorily answer Mr. Corser's query; but at least I am able to show that a Sir George Buck, seised in fee of lands in Lincolnshire, did die in or about 1623. In the Report Office of the Court of Chancery is a Report made to Lord Keeper Williams by Sir Wm. Jones, who had been Lord Chief Justice in Ireland, dated the 10th Nov. 1623, respecting a suit referred to him by the Lord Keeper, in which *Stephen Buck* was plaintiff and *Robert Buck* defendant. It this report is contained a copy of the will of Sir George Buck, whom I supposed to be the Sir George Buck, the Master of the Revels; and the will containing a singular clause, disinheriting his brother Robert because he was alleged to be a Jesuit, and it having been supposed that Sir George Buck died intestate, I published an extract from it in my *Acta Cancellariæ* (Benning, 1847). On further examination of the whole of the document in question, I find it distinctly stated, and of course that statement was made on evidence adduced, that Sir George Buck was seised in fee of certain lands and tenements in Boston and Skydbrooke, both of which places, I need scarcely say, are in Lincolnshire. It is therefore, at least, not improbable that the testator was a native of Lincolnshire. It also appears that the proceedings in Chancery were instituted previously to June, 1623; and, inasmuch as Sir George Buck's will is recited in those proceedings, he must have died before they were commenced, and not in September, 1623, as I once supposed. It may, perhaps, aid Mr. Corser's researches to know that the will (which is not to be found at Doctors' Commons) mentions, besides the brother Robert, a sister, Cecilia Buck, who had a son, Stephen, who had a son, George Buck, whom his great uncle, Sir George, made ultimate heir to his lands in Lincolnshire.

CECIL MONRO.

Registrars' Office, Court of Chancery.

"A FROG HE WOULD A-WOOING GO."

YOUR SEXAGENARIAN who dates from "Shooter's Hill," has not hit the mark when he suggests that

Anna Bouleyn's marriage with Henry VIII. (in the teeth of the Church) is the hidden mystery of the popular old song,—

"Sir Frog he would a-wooing go,
Whether his mother was willing or no."

That some courtship in the history of the British monarchy, leaving a deep impression on the public mind, gave rise to this generally diffused ballad, is exceedingly probable; but the style and wording of the song are evidently of a period much later than the age of Henry VIII. Might not the mad-cap adventure of Prince Charles with Buckingham into Spain, to *woo the Infanta*, be its real origin? "Heigho! for Antony Rowley" is the chorus. Now "Old Rowley" was a pet name for Charles the Second, as any reader of the Waverley Novels must recollect. No event was more likely to be talked about and sung about at the time, the adventurous nature of the trip being peculiarly adapted to the ballad-monger. FRANCIS MAHONY.

"*A Frog he would a-wooing go*" (Vol. ii., p. 45.)—Your correspondent T. S. D. is certainly right in his notion that the ballad of "*A frog he would a-wooing go*" is very old, however fanciful may be his conjecture about its personal or political application to Henry VIII. and Anne Boleyn. That it could not refer to "the Cavaliers and the Roundheads," another of T. S. D.'s notions, is clear from the fact, that it was entered at Stationers' Hall in November, 1581; as appears by the quotation made by Mr. Payne Collier, in his second volume of *Extracts*, printed for the Shakspeare Society last year. It runs thus:—

"Edward White. Lycensed unto him, &c., theis iiij. ballads followinge, that is to saie, A moste strange weddinge of the frogge and the mowse," &c.

Upon this entry Mr. Collier makes this note:

"The ballad can hardly be any other than the still well-known comic song '*A Frog he would a-wooing go*.'"

It may have been even older than 1581, when Edward White entered it; for it is possible that it was then only a reprint of an earlier production. I, like Mr. Collier, have heard it sung "in our theatres and streets," and, like T. S. D., always fancied that it was ancient.

THE HERMIT OF HOLYPORT.

Rowley Powley.—As generally inclined to the belief that everything is older than anybody knows of, I am rather startled by "*Rowley Powley*" not being as old as myself. I remember seeing mentioned somewhere, without any reference to this chorus, that *rowley powley* is a name for a plump fowl, of which both "gammon and spinach" are posthumous connexions. I cannot help thinking that this may be a clue to some prior occurrence of the chorus, with or without

the song. If "derry down," which has been said to be druidical, were judged of by the last song it went with, how old would be the Druids? M.

"*A Frog he would a-wooing go.*" — It may perhaps be interesting to some of your correspondents on the subject of "*A frog he would a-wooing go,*" to know that there exists an Irish version of that woeful tale, which differs in several respects from the ballad which has so long been familiar to English ears. The burthen of "*Heigho!*" says Rowley," does not occur in the Hibernian composition, but a still less intelligible chorus supplies its place. The air is exceedingly quaint, and seems to me to bear the stamp of antiquity. The words are as follow:—

'Misther Frog lived in a well,
 Heigho! my lanti-iddity!
 And the merry mouse in the mill,
 Terry heigho! for lang for liddity!
 Says Mr. Frog, 'I will go coort,'
 Heigho, &c.
 'Saddle me nag and polish me boots!'
 Terry heigho, &c.
 Frog came to Lady Mouse's hall,
 Heigho, &c.
 Gave a rap and thundering call,
 Terry heigho, &c.
 'Where is the people of this house?'
 Heigho, &c.
 'Here am I,' says my Lady Mouse,
 Terry heigho, &c.
 'I've come to court Miss Kitty here,'
 Heigho, &c.
 'If that she can fancy me.'
 Terry heigho, &c.
 'Uncle Rat is not at home,'
 Heigho, &c.
 'He'll give you an answer—I have none.'
 Terry heigho, &c.
 Uncle Rat, when he came in,
 Heigho, &c.
 'Who's been here since I left home?'
 Terry heigho, &c.
 'Misther Frog, a worthy man,'
 Heigho, &c.
 'Give him a wife, Sir, if you can,'
 Terry heigho, &c.
 'Where shall we make the bride's bed?'
 Heigho, &c.
 'Down below, in the Horse's Head,'
 Terry heigho, &c.
 'What shall we have for the wedding supper?'
 Heigho, &c.
 'A roasted potato and a roll o' butter.'
 Terry heigho, &c.
 Supper was laid down to dine,
 Heigho, &c.
 Changed a farthing and brought up wine,
 Terry heigho, &c.
 First come in was a nimble bee,
 Heigho, &c.

With his fiddle upon his knee,
Terry heigho, &c.
Next come in was a creeping snail,
Heigho, &c.
With his bagpipes under his tail,
Terry heigho, &c.
Next came in was a neighbour's pig,
Heigho, &c.
'Pray, good people, will ye play us a jig?'
Terry heigho, &c.
Next come in was a neighbour's hen,
Heigho, &c.
Took the fiddler by the wing,
Terry heigho, &c.
Next come in was a neighbour's duck,
Heigho, &c.
Swallow'd the piper, head and pluck,
Terry heigho, &c.
Next come in was a neighbour's cat,
Heigho, &c.
Took the young bride by the back,
Terry heigho, &c.
Misther Frog jumped down the well,
Heigho, &c.
'Zounds, I'll never go coort again!'
Terry heigho, &c.
Uncle Rat run up a wall,
Heigho, &c.
'Zounds, the devil's among you all!'
Terry heigho, &c."

Replies to Minor Queries.

Carucate of Land (Vol. ii., p. 9.).—The measure of the carucate was as indefinite in Edward III.'s time as at an earlier period. It then, as before, represented as much land as could be worked with one plough in a year. I am fortunately enabled to give your correspondent E. V. a precise answer to his Query. In a MS. survey of the Hospitallers' lands in England, taken under the direction of Prior Philip Thame, A. D. 1338, which I transcribed from the original, among the records of the order, I find in the "extent" of the "Camera de Hetherington in comitatu Northampton,"—

"Item. v Carucate terre continentes v^c acre terre:
pretium cujuslibet, viij^d."

"Bæjulia de Eycle (*i. e.* Eagle in Lincolnshire) cum membris."

" Et ibidem iij. carucate terre, que continent v^o
aeras terre et apud le Wodehous iij carucate terre, que
continent iij^c: pretium acre, vi^d."

Here we have a decided instance of the variation in the number of acres represented by the carucate. I have generally found that the nearest approximation to correctness, where no other evidence is at hand, is to consider the carucate as designating about 100 acres. L. B. L.

Carucate of Land.—A case in point is given in the 33rd vol. of the *Archæologia*, p. 271. The

carcate frequently consisted of eight bovatae of arable land; but the number of acres appears to have varied not only according to the quality of the soil, but according to the custom of husbandry of the shire: for where a two-years' course, or crop and fallow, was adopted, more land was adjudged to the carcate than where a three-years' course obtained, the land lying fallow not being reckoned or rateable. The object would appear to have been to obtain a carcate of equal value throughout the kingdom. B. W.

Golden Frog and Sir John Poley (Vol. i., p. 214. and 372.).—Your correspondent GASTROS suggests that "to the Low Countries, the land of frogs, we must turn for the solution of this enigma," (Vol. i., p. 372.); accordingly, it appears from the treatise of Bircherodius on the Knights of the Elephant, an order of knighthood in Denmark, conferred upon none but persons of the first quality and merit, that a frog is among the devices adopted by them; and we need not further seek for a reason why this *Symbolum Heroicum* was worn by Sir John Poley, who served much under Christian, king of Denmark (Vol. i., p. 214.), and distinguished himself much by his military achievements in the Low Countries (p. 372.). T. J.

The Poley Frog.—More than half a century ago, I was present when this singular appendage was the subject of conversation in a large literary party, but being then a schoolboy I made "no note of it." My recollection now is, that after some jokes on the name of Poley as that of a frog, allusion was made to an old court story of King James II. throwing a frog into the neck of William, third Earl of Pembroke. The story, with its consequences, may be found in the *Tixall Letters*, vol. i. p. 5.; Wood's *Athenæ Ox.*, vol. i. p. 546.; Park's *Royal and Noble Authors*, vol. ii. p. 249. G.

I have never seen a head of any engraving of the portrait of Sir John Poley, of Boxsted Hall, not Bexstead. I believe there is none. D.

Bands (Vol. ii., p. 23.) are the descendants of the ruff a portion of the ordinary civil costume of the sixteenth century. In the reign of James I., the ruff was occasionally exchanged for a wide stiff collar, standing out horizontally and squarely, made of similar stuff, starched and wired, and sometimes edged like the ruff with lace. These collars were called bands. A good example occurs in the portrait of Shakspeare by Cornelius Jansen, engravings of which are well known. At the end of the seventeenth century these broad-falling bands were succeeded by the small Geneva bands, which have ever since been retained by our clergymen and councillors, but in a contracted form, having been originally *bonâ fide* collars, the ends of which hung negligently over the shoulders. (See Planché's

Brit. Costume, pp. 350. 390.) Bands are worn by the ecclesiastics in France and Italy, as well as in England.

In the second number of *Popular Tracts Illustrating the Prayer-Book*, p. 3., it is suggested that bands are perhaps the remains of the amice, one of the eucharistic vestments in use previous to the Reformation, which consisted of a square cloth, so put on that one side, which was embroidered, formed a collar round the neck, whilst the rest hung behind like a hood. By analogy with the scarf of our Protestant clergy, which is clearly the stole of the Roman Church retained under a different name, this suggestion is not without some degree of plausibility.

The fact that the present academical costume is derived from the ordinary civil dress of the sixteenth and seventeenth centuries, sufficiently accounts for the retention of the bands as a part.

ARUN.

Surely bands are no part of the peculiar dress of the clergy, &c., but the ordinary dress of the people, retained by certain classes or professions, because they wished for something regular and distinctive. So the wigs of the judges were the fashionable dress 150 years ago. It is curious that the clergy have cut down their bands, while the lawyers still glory in comparatively large and flowing ones. Bands altered greatly in their form. Taylor, the Water Poet, I think, says—

"The eighth Henry, as I understand,
Was the first prince that ever wore a band,"

or, indeed, person of any sort. The date of the same thing in France is mentioned in Vellay, but I forget it now. C. B.

Bishops and their Precedence (Vol. ii., p. 9.).—It may interest your correspondent E. to refer to a passage in Baker's *Chronicle*, sub anno 1461, p. 204., which would tend to show that the precedence of the spiritual barons was at that period disputed. That writer says:—

"John Earl of Oxford, with his son Aubrey de Vere, &c., was convicted of treason and beheaded. John Earl of Oxford, in a former parliament, had disputed the question concerning the precedence of Temporal and Spiritual Barons, a bold attempt in those days, and by force of whose argument Judgment was given for the *Lords Temporal*."

Where will this judgment or any account of the dispute be found? G.

"Imprest" and "Debenture" (Vol. ii., p. 40.).—*Imprest* is derived from the Italian *imprestare*, to lend, which is *im-præstare*, (Fr. *prêter*). *Debentur*, or *Debenture* (Lat. *debeo*), was originally a Custom-house term, meaning a certificate or ticket presented by an exporter, when a drawback or bounty was allowed on certain exported goods. Hence it seems

to mean a certificate acknowledging a debt, and promising payment at a specified time on the presentation of the certificate. Debentures are thus issued by railway companies when they borrow money, and the certificates for annual interest which accompany them are, so to speak, *sub-debentures*. Perhaps this may throw some light upon the matter. E. S. JACKSON.

Charade (Vol. i., p. 10.). — The charade cited by QUÆSTOR is on my "Notes" as the "Bishop of Salisbury's," and the following answer is said to be by a clergyman:—

"Firm on the Rock of Christ, though lowly sprung,
The Church invokes the Spirit's fiery Tongue;
Those gracious breathings rouse but to controul
The Storm and Struggle in the Sinner's Soul.
Happy! ere long his carnal conflicts cease,
And the Storm sinks in faith and gentle peace—
Kings own its potent sway, and humbly bows
The gilded diadem upon their brows—
Its saving voice with Mercy speeds to all,
But ah! how few who quicken at the call—
Gentiles the favour'd 'little Flock' detest,
And Abraham's children spit upon their rest.
Once only since Creation's work, has night
Curtain'd with dark'ning Clouds its saving light,
What time the Ark majestically rode,
Unscath'd upon the desolating flood—
The Silver weigh'd for it, in all its strength
For scarce three pounds were counted, while its length
Traced in the Prophet's view with measur'd reed,
Squared just a mile, as Rabbins are agreed—
And now I feel entitled well to smile,
Since Christ's Church bears the Palm in all our Isle."

I waited some time to see if any solution would be given of the charade; and I now send you the one in my possession, in default of a better.

REBECCA.

Dutch Language (Vol. i., p. 383.). — E. V. asks what are the best *modern* books for acquiring a knowledge of the Dutch language. If E. V. insist upon *modern* books, he cannot have better than Hendrik Conscience's novels, or Gerri's *Zoon des Volks*. I would, however, advise him to get a volume of Jacob Cats' *Poems*, the language of which is not antiquated, and is idiomatic without being difficult to a beginner.

H. B. C.

"*Construe*" and "*Translate*" (Vol. ii., p. 22.). — It is very common, I apprehend, in language, for two words, originally of the same meaning, or two spellings of the same word, to be gradually appropriated by usage to two subordinate uses, applications, and meanings of the word respectively, and that merely by accident, as to which of the two is taken for one of the subdivisions, and which for the other. We have made such an appropriation in our own time, — despatch and dispatch.

It may be curious, however, to inquire how far back the distinction mentioned by your correspondent is found.

"*Construe*," originally, must probably have meant, not to turn from one language into another, but to explain the construction, or what is called by the Greek name *syntax*, much like what in regard to a single word is called *parsing*. C. B.

Dutton Family (Vol. ii., p. 21.). — B. will find the *Dutton* proviso in the statute 17 Geo. II. explained by reference to Ormerod's *Cheshire*, vol. i. pp. 36. 477. 484.; Lyson's *Cheshire*; Blount's *Antient Tenures*, 298., &c. An early grant by one of the Lacy family transferred to Hugh de Dutton and his heirs "*magistratum omnium leccatorum et meretricum totius Cestriæ*." In the fifteenth century the jurisdiction was claimed by the Dutton family, in respect of the lordship or manor of Dutton, and was then confined to a jurisdiction over the minstrels and musicians of the palatinate and city of Chester, who constituted, I presume, a department among the *leccatores*, or licorish fellows, mentioned above. In virtue of this jurisdiction the lord of Dutton had the advowry or "*advocaria*" of the minstrels of the district, and annually licensed them at a *Court of Minstrelsy*, where the homage consisted of a jury of sworn fiddlers; and certain dues, namely, flagons of wine and a lance or flagstaff, were yearly rendered to the lord. The last court was held in 1756.

As the early Vagrant Acts included "*minstrels*" in their definition of rogues and vagabonds, it is evident that the suitors of the Minstrelsy Court would have run the risk of commitment to the House of Correction and a whipping, if the acts had not specially excepted the franchise of the Dutton family from their operation. The earliest statutes are 14 Eliz. c. 5.; 39 Eliz. c. 4.; and 43 Eliz. c. 9. Section 27. of the last Act clearly shows that it was the power of licensing minstrels which the proviso of the acts was intended to save. The pedigree of the Dutton family will be found in the volume of Ormerod already cited. E. S.

June 5. 1850.

"*Laus tua, non tua fraus*," &c. (Vol. i., p. 416.). — The lines were written by Philæphus on Pope Pius II., as is stated in the book called *Les Bigarrures du Seigneur des Accords*, p. 173. of the edit. 1662. C. B.

In a small work, entitled *Specimens of Macaronic Poetry*, 8vo., 1831, the verses quoted by "O." are stated to have been written by some poet (not named) in praise of Pope Clement VI. or Pius II., but of which learned authorities do not agree. It seems the poet was afraid he might not receive such a reward as, according to his own estimate, he deserved; and therefore retained the power of converting his flattery into abuse, by simply giving

his friends the cue to commence from the last word, and begin backwards. The following are other verses of the same sort:—

AD JULIUM III. PONTIFICEM MAXIMUM.

"Pontifici sua sint Divino Numine tuto
Culmina, nec montes hos petat omnipotens."

AD CAROLUM V. CÆSAREM.

"Cæsareum tibi sit felici sidere nomen,
Carole, nec fatum sit tibi Cæsareum."

W. G. S.

"O." is referred to a low and scurrilous translation, or rather imitation of the epigrams of Martial and others, purporting to be "by the Rev. Mr. Scott, M.A.," and published in London in 1773.

Therein the lines quoted by "O." are given, accompanied by a sorry attempt at translation; and the epigram is attributed to

"One Cianconius, a Dominican Friar, in honour of Pope Clement the Fourth.

A. E. B.

Leeds.

Mother of Thomas à Becket (Vol. i., pp. 415. 490.).—Thierry, in the 8th vol. of his *Histoire de la Conquête de l'Angleterre par les Normands*, quotes as an authority for the account of the Eastern origin of the mother of Thomas à Becket, *Vita et Processus S. Thomæ Cantuariensis, seu Quadripartita Historia*, cap. ii. fol. 3. W. G. S.

Medal of Stukeley.—In answer to Mr. BRITTON'S Queries (Vol. i., p. 122., and Vol. ii., p. 40.), I beg to inform him that the medal of Stukeley was executed soon after that eminent antiquary's death by an artist of the name of Gaal, who was not a die-sinker, but a modeller and chaser. The medal is rare, but not unique: I have one in my own collection, and I have, I think, seen one or two others. They are all cast in a mould and chased.

EDW. HAWKINS.

June 13. 1850.

Dulcarnon (Vol. i., p. 254.).—Has *Dulcarnon* any reference to the Hindostanee *Dhoulcarnein*, two-horned,—the epithet constantly applied in India to Alexander the Great, or Iskander, as they call him? It seems not a bad word for a dilemma or puzzle.

H. W.

Nottingham.

Practice of Scalping.—Your correspondent T. J. will find in Mr. Layard's *Nineveh and its Remains* (vol. ii. p. 374.) the following note:—

"The Scythians scalped and flayed their enemies, and used their skins as horse trappings."—*Herod.* iv. 64.

G. R.

Greenock.

Scalping.—Perhaps your correspondent T. J. (Vol. ii., p. 12.) may recollect the allusion to

"scalping," in Psalm lxxviii. 21.; upon which verse an argument has been based in favour of the supposition, that the aborigines of America are derived from the ten tribes of Israel. J. SANSOM.

Derivation of Penny (Vol. i., pp. 384. 411.).—Akerman's *Numismatic Manual* (p. 228.) has, under the head of "Penny," the following remarks:—

"The penny is next in antiquity. It is first mentioned in the laws of Ina. The term has been derived by various writers from almost every European language; but the conjecture of Wachter, as noticed by Lye, seems the most reasonable. This writer derives it from the Celtic word *pen*, head; the heads of the Saxon princes being stamped on the earliest pennies. The fact of the *testoon* of later times having been so named, certainly adds weight to the opinion of Wachter."

W. G. S.

Miscellanies.

"*By Hook or by Crook*" (Vol. i., p. 405.).—The following extract may, perhaps, by multiplying instances, tend to corroborate the supposed origin of the above saying:—

"Not far from them [Peverell's Crosses], in the parish of Egloschayle, is another moonstone [granite] cross near Mount Charles, called the Prior's Cross, on which is cut the figure of a *hook* and a *crook*, in memory of the privilege granted by him to the poor of Bodmin, for gathering for fire-boot and house-boot such boughs and branches of such trees in his contiguous wood of Dunmere, as they could reach with a *hook* and a *crook* without further damage to the trees. From whence arose the Cornish proverb, *they will have it by hook or by crook*."—Hitchins and Drewe, *Hist. Cornwall*, p. 214. vol. ii. edit. 1824.

SELEUCUS.

Burning dead Bodies.—In his remarks on "ashes to ashes," CINIS says (Vol. i., p. 22.) that "the burning of the dead does not appear to be in itself an anti-christian ceremony," &c.: he is mistaken, for the early Christians, like the Jews, never burned their dead, but buried them. The catacombs of Rome and Naples, besides those in other places, were especially used for sepulture; and if CINIS wish for proofs, he will find an abundance in Rock's *Hierurgia*, t. ii. p. 802., &c.

CEPHAS.

Etymology of "Barbarian," &c.—Passow, in his Lexicon (ed. Liddell and Scott), s. v. *βάρβαρος*, observes that the word was originally applied to "all that were not Greeks, or that did not speak Greek. It was used of all defects which the Greeks thought foreign to themselves and natural to other nations: but as the Hellenes and Barbarians were most of all separated by language, the word had always especial reference to this, γλῶσσα βάρβαρα, Soph. Aj. 1263, &c." He considers the word as probably an onomatopœion, to express the sound of a foreign tongue. (Cf. Gibbon, c. li.; Roth, *Ueber*

Sinn u. Gebrauch des Wortes Barbar. Nürnberg, 1814.) I am disposed to look for the root in the Hebr. בָּרָר "bârâr," *separavit*, in its Pilpel form, בִּרְבָּר "barbâr:" hence, "one who is separated," "a foreigner." And even though Clel. Voc. 126., n., admits that *purus*, "clean," "separated from dross," originally signifies cleansing by fire, πῦρ, yet both it and *far-farris*, "bread-corn," i. e. *separated* from the husk, and *fur-fur*, "bran," which is *separated* from the flour, may find their origin possibly from the same source. E. S. T.

Royal and distinguished Disinterments.—It is suggested that a volume of deep and general interest might be very easily formed by collecting and arranging the various notices that have from time to time appeared, of the disinterment of royal and distinguished personages. This hint seems deserving of the attention of Messrs. Nichols.

J. H. M.

Miscellaneous.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

The great interest excited by the further discovery in August last, of tessellated pavements at Cirencester induced Professor Buckman and Mr. Newmarch at once to issue proposals for a work, descriptive not only of those beautiful specimens of Roman art, but also of all such other of the numerous remains found in the same locality as they could satisfactorily identify. The result was, such a well-filled Subscription List, and such ready co-operation on the part of those who had collected and preserved such objects, as have enabled these Gentlemen to produce, under the title of *Illustrations of the Remains of Roman Art in Cirencester, the Site of Ancient Corinium*, a work which will not only gratify the antiquary by its details, and the beauty and fidelity of its engravings, but enable the general reader, without any great exercise of imagination, to picture to himself the social condition of Corinium when garrisoned by Roman cohorts,

"'Ere the wide arch of the ranged Empire fell."

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Messrs. Puttick and Simpson (191. Piccadilly) will sell on Wednesday next an extraordinary Collection of MSS., comprising a coteremporary MS. of Occleve's Poems, Autograph Poetry of Mary Queen of Scots; Legend of St. Molaisse, an Irish MS. of the 11th century, &c., and, among other things, many thousand early Charters, from the time of the Conqueror to the 17th century.

We have received the following Catalogues:—Charles Dolman's (61. New Bond Street) Catalogue of Books in various Languages; Supplement E., com-

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 36.]

SATURDAY, JULY 6. 1850.

{ Price Threepence.
{ Stamped Edition 4d.

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Notes.

FURTHER NOTES ON DERIVATION OF THE WORD "NEWS."

Without being what the Germans would call a *purist*, I cannot deem it an object of secondary importance to defend the principles of the law and constitution of the English language. For the adoption of words we have no rule; and we act just as our convenience or necessity dictates: but in their formation we must strictly conform to the laws we find established. Your correspondents C. B. and A. E. B. (Vol. ii., p. 23.) seem to me strangely to misconceive the real point at issue

between us. To a question by the latter, why I should attempt to derive "News" indirectly from a German adjective, I answer, because in its transformation into a German noun declined as an adjective, it gives the form which I contend no English process will give. The rule your correspondents deduce from this, neither of them, it appears, can understand. As I am not certain that their deduction is a correct one, I beg to express it in my own words as follows:—There is no such process known to the English language as the formation of a noun-singular out of an adjective by the addition of "s": neither is there any process known by which a noun-plural can be formed from an adjective, without the previous formation of the singular in the same sense; except in such cases as "the rich, the poor, the noble," &c., where the singular form is used in a plural sense. C. B. instances "goods, the shallows, blacks, for mourning, greens." To the first of these I have already referred; "shallow" is unquestionably a noun-singular; and to the remaining instances the following remarks will apply.

As it should be understood that my argument applies solely to the *English* language, I think I might fairly take exception to a string of instances with which A. E. B. endeavours to refute me from a vocabulary of a language very expressive, no doubt, yet commonly called "slang." The words in question are not English: I never use them myself, nor do I recognise the right or necessity for any one else to do so; and I might, indeed, deem this a sufficient answer. But the fact is that the language in some degree is losing its instincts, and liberties are taken with it now that it would not have allowed in its younger days. Have we not seen participial adjectives made from nouns? I shall therefore waive my objection, and answer by saying that there is no analogy between the instances given and the case in point. They are, one and all, elliptical expressions signifying "black clothes, green vegetables, tight pantaloons, heavy dragoons, odd chances," &c. "Blacks" and "whites" are not in point, the singular of either being quite as admissible as the plural. The rule, if it be worth while to lay down a rule for the formation of such vulgarisms, ap-

pears to be that a characteristic adjective, in constant conjunction with a noun in common use, may be used alone, the noun being understood. Custom has limited in some measure the use of these abridged titles to classes or collective bodies, and the adjective takes the same form that the noun itself would have had; but, in point of fact, it would be just as good English to say "a heavy" as "the heavies;" and they all become unintelligible when we lose sight of the noun to which they belong. If A. E. B. should assert that a glass of "cold without," *because*, by those accustomed to indulge in such potations, it was understood to mean "brandy and cold water, without sugar," was really a draught from some "well of purest English undefil'd," the confusion of ideas could not be more complete.

Indeed, I very much doubt whether our word "News" contains the idea of "new" at all. It is used with us to mean "intelligence;" and the phrases, "Is there any thing new?" and "Is there any news?" present, in my opinion, two totally distinct ideas to the English mind in its ordinary mechanical action. "Intelligence" is not necessarily "new," nor indeed is "News:" in the oldest dictionary I possess, Baret's *Alvearie*, 1573, I find "Olde newes or stale newes." A. E. B. is very positive that "news" is plural, and he cites the "Cardinal of York" to prove it. All that I can say is, that I think the Cardinal of York was wrong: and A. E. B. thought so too, when his object was not to confound me, as may be seen by his own practice in the concluding paragraph of his communication:—"The *newes* was of the victory," &c. The word "means," on the other hand, is beyond all dispute plural. What says Shakspeare?

"Yet nature is made better by no mean,
But nature makes that mean."

The plural was formed by the addition of "s:" yet, from the infrequent use of the word except in the plural, the singular form has become obsolete, and the same form applies now to both numbers. Those who would apply this reasoning to "News," forget that there is the slight difficulty of the absence of the noun "new" to start from.

I do not feel bound to furnish proof of so obvious a fact, that many of the most striking similarities in language are mere coincidences. Words derived from the same root, and retaining the same meaning, frequently present the most dissimilar appearance, as "evêque" and "bishop;" and the most distant roots frequently meet in the same word. When your correspondents, therefore, remind me that there is a French word, *noise*, I must remind them that it contains not one element of our English word. Richardson gives the French word, but evidently discards it, preferring the immediate derivation from "*noy*, that which noises or annoys." I confess I do not understand his argu-

ment; but it was referring to this that I said that our only known process would make a plural noun of it. I have an impression that I have met with "annoys" used by poetical license for "annoyances."

"Noise" has never been used in the sense of the French word in this country. If derived immediately from the French, it is hardly probable that it should so entirely have lost every particle of its original meaning. With us it is either a *loud sound*, or *fame, report, rumour*, being in this sense rendered in the Latin by the same two words, *fama, rumor*, as "News." The former sense is strictly consequential to the latter, which I believe to be the original signification, as shown in its use in the following passages:—

"At the same time it was noised abroad in the realme."
Holinshed.

"Cleopatra, catching but the least noise of this, dies instantly."
Ant. and Cleo., Act i. Sc. 2.

"*Cre.* What was his cause of anger?"

"*Ser.* The noise goes, this."

Troil. and Cres., Act. i. Sc. 2.

Whether I or your correspondents be right, will remain perhaps for ever doubtful; but the flight that can discover a relationship between this word and another pronounced * as nearly the same as the two languages will admit of, and which gives at all events one sense, if not, as I think, the primary one, is scarcely so eccentric as that which finds the origin of a word signifying a loud sound, and fame, or rumour, in "nisis"; not even a *struggle*, in the sense of *contention*, an endeavour, an effort, a strain.

SAMUEL HICKSON.

St. John's Wood, June 15. 1850.

MORE BORROWED THOUGHTS.

"O many are the poets that are sown
By nature; men endowed with highest gifts,
The vision and the faculty divine,
Yet wanting the accomplishment of verse,
Nor having e'er, as life advanced, been led
By circumstance to take the height,
The measure of themselves," &c.

Wordsworth's *Excursion*, B. i.

This admired passage has its prototype in the following from the *Lettere di Battista Guarini*, who points to a thought of similar kind in Dante:—

"O quante nobili ingegni si perdono che riuscirebbe mirabili [in poesia] se dal seguir le inclinazione loro non fossero, o dà loro appetiti o dà i Padri loro sviati."

Coleridge, in his *Biographia Literaria*, 1st ed., vol. i. p. 28., relates a story of some one who de-

* I do not think it necessary, here, to defend my pronunciation of German; the expressions I now use being sufficient for the purpose of my argument. I passed over CII.'s observation on this subject, because it did not appear to me to touch the question.

sired to be introduced to him, but hesitated because he asserted that he had written an epigram on "The Ancient Mariner," which Coleridge had himself written and inserted in *The Morning Post*, to this effect:—

"Your poem must eternal be,
Dear Sir! it cannot fail;
For 'tis incomprehensible,
And without head or tail."

This was, however, only a Gadshill robbery,—stealing stolen goods. The following epigram is said to be by Mr. Hole, in a MS. collection made by Spence (penes me), and it appeared first in print in *Terræ Filius*, from whence Dr. Salter copied it in his *Confusion worse Confounded*, p. 88:—

"Thy verses are eternal, O my friend!
For he who reads them, reads them to no end."

In *The Crypt*, a periodical published by the late Rev. P. Hall, vol. i. p. 30., I find the following attributed to Coleridge, but I know not on what authority, as it does not appear among his collected poems:—

JOB'S LUCK, BY S. T. COLERIDGE, ESQ.

"Sly Beelzebub took all occasions
To try Job's constancy and patience;
He took his honours, took his health,
He took his children, took his wealth,
His camels, horses, asses, cows,—
Still the sly devil did not take his spouse.

"But heav'n, that brings out good from evil,
And likes to disappoint the devil,
Had predetermined to restore
Two-fold of all Job had before,
His children, camels, asses, cows,—
Short-sighted devil, not to take his spouse."

This is merely an amplified version of the 199th epigram of the 3d Book of Owen:

"Divitias Jobo, sobolemque, ipsamque salutem
Abstulit (hoc Domino non prohibens) Satan.
Omnibus ablati, miserò, tamen una superstes,
Quæ magis afflictum redderet, uxor erat."

Of this there are several imitations in French, three of which are given in the *Epigrammes Choiesies d'Owen*, par M. de Kerivalant, published by Labouisse at Lyons in 1819. S. W. SINGER.
Mickleham, 1850.

STRANGERS IN THE HOUSE OF COMMONS. (Vol. ii., p. 17.)

As far as my observation extends, *i.e.* the last thirty-one years, no alteration has taken place in the practice of the House of Commons with respect to the admission of strangers. In 1844 the House adopted the usual sessional order regarding strangers, which I transcribe, inserting

within brackets the only material words added by Mr. Christie in 1845:—

"That the Serjeant-at-Arms attending this house do, from time to time, take into his custody any stranger or strangers that he shall see or be informed of to be in the house or gallery [appropriated to the members of this house, and also any stranger who, having been admitted into any other part of the house or gallery, shall misconduct himself, or shall not withdraw when strangers are directed to withdraw] while the House or any committee of the whole House is sitting, and that no person so taken into custody be discharged out of custody without the special order of the House.

"That no member of the House do presume to bring any stranger or strangers into the house, or the gallery thereof, while the House is sitting."

This order appears to have been framed at a time when there was no separate gallery exclusively appropriated to strangers, and when they were introduced by members into the gallery of what is called the "body of the house." This state of things had passed away: and for a long series of years strangers had been admitted to a gallery in the House of Commons in the face of the sessional order, by which your correspondent CH. imagines their presence was "absolutely prohibited."

When I speak of strangers being admitted, it must not be supposed that this was done by order of the House. No, every thing relating to the admission of strangers to, and their accommodation in the House of Commons, is effected by some mysterious agency for which no one is directly responsible. Mr. Barry has built galleries for strangers in the new house; but if the matter were made a subject of inquiry, it probably would puzzle him to state under what authority he has acted.

Mr. Christie wished to make the sessional order applicable to existing circumstances; and, it may be, he desired to draw from the House a direct sanction for the admission of strangers. In the latter purpose, however, if he ever entertained it, he failed. The wording of his amendment is obscure, but necessarily so. The word "gallery," as employed by him, can only refer to the gallery appropriated to members of the House; but he intended it to apply to the strangers' gallery. The order should have run thus, "admitted into any other part of the house, or into the gallery appropriated to strangers;" but Mr. Christie well knew that the House would not adopt those words, because they contain an admission that strangers *are* present whilst the House is sitting, whereas it is a parliamentary fiction that they *are not*. If a member in debate should inadvertently allude to the possibility of his observations being heard by a stranger, the Speaker would immediately call him to order; yet at other times the right honourable gentleman will listen complacently to discussions

arising out of the complaints of members that strangers will not publish to the world all that they hear pass in debate. This is one of the inconsistencies resulting from the determination of the House not expressly to recognise the presence of strangers; but, after all, I am not aware that any practical inconvenience flows from it. The non-reporting strangers occupy a gallery at the end of the house immediately opposite the Speaker's chair; but the right hon. gentleman, proving the truth of the saying, "None so blind as he who will not see," never perceives them until just as a division is about to take place, when he invariably orders them to withdraw. When a member wishes to exclude strangers he addresses the Speaker, saying, "I think, Sir, I see a stranger or strangers in the house," whereupon the Speaker instantly directs strangers to withdraw. The Speaker issues his order in these words:—"Strangers must withdraw."

C. ROSS.

Strangers in the House of Commons.—As a rider to the notice of CH. in "NOTES AND QUERIES," it may be well to quote for correction the following remarks in a clever article in the last *Edinburgh Review*, on Mr. Lewis' *Authority in Matters of Opinion*. The Reviewer says (p. 547):—

"This practice (viz., of publishing the debates in the House of Commons) which, &c., is not merely unprotected by law—it is positively illegal. Even the presence of auditors is a violation of the standing orders of the House."

ED. S. JACKSON.

FOLK LORE.

High Spirits considered a Presage of impending Calamity or Death:—

1. "How oft when men are at the point of death
Have they been merry! which their keepers call
A lightning before death."

Romeo and Juliet, Act v. Sc. 3.

2. "C'était le jour de Noël [1759]. Je m'étais levé d'assez bonne heure, et avec une humeur plus gaie que de coutume. Dans les idées de vieille femme, cela présage toujours quelque chose de triste Pour cette fois pourtant le hasard justifia la croyance."—*Mémoires de J. Casanova*, vol. iii p. 29.

3. "Upon Saturday last The Duke did rise up, in a well-disposed humour, out of his bed, and cut a caper or two Lieutenant Felton made a thrust with a common tenpenny knife, over Fryer's arm at the Duke, which lighted so fatally, that he slit his heart in two, leaving the knife sticking in the body."—*Death of Duke of Buckingham*; Howell, *Fam. Letters*, Aug. 5, 1628.

4. "On this fatal evening [Feb. 20, 1436], the revels of the court were kept up to a late hour the prince himself appears to have been in unusually gay and cheerful spirits. He even jested, if we may believe the cotemporary manuscript, about a prophecy

which had declared that a king should that year be slain."—*Death of King James I.*; Tytler, *Hist. Scotland*, vol. iii. p. 306.

5. "'I think,' said the old gardener to one of the maids, 'the gauger's fie,' by which word the common people express those violent spirits which they think a presage of death."—*Guy Mannering*, chap. 9.

6. "H. W. L." said: "I believe the bodies of the four persons seen by the jury, were those of G. B., W. B., J. B., and T. B. On Friday night they were all very merry, and Mrs. B. said she feared something would happen before they went to bed, because they were so happy."—*Evidence given at inquest on bodies of four persons killed by explosion of firework-manufactory in Bermondsey*, Friday, Oct. 12, 1849. See *Times*, Oct. 17, 1849.

Nos. 1, 2, 5, 6, are evidently notices of the Belief; Nos. 3, 4, are "what you will." Many of your correspondents may be able to supply earlier and more curious illustrations.

C. FORBES.

June 19.

THE HYDRO-INCUBATOR.

Most, if not all, of your readers have heard of the newly-invented machine for hatching and rearing chickens, without the maternal aid of the hen; probably many of them have paid a visit (and a shilling) at No. 4, Leicester Square, where the incubator is to be seen in full operation. The following extract will, therefore, be acceptable, as it tends to show the truth of the inspired writer's words, "There is no new thing under the sun:"—

"Therefore . . . it were well we made our remarks in some creatures, that might be continually in our power, to observe in them the course of nature, every day and hour. Sir John Heydon, the Lieutenant of his Majesties Ordnance (that generous and knowing gentleman and consummate souldier, both in theory and practice) was the first that instructed me how to do this, by means of a furnace, so made as to imitate the warmth of a sitting hen. In which you may lay several eggs to hatch; and by breaking them at several ages, you may distinctly observe every hourly mutation in them, if you please. The first will be, that on one side you shall find a great resplendent clearness in the white. After a while, a little spot of red matter, like blood, will appear in the midst of that clearness, fast'ned to the yolk, which will have a motion of opening and shutting, so as sometimes you will see it, and straight again it will vanish from your sight, and indeed, at first it is so little that you cannot see it, but by the motion of it; for at every pulse, as it opens you may see it, and immediately again it shuts, in such sort as it is not to be discerned. From this red speck, after a while, there will stream out a number of little (almost imperceptible) red veins. At the end of some of which, in time, there will be gathered together a knot of matter, which by little and little will take the form of a head; and you will, ere long, begin to discern eyes and a beak in it. All this while the first red spot of blood grows bigger and solidier, till at length it be-

comes a fleshy substance, and, by its figure, may easily be discern'd to be the heart; which as yet hath no other inclosure but the substance of the egg. But by little and little, the rest of the body of an animal is framed out of those red veins which stream out all about from the heart. And in process of time, that body encloses the heart within it by the chest, which grows over on both sides, and in the end meets and closes itself fast together. After which this little creature soon fills the shell, by converting into several parts of itself all the substance of the egg; and then growing weary of so strait a habitation, it breaks prison and comes out a perfectly formed chicken."—Sir Kenelm Digby's *Treatise of Bodies*, Ch. xxiv. p. 274. ed. 1669.

Could Sir Kenelm return to the scenes of this upper world, and pay a visit to Mr. Cantelo's machine, his shade might say with truthfulness, what Horace Smith's mummy answered to his questioner,—

" — We men of yore

Were versed in all the knowledge you can mention."

The operations of the two machines appear to be precisely the same: the only difference being that Sir Kenelm's was an experimental one, made for the purpose of investigating the process of nature; while Cantelo's, in accordance with "the spirit of the iron time," is a practical one, made for the purposes of utility and profit. Sir Kenelm's *Treatise* appears to have been first published in the year 1644.

HENRY KERSLEY.

Corpus Christi Hall, Maidstone.

ETYMOLOGY OF THE WORD "PARLIAMENT."

It has been observed by a learned annotator on the *Commentaries of Blackstone*, that, "no inconsiderable pains have been bestowed in analysing the word 'Parliament;'" and after adducing several amusing instances of the attempts that have been made (and those too by men of the most recondite learning) to arrive at its true radical properties, he concludes his remarks by observing that

" 'Parliament' imported originally nothing more than a council or conference, and that the termination '*ment*,' in parliament, has no more signification than it has in *impeachment*, *engagement*, *imprisonment*, *hereditaryment*, and ten thousand others of the same nature."

He admits, however, that the civilians have, in deriving testament from *testari mentem*, imparted a greater significance to the termination "*ment*." Amidst such diversity of opinion, I am emboldened to offer a solution of the word "Parliament," which, from its novelty alone, if possessing no better qualification, may perhaps recommend itself to the consideration of your readers. In my humble judgment, all former etymologists of the word appear to have stumbled in *limine*, for I would suggest that its compounds are "*palam*" and "*mens*."

With the Romans there existed a law that in certain cases the verdict of the jury might be given *CLAM VEL PALAM*, viz., *privily* or *openly*, or in other words, by *tablet* or *ballot*, or by *voices*. Now as the essence of a Parliament or council of the people was its representative character, and as secrecy would be inconsistent with such a character, it was doubtless a *sine quâ non* that its proceedings should be conducted "*palam*," in an open manner. The absence of the letter "*r*" may possibly be objected to, but a moment's reflection will cast it into the shade, the classical pronunciation of the word *palam* being the same as if spelt *parlam*; and the illiterate state of this country when the word Parliament was first introduced would easily account for a *phonetic* style of orthography. The words enumerated by Blackstone's annotator are purely of English composition, and have no *correspondent* in the dead languages; whilst *testament*, *sacrament*, *parliament*, and many others, are Latin words Anglicised by dropping the termination "*um*"—a great distinction as regards the relative value of words, which the learned annotator seems to have overlooked. "*Mentum*" is doubtless the offspring of "*mens*," signifying the mind, thought, deliberation, opinion; and as we find "*palam populo*" to mean "*in the sight of the people*," so, without any great stretch of imagination, may we interpret "*palam mente*" into "*freedom of thought or of deliberation*" or "*an open expression of opinion*:" the essential qualities of a representative system, and which our ancestors have been careful to hand down to posterity in a word, viz., *Parliament*.

FRANCISCUS.

"INCIDIS IN SCYLLAM, CUIPENS VITARE CHARYBDIM."

I should be sorry to see this fine old *proverb* in *metaphor* passed over with no better notice than that which seems to have been assigned to it in Boswell's *Johnson*.

Erasmophilos, a correspondent of the *Gentleman's Magazine* in 1774, quotes a passage from Dr. Jortin's *Life of Erasmus*, vol. ii. p. 151., which supplies the following particulars, viz.:—

1. That the line was first discovered by Galeotus Martius of Narni, A. D. 1476.

2. That it is in lib. v. 301. of the "*Alexandreis*," a poem in *ten* books, by Philippe Gualtier (commonly called "*de Chatillon*," though in reality a native of Lille, in Flanders).

3. That the context of the passage in which it occurs is as follows:—

" — Quo tendis inertem

Rex periture, fugam? Nescis, heu perditæ, nescis

Quem fugias: hostes incurris dum fugis hostem.

Incidis in Scyllam, cupiens vitare Charybdim."

where the poet apostrophises Darius, who, while

flying from Alexander, fell into the hands of Bessus. (See *Selections from Gent. Mag.*, vol. ii. p. 199. London, 1814.) C. FORBES.

This celebrated Latin verse, which has become proverbial, has a very obscure authority, probably not known to many of your readers. It is from Gualtier de Lille, as has been remarked by Galeottus Martius and Paquier in their researches. This Gualtier flourished in the thirteenth century. The verse is extracted from a poem in ten books, called the "Alexandriad," and it is the 301st of the 5th book; it relates to the fate of Darius, who, flying from Alexander, fell into the hands of Bessus. It runs thus:—

"— Quo flectis inertem

Rex periture, fugam? Nescis, heu perditæ, nescis,
Quem fugias; hostes incurris dum fugis hostem;
Incidis in Scyllam, cupiens vitare Charybdim."

As honest JOHN BUNYAN, to his only bit of Latin which he quotes, places a marginal note: "The Latin which I borrow,"—a very honest way; so I beg to say that I never saw this "Alexandriad," and that the above is an excerpt from the *Ménagiana*, pub. 1715, edited by Bertrand de la Monnoie, wherein may also be found much curious reading and research. JAMES H. FRISWELL.

A NOTE OF ADMIRATION!

Sir Walter Scott, in a letter to Miss Joanna Baillie, dated October 12, 1825, (*Lockhart's Life of Sir W. S.*, vol. vi. p. 82.), says,—

"I well intended to have written from Ireland, but alas! as some stern old divine says, 'Hell is paved with good intentions.' There was such a whirl of laking, and boating, and wondering, and shouting, and laughing, and carousing—" [He alludes to his visiting among the Westmoreland and Cumberland lakes on his way home, especially] "so much to be seen, and so little time to see it; so much to be heard, and only two ears to listen to twenty voices, that upon the whole I grew desperate; and gave up all thoughts of doing what was right and proper on post-days, and so all my epistolary good intentions are gone to Macadamise, I suppose, 'the burning marle' of the infernal regions."

How easily a showy absurdity is substituted for a serious truth, and taken for granted to be the right sense. Without having been there, I may venture to affirm that "Hell is not paved with good intentions," such things being *all lost or dropt on the way* by travellers who reach "that bourne;" for, where "Hope never comes," "good intentions" cannot exist any more than they can be formed, since to fulfil them were impossible. The authentic and emphatical figure in the saying is, "The road to hell is paved with good intentions;" and it was uttered by the "stern old divine," whoever he might be, as a warning *not* to let "good intentions"

miscarry for want of being realised at the time and upon the spot. The moral, moreover, is manifestly this, that people may be going to hell with "the best intentions in the world," substituting all the while *well-meaning* for *well-doing*. J. M. G. Hallamshire.

THE EARL OF NORWICH AND HIS SON GEORGE LORD GORING.

As in small matters accuracy is of vital consequence, let me correct a mistake which I made, writing in a hurry, in my last communication about the two Goringes (Vol. ii., p. 65.). The Earl of Norwich was not under sentence of death, as is there stated, on January 8, 1649. He was then a prisoner: he was not tried and sentenced till March.*

The following notice of the son's quarrels with his brother cavaliers occurs in a letter printed in Carte's bulky appendix to his bulky *Life of the Duke of Ormond*. As this is an unread book, you may think it worth while to print the passage, which is only confirmatory of Clarendon's account of the younger Goring's proceedings in the West of England in 1645. The letter is from Arthur Trevor to Ormond, and dated Launceston, August 18, 1645.

"Mr. Goring's army is broken and all his men in disorder. He hates the council here, and I find plainly there is no love lost; they fear he will seize on the Prince, and he, that they will take him: what will follow hereupon may be foretold, without the aid of the wise woman on the bank. Sir John Colepeper was at Court lately to remove him, to the discontent of many. In short, the war is at an end in the West; each one looks for a ship, and nothing more.

"Lord Digby and Mr. Goring are not friends; Prince Rupert yet goes with Mr. Goring, but how long that will hold, I dare not undertake, knowing both their constitutions."

It will be observed that the writer of the letter, though a cavalier, here calls him *Mr. Goring*, when, as his father was created Earl of Norwich in the previous year, he was *Lord Goring* in cavalier acceptance.

He is indiscriminately called Mr. Goring and Lord Goring in passages of letters by cavaliers relating to the campaign in the West of 1645, which occur in Carte's *Collection of Letters* (vol. i. pp. 59, 60, 81, 86.).

A number of letters about the son, Lord Goring's proceedings in the West in 1645 are printed in the third volume of Mr. Lister's *Life of Lord Clarendon*.

The Earl of Norwich's second son, Charles, who afterwards succeeded as second earl, commanded a

* Let me also correct a misprint. Banks, the author of the *Dormant and Extinct Peerage*, is misprinted Bunke.

brigade under his brother in the West in 1645. (Bulstrode's *Memoirs*, p. 142.; Carte's *Letters*, i. 116. 121.)

Some account of the father, Earl of Norwich's operations against the parliament in Essex in 1648, is given in a curious autobiography of Arthur Wilson, the author of the *History of James I.*, which is printed in Peck's *Desiderata Curiosa*, book xi. part 5. Wilson was living at the time in Essex.

An interesting fragment of a letter from Goring the son to the Earl of Dorset, written apparently as he was on the point of retiring into France, and dated Pondesfred, January 25, 1646, is printed in Mr. Eliot Warburton's *Memoirs of Prince Rupert*, iii. 215.

Mr. Warburton, by the way, clearly confounds the father with the son when he speaks of the Earl of Norwich's trial and reprieve (iii. 408.). Three letters printed in Mr. W.'s second volume (pp. 172. 181, 182.), and signed "Goring," are probably letters of the father's, but given by Mr. Warburton to the son.

I perceive also that Mr. Bell, the editor of the lately published *Fairfax Correspondence*, has not avoided confusion between the father and son. In the first volume of the correspondence relating to the civil war (p. 281.), the editor says, under date January, 1646, —

"Lord Hopton in the meanwhile has been appointed to the command in Cornwall, superseding Goring, who has been sent off on several negotiations to France."

Goring went off to France on his own account; his father was at that time Charles I.'s ambassador at the court of France.

I should like to know the year in which a letter of Goring the son's, printed by Mr. Bell in vol. i. p. 23., was written, if it can be ascertained. As printed, it is dated "Berwick, June 22." Is *Berwick* right? Is there a bath there? The letter is addressed to Sir Constantine Huygens, and in it is this passage: —

"I have now my lameness so much renewed that I cannot come to clear myself; as soon as the bath has restored me to my strength, I shall employ it in his Highness's service, if he please to let me return into the same place of his favour that I thought myself happy in before."

I should expect that this letter was written from France after Goring's abrupt retreat into that country. It is stated that the letter comes from Mr. Bentley's collection.

The Earl of Norwich was in Flanders in November 1569, and accompanied the Dukes of York and Gloucester from Brussels to Breda. (Carte's *Letters*, ii. 282.) CH.

If the following account of the Goring family given by Banks (*Dormant and Extinct Peerage*, vol. iii. p. 575.) is correct, it will appear that the

father and both his sons were styled at different times "Lord Goring," and that they may very easily be distinguished.

"George Goring, of Hurstpierpont, Sussex, the son of George Goring, and Anne his wife, sister to Edward Lord Denny, afterwards Earl of Norwich, was created Baron Goring in the fourth of Charles I., and in the xxth of the same reign advanced to the earldom of Norwich, which had become extinct by the death of his maternal uncle above-mentioned, S. P. M.

"He betrayed Portsmouth, of which he was governor, to the king, and rendered him many other signal services. He married Mary, one of the daughters of Edward Nevill, with Baron of Abergavenny, and had issue four daughters, and two sons, the eldest of whom, George, was an eminent commander for Charles I., and best known as 'General Goring,' and who, after the loss of the crown to his royal master, retired to the Continent, and served with credit as lieutenant-general to the King of Spain. He married Lettice, daughter of Richard Earl of Cork, and died abroad, S. P., in the lifetime of his father, who survived till 1662, and was succeeded by his only remaining son, Charles Lord Goring, and second Earl of Norwich, with whom, as he left no issue by his wife, daughter of — Leman, and widow of Sir Richard Beker, all his honours became extinct in 1672. He was unquestionably the Lord Goring noticed by Pepys as returning to England in 1660, and not the old peer his father, who, if described by any title, would have been styled 'Earl of Norwich.'"

BRAYBROOKE.

July 1. 1850.

Queries.

JAMES CARKASSE'S LUCIDA INTERVALLA, AN ILLUSTRATION OF PEPYS' DIARY.

I met lately with a quarto volume of poems printed at London in 1679, entitled:

"*Lucida Intervalla*, containing divers miscellaneous Poems written at Finsbury and Bethlem, by the Doctor's Patient Extraordinary."

On the title-page was written in an old hand the name of the "patient extraordinary" and author *James Carkasse*, and that of the "doctor" *Thomas Allen*. A little reading convinced me that the writer was a very fit subject for a lunatic asylum; but at page 5, I met with an allusion to the celebrated Mr. Pepys, which I will beg to quote: —

"Get thee behind me then, dumb devil, begone,
The Lord hath epthatha said to my tongue,
Him I must praise who open'd bath my lips,
Sent me from Navy, to the Ark, by Pepys;
By Mr. Pepys, who hath my rival been
For the Duke's* favour, more than years thirteen;
But I excluded, he high and fortunate,
This Secretary I could never mate;

* The Duke of York, afterwards James II.

But Clerk of th' Acts, if I'm a parson, then
I shall prevail, the voice outdoes the pen ;
Though in a gown, this challenge I may make,
And wager win, save if you can, your stake.
To th' Admiral I all submit, and vail ——"

The book from which I extract is *cropped*, so that the last line is illegible. Can the noble editor of Pepys' *Diary*, or any of your readers, inform me who and what was this Mr. James Carkasse?

W. B. R.

Minor Queries.

Epigrams on the Universities.—There are two clever epigrams on the circumstance, I believe, of Charles I. sending a troop of horse to one of the universities, about the same time that he presented some books to the other.

The sting of the first, if I recollect right, is directed against the university to which the books were sent, the king—

"——— right well discerning,
How much that loyal body wanted learning."

The reply which this provoked, is an attack on the other university, the innuendo being that the troops were sent there—

"Because that learned body wanted loyalty."

I quote from memory.

Can any of your readers, through the medium of your valuable paper, favour me with the correct version of the epigrams, and with the particular circumstances which gave rise to them?

J. SWANN.

Norwich.

Lammas Day.—Why was the 1st of August called "Lammas Day?" Two definitions are commonly given to the word "Lammas." 1. That it may mean *Loaf-mass*. 2. That it may be a word having some allusion to St. Peter, as the patron of *Lambs*.

O'Halloran, however, in his *History of Ireland*, favours us with another definition; upon the value of which I should be glad of the opinion of some of your learned contributors. Speaking of Lughaidh, he says:—

"From this prince the month of August was called Lughnas (Lunas), from which the English adopted the name *Lammas*, for the 1st day of August."

J. SANSOM.

Mother Grey's Apples.—At the time I was a little girl,—you will not, I am sure, be ungallant enough to inquire when that was, when I tell you I am now a woman,—I remember that the nursery maid, whose duty it was to wait upon myself and sisters, invariably said, if she found us out of temper—"So, so! young ladies, you are in the sulks, eh? Well, sulk away; you'll be like 'Mother Grey's apples,' you'll be sure to come

round again." We often inquired, on the return of fine weather, who Mother Grey was, and what were the peculiar circumstances of the apples coming round?—questions, however, which were always evaded. Now, as the servant was a Cambridge girl, and had a brother a *gyp*, or bedmaker, at one of the colleges, besides her uncle keeping the tennis court there, I have often thought there must have been some college legend or tradition in Alma Mater, of Mother Grey and her apples. Will any of your learned correspondents, should it happen to fall within their knowledge, take pity on the natural curiosity of the sex, by furnishing its details?

A. M.

Jewish Music.—What was the precise character of the *Jewish music*, both before and after David? And what variety of musical instruments had the Jews?

J. SANSOM.

The Plant "Hæmony."—Can any of your readers furnish information of, or reference to the plant *Hæmony*, mentioned in Milton's *Comus*, l. 638.:—

"——— a small unsightly root,
But of divine effect,
The leaf was darkish, and had prickles on it,
But in another country, as he said,
Bore a bright golden flower, but not in this soil:
——— more medicinal is it than that Moly,
That Hermes once to wise Ulysses gave;
He called it *Hæmony*, and gave it me,
And bade me keep it as of sov'reign use
'Gainst all enchantments," &c. &c.

The Moly that Hermes to Ulysses gave, is the wild garlick, *μῶλυ*; by some thought the wild rue. (*Odys.* b. x. l. 302.) It is the *μῶλυζα* of Hippocrates, who recommends it to be eaten as an antidote against drunkenness. But of *Hæmony* I have been unable to find any reference among our ordinary medical authorities, Paulus Aeginata, Celsus, Galen, or Dioscorides. A short note of reference would be very instructive to many of the readers of Milton.

J. M. BASHAM.

17. Chester Street, Belgrave Square.

Ventriloquism.—What evidence is there, that *ventriloquism* was made use of in the ancient oracles? Was the *πνεῦμα πύθωνος* (Acts, xvi. 16.) an example of the exercise of this art? Was the Witch of Endor a ventriloquist? or what is meant by the word *ἐγγαστριμυθος*, at Isai. xix. 3., in the Septuagint?

"Plutarch informs us," says Rollin (*Ancient History*, vol. i. p. 65.), "that the god did not compose the verses of the oracle. He inflamed the Pythia's imagination, and kindled in her soul that living light which unveiled all futurity to her. The words she uttered in the heat of her enthusiasm, having neither method nor connection, and coming only by starts, to use that expression *ἐγγαστριμυθος*, from the bottom of her stomach, or rather from her belly, were collected

with care by the prophets, who gave them afterwards to the poets to be turned into verse."

If the Pythian priestess was really a ventriloquist, to what extent was she conscious of the deception she practised?
J. SANSOM.

Statue of French King, Epigram on.—Can any of your readers inform me who was the author of the following epigram, written on the occasion of an equestrian statue of a French king attended by the Virtues being erected in Paris:—

"O la belle statue! O le beau Piedestal!
Les Vertus sont à pied, le Vice est à cheval!"

AUGUSTINE.

Lux Fiat.—Who was the first Christian or Jewish writer by whom *lux fiat* was referred to the creation of the angels?
J. SANSOM.

Hiring of Servants.—At Maureuil, in the environs of Abbeville, a practice has long existed of hiring servants in the market-place on festival days. I have observed the same custom in various parts of England, and particularly in the midland counties. Can any of your correspondents inform me of the origin of this?
W. J.

Havre.

Book of Homilies.—Burnet, in his *History of the Reformation in anno 1542*, says,—

"A Book of Homilies was printed, in which the Gospels and Epistles of all the Sundays and Holidays of the year were set down with a Homily to every one of these. To these were also added Sermons upon several occasions, as for Weddings, Christenings, and Funerals."

Can any learned clerk inform me where a copy of such Homilies can be seen?
B.

Collar of SS.—Where can we find much about the SS. collar? Is there any list extant of persons who were honoured with that badge?
B.

Rainbow.—By what heathen poet is the rainbow spoken of as "*risus plorantis Olympi*?"

J. SANSOM.

Passage in Lucan.—What parallel passages are there to that of *Lucan*:—

"Communis mundo superest rogos, ossibus astra
Misturus?"

J. SANSOM.

William of Wykeham.—Is there any better Life of William of Wykeham than the very insufficient one of Bishop Lowth?

What were the circumstances of the rise of William of Wykeham, respecting which Lowth is so very scanty and unsatisfactory?

Where did William of Wykeham get the wealth with which he built and endowed New College, Oxon, and St. Mary's, Winchester; and rebuilt Winchester Cathedral?

What are the present incomes of New College, and St. Mary's, Winchester?

Is there a copy of the Statutes of these colleges in the British Museum, or in any other public library?
W. H. C.

April 22. 1850.

Richard Baxter's Descendants.—Can any of your correspondents inform me of the whereabouts of the descendants of the celebrated Richard Baxter? He was a Northamptonshire man, but I think his family removed into some county in the west.
W. H. B.

Passage in St. Peter.—Besides the well-known passage in the *Tempest*, what *Christian* writers have used any kindred expression to 2 Pet. iii. 10?
J. SANSOM.

8. Park Place, Oxford, June 1. 1850.

Juice-cups.—Is it beneath the dignity of "NOTES AND QUERIES" to admit an inquiry respecting the philosophy and real effect of placing an inverted cup in a fruit pie? The question is not about the *object*, but whether that object is, or can be, effected by the means employed.
N. B.

Derivation of "Yote" or "Yeot."—What is the derivation of the word "yote" or "yeot," a term used in Gloucestershire and Somersetshire, for "leading in" iron-work to stone?
B.

Pedigree of Greene Family.—At Vol. i., p. 200., reference is made to "a fine Pedigree on vellum, of the Greene family, penes T. Wotton, Esq."

Can any person inform me who now possesses the said pedigree, or is there a copy of it which may be consulted?

One John Greene, of Enfield, was clerk to the New River Company: he died 1705, and was buried at Enfield. He married Elizabeth Myddelton, grand-daughter of Sir Hugh. I wish to find out the birth and parentage of the said John Greene: and shall be *thankful*, if I may say so much, without adding too much to the length of my Query.
H. T. E.

Family of Love.—Referring to Dr. RIMBAULT's communication on the subject of this sect (Vol. ii., p. 49.), will you allow me to inquire whether there is any evidence that its members deserved Fuller's severe condemnation? Queen Elizabeth might consider them a "damnable sect," if they were believed to hold heterodox opinions in religion and politics; but were their lives or their writings immoral?
N. B.

Sir Gammer Vans.—Can any one give any account of a comic story about one "*Sir Gammer Vans*," of whom, amongst other absurdities, it is said "*that his aunt was a justice of peace, and his sister a captain of horse*?" It is alluded to some-

where in Swift's *Letters* or *Miscellanies*; and I was told by a person whose recollection, added to my own, goes back near a hundred years, that it was supposed to be a *political satire*, and may have been of Irish origin, as I think there is some allusion to it in one of Goldsmith's plays or essays.

C.

Replies.

PUNISHMENT OF DEATH BY BURNING.

Probably some of the readers of "NOTES AND QUERIES" will share in the surprise expressed by E. S. S. W. (Vol. ii., p. 6.), yet many persons now living must remember when spectacles such as he alludes to were by no means uncommon. An examination of the newspapers and other periodicals of the latter half of the eighteenth century would supply numerous instances in which the punishment of strangling and burning was inflicted; as well in cases of petit treason, for the murder of a husband, as more frequently in cases of coining, which, as the law then stood, was one species of high treason. I had collected a pretty long list from the *Historical Chronicle* in the earlier volumes of the *Gentleman's Magazine*, but thought it scarcely of sufficient importance to merit insertion in "NOTES AND QUERIES." Perhaps, however, the following extracts may possess some interest: one as showing the manner in which executions of this kind were latterly performed in London, and the other as apparently furnishing an instance of later date than that which Mr. Ross considers the last in which this barbarous punishment was inflicted. The first occurs in the 56th vol. of the *Magazine*, Part i. p. 524., under the date of the 21st June, 1786:—

"This morning, the malefactors already mentioned were all executed according to their sentence. About a quarter of an hour after the platform had dropped, Phoebe Harris, the female convict, was led by two officers to a stake about eleven feet high, fixed in the ground, near the top of which was an inverted curve made of iron, to which one end of a halter was tied. The prisoner stood on a low stool, which, after the ordinary had prayed with her a short time, was taken away, and she hung suspended by the neck, her feet being scarcely more than twelve or fourteen inches from the pavement. Soon after the signs of life had ceased, two cartloads of faggots were placed round her and set on fire; the flames soon burning the halter, she then sunk a few inches, but was supported by an iron chain passed over her chest and affixed to the stake."

The crime for which this woman suffered was coining. Probably the method of execution here related was adopted in consequence of the horrible occurrence narrated by Mr. Ross.

In vol. lix. of the same *Magazine*, Part i. p. 272., under the date of the 18th of March, 1789, is an

account of the execution of nine malefactors at Newgate; and amongst them,—

"Christian Murphy, alias Bowman, for coining, was brought out after the rest were turned off, and fixed to a stake, and burnt, being first strangled by the stool being taken from under her."

From the very slight difference in dates, I am inclined to think that this is the same case with that alluded to by Mr. Ross.

OLD BAILEY.

June 24. 1850.

TO GIVE A MAN HORNS.

(Vol. i., p. 383.)

Your correspondent L. C. has started a most interesting inquiry, and your readers must, I am sure, join with me in regretting that he should have been so laconic in the third division of his Query; and have failed to refer to, even if he did not quote, the passages from "late Greek," in which "horns" are mentioned as symbolical of a husband's dishonour. The earliest notice of this symbolical use of horns is, I believe, to be found in the *Oneirocritica* of Artemidorus, who lived during the reign of Hadrian, A. D. 117—138:

"Περὶ δὲ ἵππων ἐν τῷ περὶ ἀγώνων λόγῳ προείρηται. Ἔλεγε δέ τις θεασαμένῳ τινὶ ἐπὶ κριοῦ καθημένῳ, καὶ πεσόντι ἐξ αὐτοῦ ἐκ τῶν ἐμπροσθεν, μνηστευομένῳ δὲ καὶ μέλλοντι ἐν αὐταῖς ταῖς ἡμέραις τοὺς γάμους ἐπιτελεῖν, προειπεῖν αὐτῷ· ὅτι ἡ γυνή σου πορνεύσει, καὶ κατὰ τὸ λεγόμενον, κέρατά σοι ποιήσει· καὶ οὕτως ἀπεβη, κ.τ.λ." — Artem. *Oneirocritica*, lib. ii. cap. 12.

See Menage, *Origines de la Langue Française*, Paris, 1650, in verb. "Cornard." I have only seen Reiff's edition of Artemidorus, 8vo. Lipsiæ, 1805. His illustrations of the passage (far too numerous to be quoted) seem to be curious, and likely to repay the reader for the trouble of examination. His note commences with a reference to Olaus Borrichius, *Antiqua Urb. Rom. facies*:—

"Alexander Magnus . . . successores ejus . . . in nummis omnes cornuti, quasi Jovii, honore utique manifesto, donec cornuum decus in ludibria uxorum vertit somnorum interpres Artemidorus."

On which he observes, —

"Benè. Nam ante Artemidorum, nullus, quod sciam, hujus scommatis mentionem fecit. Quod enim Traug. Fred. Benedict. ad Ciceron. *Epist. ad Div.* 7. 24. ad voc. 'Cipius' conjecit, id paullo audentius mihi videtur conjecisse."

I have not succeeded in obtaining a sight of this edition of the Epistles. And I should feel much obliged to any one who would quote the "conjecture," and so enable your readers to gauge its "audacity" for themselves. Is it not odd that Reiff should have made no remark on the utter want of connection between the "honor manifestus," and the "ludibria" of Olaus? or on the κατὰ τὸ λεγόμενον of the author that he was illustrating?

Artemidorus may certainly have been the first who recorded the *somma*; but the words *κατὰ τὸ λεγόμενον* would almost justify us in supposing that

“ — The horn
Was a crest ere he was born.”

Menage (referred to above) evidently lays some stress on the following epigram, as an illustration of the question:—

“Ὅστις ἔσω πυρὸς καταλάμβανει οὐκ ἀγοραζών,
“Κείνου Ἀμαλθείας ἡ γυνὴ ἔστι κέρας.”
Parmenon. *Anthol. lib. ii.*

But I confess that I am utterly unable to see its point, and therefore cannot, of course, trace its connection with the subject. Falstaff, it is true, speaks of the “horn of abundance,” but then he assigns it to the husband, and makes the “lightness of the wife shine through it.” (*K. Henry IV. Act i. Sc. 2.*, on which see Warburton’s note.)

C. FORBES.

Temple, April 25.

L. C. may find the following references of service to him in his inquiry into the origin of this expression:—“*Solanus ad Luc. D. M. 1. 2.*; *Jacobs ad Lucill. Epigr. 9.*; *Belin. ad Lucian. t. iii. p. 326.*; *Huschke. Anal. p. 168.*; *Lambeck. ad Codin. § 126.*; *Nodell in Diario Class. t. x. p. 157.*; *Bayl. Dict. in Junone, not. E.*” Boissonade’s note in his *Anecdote*, vol. iii. p. 140.

J. E. B. MAYOR.

Marlborough College.

Replies to Minor Queries.

Shipster (Vol. ii., p. 30.).—If C. B. will consult Dr. Latham’s *English Language*, 2nd ed., he will find that the termination *ster* is not merely a notion of Tyrwhitt’s, but a fact. *Sempstress* has a double feminine termination. *Spinster* is the only word in the present English which retains the old feminine meaning of the termination *ster*.

E. S. JACKSON.

Three Dukes (Vol. ii., p. 9.).—I should like a more satisfactory answer to this Query than that given by C. (Vol. ii., p. 46.). I can give the names of two of the Dukes (*viz.* Monmouth and Albemarle); but who was the *third*, and where can a detailed account of the transaction be found? In *Wades’ British History chronologically arranged*, 3rd edit. p. 230., is the following paragraph under the date of Feb. 28, 1671 (that is, 1670–1):—

“The Duke of Monmouth, who had contrived the outrage on Coventry, in a drunken frolic with the young Duke of Albemarle and others, deliberately kills a ward-beadle. Charles, to save his son, pardoned all the murderers.”

The date given in the *State Poems* is Sunday morning, Feb. 26th, 1670–1. Mr. Lister, in his *Life of Edward, Earl of Clarendon* (vol. ii. p. 492.), thus alludes to the affair:—

“The King’s illegitimate son Monmouth, in company with the young Duke of Albemarle and others, kills a watchman, who begs for mercy, and the King pardons all the murderers.”

C. H. COOPER.

Cambridge, June 24. 1850.

Bishops and their Precedence (Vol. ii., p. 9.).—I believe bishops have their precedence because they are both *temporal* and *spiritual* barons. Some years ago, I took the following note from the *Gentleman’s Mag.* for a year between 1790 and 1800; I cannot say positively what year (for I was very young at the time, and unfortunately omitted to “note” it):—

“Every bishop has a temporal barony annexed to his see. The Bishop of Durham is Earl of Sudbury and Baron Evenwood; and the Bishop of Norwich is Baron of Northwalsham.”

Query, where may the accounts of the respective baronies of the bishoprics be found?

HENRY KERSLEY.

Why Moses represented with Horns.—Your correspondent H. W. (Vol. i., p. 420.) refers the origin of what he calls “the strange practice of making Moses appear horned” to a mistranslation in the Vulgate. I send you an extract from Coleridge which suggests something more profound than such an accidental cause; and explains the statement of Rosenmüller (p. 419.), that the Jews attributed horns to Moses “figuratively for power:”—

“When I was at Rome, among many other visits to the tomb of Julius II., I went thither once with a Prussian artist, a man of great genius and vivacity of feeling. As we were gazing on Michael Angelo’s Moses, our conversation turned on the horns and beard of that stupendous statue; of the necessity of each to support the other; of the superhuman effect of the former, and the necessity of the existence of both to give a harmony and *integrity* both to the image and the feeling excited by it. Conceive them removed, and the statue would become *unnatural*, without being *supernatural*. We called to mind the horns of the rising sun, and I repeated the noble passage from Taylor’s *Holy Dying*. That horns were the emblem of power and sovereignty among the Eastern nations; and are still retained as such in Abyssinia; the Achelous of the ancient Greeks; and the probable ideas and feelings that originally suggested the mixture of the human and the brute form in the figure, by which they realised the idea of their mysterious Pan, as representing intelligence blended with a darker power, deeper, mightier, and more universal than the conscious intellect of man; than intelligence—all these thoughts passed in procession before our minds.”—Coleridge’s *Biographia Literaria*, vol. ii. p. 127. edit. 1817.

[The noble passage from Taylor's *Holy Dying*, which Coleridge repeated, is subjoined.]

"As when the sun approaches towards the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and by and bye gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns like those which decked the brows of Moses, when he was forced to wear a veil, because himself had seen the face of God; and still, while a man tells the story, the sun gets up higher, till he shows a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, and sets quickly; so is a man's reason and his life."—Jeremy Taylor's *Holy Dying*.

C. K.

Leicester and the reputed Poisoners of his Time (Vol. ii., p. 9.).—"The lady who had lost her hair and her nails," an account of whom is requested by your correspondent H. C., was Lady Douglas, daughter of William Lord Howard of Effingham, and widow of John Lord Sheffield. Leicester was married to her after the death of his first wife Anne, daughter and heir of Sir John Robsart, and had by her a son, the celebrated Sir Robert Dudley, whose legitimacy, owing to his father's disowning the marriage with Lady Sheffield, in order to wed Lady Essex, was afterwards the subject of so much contention. On the publication of this latter marriage, Lady Douglas, in order, it is said, to secure herself from any future practices, had, from a dread of being made away with by Leicester, united herself to Sir Edward Stafford, then ambassador in France. Full particulars of this double marriage will be found in Dugdale's *Antiquities of Warwickshire*.

The extract from D'Israeli's *Amenities of Literature* relates to charges against Leicester, which will be found at large in *Leicester's Commonwealth*, written by Parsons the Jesuit, — a work, however, which must be received with great caution, from the author's well-known enmity to the Earl of Leicester, and his hatred to the Puritans, who were protected by that nobleman's powerful influence.

W. J.

Havre.

New Edition of Milton (Vol. ii., p. 21.).—The Rev. J. Mitford, as I have understood, is employed upon a new edition of Milton's works, both prose and verse, to be published by Mr. Pickering. I may mention, by the way, that the sentence from Strada, "Cupido gloriæ, quæ etiam sapientibus novissima exiuit," which is quoted by Mr. Mitford on Lycidas, Aldine edition, v. 71. ("Fame, that last infirmity of noble minds"), is borrowed from Tacitus *Hist.* iv. 6. Compare *Athenæus*, xi. 15. § 116. p. 507. d., where Plato is represented as saying:—

"Ἐσχατον τὸν τῆς δόξης χιτῶνα ἐν τῷ θανάτῳ ἀποδύμεθα."

Will you allow me to add, that the quotation from Seneca in Vol. i., p. 427. of "NOTES AND QUERIES" is from the *Nat. Quest. Præf.*

J. E. B. MAYOR.

Marlborough College, June 8.

Christian Captives (Vol. i., p. 441.).—There is an unfortunate hiatus in the accounts of this parish from 1642 to 1679, which prevents my stating positively the amount of the collection here made; but in 1670, Jan 1., there occurs the following:—

"Item. To Mr. Day for Copying ouer the fower parts that was gathered in the parish for the Reliefe of Slaues in Algieurs - - - 0 2 0"

Mr. Day was curate of Ecclesfield at that time; and in another part of the book there is, in his handwriting, a subscription list, which, though only headed "Collected by hous Row for the . . ." is more than probably the copy referred to. From it the totals collected appear to have been,—

	s.	d.
"Ecclesfield - - - -	6	7½
Greno Firth - - - -	13	6
Southey Soke - - - -	10	7
Wadsley - - - -	4	6
	£1 15	2½

The above are the four byerlaws, or divisions of the parish, and the four churchwardens used separately to collect in their respective byerlaws; and then a fair copy of the whole was made out by the curate or schoolmaster. An ordinary collection in church, upon a brief, averaged 7s. 6d. at this period.

J. EASTWOOD.

Ecclesfield.

Borrowed Thoughts (Vol. i., p. 482.).—The number of "NOTES AND QUERIES" here alluded to has unluckily not reached me; but in Vol. ii., p. 30., I observe that your correspondent C., in correcting one error, has inadvertently committed another. Monsieur de la Palisse is the hero alluded to in the popular song which was written at the commencement of the eighteenth century by Bernard de la Monnoye, upon the old ballad, composed after the battle of Pavia, and commencing,—

"Hélas! La Palice est mort,
Il est mort devant Pavie;
Hélas! s'il n'était pas mort,
Il serait encore en vie!"

W. J.

Havre.

North Sides of Churchyards (Vol. ii., p. 55.).—A portion of many churchyards is said to have been left unconsecrated, though not to be used as playground for the youth of the parish, but for the burial of excommunicated persons. This was

not, however, always on the north side of the church, as is evident from the following extract from the Register of Hart, Durham :—

“ Dec. 17. 1596, Ellen Thompson, Fornicatrix (and then excommunicated), was buried of y^e people in y^e chaer at the entrance unto y^e yeate or stile of y^e churchyard, on the east thereof.”

Nor is the north side of the church always the less favourite part for burial. I could name many instances where this is the only part used.

The churchyard now within two hundred yards of me contains about an acre of ground; the larger portion of which lies to the south of the church, but has been very little used for sepulture till of late years, though the churchyard is very ancient. Even now the poor have an objection to bury their friends there. I believe the prejudice is always in favour of the part next the town or village; that on the other side of the church being generally called “the backside.”

I find various notices of excommunicated persons being very strangely buried, and in extraordinary places, but I have not as yet met with any act or injunction on the subject. If any of your readers can supply such a document, it would be extremely interesting and useful.

W. H. K.

D B.

Monastery, Arrangement of one (Vol. i., p. 452.).

—A. P. H., who requests any information respecting the extent, arrangement, and uses of a monastic building, has doubtless consulted Fosbroke's *British Monachism*.

W. J.

Havre.

Churchyards, Epitaphs (Vol. ii., p. 56.).—I beg to submit the following observations in answer to the Queries under this head.

Fairs, and also markets, were held in churchyards until put a stop to in 1285 by an enactment in the 13 Edw. I. c. 6. :—

“ E comande le rey e defend qe feire ne marche ne seient tenuz en cimeter pur honur de seint eglise.”

Previous to the passing of this act, the king had forbidden the keeping of Northampton fair in the church or churchyard of All Saints in that town; and Bishop Grosstête, following the monarch's example, had sent instructions through the whole diocese of Lincoln, prohibiting fairs to be kept in such sacred places. (See Burn's *Eccl. Law*, tit. “Church,” ed. 1788.) Fairs and markets were usually held on Sunday, until the 27 Hen. VI. c. 5. ordered the discontinuing of this custom, with trifling exceptions. Appended to the fourth Report of the Lincolnshire Architectural Society is a paper by Mr. Bloxam on “Churchyard Monuments,” from which it appears that in the churchyards of Cumberland and Cornwall, and in those of Wales, are several crosses, considered to be as

early as, if not earlier than, the twelfth century: that in the churchyards of the Isle of Man are other crosses of various dates, from the eighth to the twelfth century; and that in some of the churchyards in Kent, of which those of Chartham, Godmersham, and Godneston are specified, there are remaining some of the most simple headstone crosses that can be imagined, most of which the writer apprehends to be of the twelfth or thirteenth century, though he adds, “there is no sufficient reason why they should not be of later date.” Several other instances between the periods particularised are also given. The Report is not published, but perhaps a copy might be obtained from the printer, W. Edwards, Corn Market, Louth. See further the *Archæological Journal*, passim, and Mr. Cutt's work on *Sepulchral Crosses and Slabs*. The privilege of sanctuary was taken from churchyards, as well as from all other places, in 1623, by the 21 Jac. I. c. 28., which provides,

“ That no sanctuary or privilege of sanctuary shall be hereafter admitted or allowed in any case ” (sec. 7.).

ARUN.

Umbrella (Vol. i., p. 415.; vol. ii., p. 25.).—Seeing that the Query respecting this useful article of domestic economy has been satisfactorily answered, may I be allowed to mention that umbrellas are described by the ancients as marks of distinction. Pausanias and Hesychius report that at Alea, a city of Arcadia, a feast called Scieria was celebrated in honour of Bacchus, in which the statue of the rosy god was carried in procession, crowned with vine leaves, and placed upon an ornamental litter, in which was seated a young girl carrying an umbrella, to indicate the majesty of the god. On several bas-reliefs from Persepolis, the king is represented under an umbrella, which a female holds over his head.

W. J.

Havre.

English Translations of Erasmus' “Encomium Morie” (Vol. i., p. 385.).—Perhaps JARLZBERG, who seems interested in the various translations of this admirable work, might like to know of a French translation, with designs from Holbein, which I purchased some weeks ago at a sale in a provincial French town. It is entitled *L'Eloge de la Folie, composé en forme de Déclaration par Erasme, et traduit par Mr. Guendeville, avec les Notes de Gerard Listre, et les belles Figures de Holbein; le tout sur l'Original de l'Académie de Bâle*. Amsterdam, chez François l'Honore. 1735.

W. J.

Havre.

Lady Slingsby (Vol. ii., p. 71.).—She was a professional actress, who played under the name of Mrs. (probably Miss) *Mary Lee*, from about 1672 to 1680, after which date she is called *Lady*

Slingsby, and she played under this title for about five years, when she seems to have quitted the stage. She survived her husband, for "Dame Mary Slingsby, widow, of St. James's parish, was buried at Pancras, 1st of March, 1694." C.

Meaning of "Bawn" (Vol. i., p. 60.). — The poet Campbell uses the word *bawn* as follows: —

"And fast and far, before the star
Of day-spring, rush'd we through the glade,
And saw at dawn the lofty *bawn*
Of Castle-Connor fade."

O' Connor's Child.

ROBERT SNOW.

Chantrey's Sleeping Children (Vol. ii., p. 70.) — Your correspondent PLECTRUM is anxious to know on what grounds I attribute to Stothard any part of the design of the monument in Lichfield Cathedral known as Chantrey's "Sleeping Children?" I will endeavour to satisfy him.

The design, suggested, as it were, by the very nature of the commission, was communicated by Chantrey to Stothard with a request that he would make for him two or three sketches of sleeping children, at his usual price. What Stothard did, I have heard my father say, was very like the monument as it now stands. The sketch from which Chantrey wrought was given to me by my father a few months before his death, and is now suspended on the wall of the room in which I write.

It is a pencil-sketch, shaded with Indian ink, and is very Stothard-like and beautiful. It wants, however, a certain sculptural grace, which Chantrey gave with a master feeling; and it wants the snow-drops in the hand of the younger sister, — a touch of poetic beauty suggested by my father.

The carver of the group (the person who copied it in marble) was the late Mr. F. A. Legé, to whom the merit of the whole monument has been foolishly ascribed.

I should be sorry to impress the world with the belief that I mean in any way to detract from the merit of Chantrey in making this statement. I have divulged no secret. I have only endeavoured to explain what till now has been too often misunderstood.

PETER CUNNINGHAM.

The following statement may perhaps give to PLECTRUM the information he requires.

Dining one day alone with Chantrey, in Jan. 1833, our conversation accidentally turned upon some of his monuments, and amongst other things he told me the circumstances connected with the monument at Lichfield to the two children of Mrs. Robinson. As I was leaving Chantrey, I asked him if I might write down what he had told me; his reply was, "Certainly; indeed I rather wish you would." Before I went to bed I wrote down

what I now send you; I afterwards showed it to Chantrey, who acknowledged it to be correct. It was hastily written, but I send it as I wrote it at the time, without alteration.

Nicholson, the drawing master, taught Mrs. Robinson and her two children. Not long after the death of Mr. Robinson, the eldest child was burnt to death; and a very short time afterwards the other child sickened and died. Nicholson called on Chantrey and desired him to take a cast of the child's face, as the mother wished to have some monument of it. Chantrey immediately repaired to the house, made his cast, and had a most affecting interview with the unhappy mother. She was desirous of having a monument to be placed in Lichfield Cathedral, and wished to know whether the cast just taken would enable Chantrey to make a tolerable resemblance of her lost treasure. After reminding her how uncertain all works of art were in that respect, he assured her he hoped to be able to accomplish her wishes. She then conversed with him upon the subject of the monument, of her distressed feelings at the accumulated losses of her husband and her two only children, in so short a space of time; expatiated upon their characters, and her great affection; and dwelt much upon her feelings when, before she retired to bed, she had usually contemplated them when she hung over them locked in each other's arms asleep. While she dwelt upon these recollections, it occurred to Chantrey that the representation of this scene would be the most appropriate monument; and as soon as he arrived at home he made a small model of the two children, nearly as they were afterwards executed, and as they were universally admired. As Mrs. Robinson wished to see a drawing of the design, Chantrey called upon Stothard, and employed him to make the requisite drawing from the small model: this was done; and from this circumstance originated the story, from those envious of Chantrey's rising fame, that he was indebted to Stothard for all the merit of the original design.

EDW. HAWKINS.

Miscellanies.

Separation of the Sexes in Time of Divine Service. — I note with pleasure that traces of this ancient usage still exist in parts of Sussex. In Poling Church, and also in Arundel Church, the movable seats are marked with the letters M. and W. respectively, according as they are assigned to the men or women. On the first Sunday in the year I attended service in Arundel Church, and observed, with respect to the benches which were placed in the middle of the nave for the use of the poorer classes, that the women as they entered proceeded to those at the eastern end, which were left vacant for them, whilst the men by themselves

occupied those at the western end. The existence of a distinction of this kind in regard to the open seats only, affords strong proof, if proof were necessary, that it was the introduction of appropriated pews which led to the disuse of the long established, and once general, custom of the men occupying the south side of the nave, and the women the north.

B. H. B.

Error in Winstanley's Loyal Martyrology.—Winstanley, in *The Loyall Martyrology* (London, printed by Thomas Mabb, 1665), p. 67., says of Master Gerard, the author of that elaborate herbal which bears his name:—"This gallant gentleman, renowned for arts and arms, was likewise at the storming of that (Basing) House unfortunately slain." According to Johnson, who edited his *Herbal* in 1633, Gerard was born at Namptwich, in Cheshire, in the year 1545; and died about 1607. Basing House was stormed Oct. 1645: had Gerard served there, he would have been 100 years old. It appears that Winstanley has confounded Gerard with his editor Thomas Johnson above mentioned, who was killed during the siege of Basing House, anno 1644. (See Fuller's *Worthies*, vol. iii. p. 422. edit. 1840. London.)

E. N. W.

Preaching in Nave only.—*Prayers and Preaching distinct Services.*—In Ely Cathedral the old and proper custom of sermons being delivered in the nave only is still maintained. And this observance has doubtless led to the continuance of another, which is a sufficient answer to those who object to the length of our service, as it shows that formerly in practice, as still in principle, prayers and preaching were distinct services. In the morning of Sunday there is no sermon in either of the parish churches in Ely, but prayers only; and those of the respective congregations who wish to hear a sermon remove to the cathedral, where they are joined by the ecclesiastics and others who have "been to choir." Consequently, any one may "go to sermon" (I use the language of the place) without having been to prayers, or to prayers in one of the parish churches, or the choir, without necessarily hearing the sermon.

I think it would be very interesting, if your widely scattered correspondents would from time to time communicate in your columns such instances of any variation from the now usual mode of celebrating divine service as may fall under their personal observation.

B. H. B.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, &c.

It has been frequently, more frequently, perhaps, than justly, objected to the Shakspeare Society, that few of its publications bear directly upon the illustration of the works of the great dramatist. That the

Council would gladly publish works more immediately in connection with Shakspeare and his writings, if the materials for them could be found, is proved by the fact of their having just published the *Remarks of Karl Simrock on the Plots of Shakspeare's Plays*, which that gentleman, whose name is honoured by all lovers of early German poetry and romance, appended to the third volume of the *Quellen der Shakspeare*, a collection of Novels, Tales, &c., illustrative of Shakspeare, which Simrock collected and translated in conjunction with Echtermeyer and Henschel, and which somewhat resembles Mr. Collier's *Shakspeare's Library*. The translation of these remarks, made for the Society, was placed in the hands of Mr. Halliwell, and forms, with the notes and additions of that gentleman, a volume containing much new and curious information upon a very interesting point in Shakspearian literature.

Messrs. Sotheby and Co., of Wellington Street, will sell on Monday, July 8th, and six following days, a very Choice Cabinet of Coins and Medals, the property of a Nobleman; and on Monday, July 15th, and five following days, an extensive Assemblage of Historical, Theological, and Miscellaneous Books.

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Answers to several correspondents in our next.

Errata. No. 34. p. 60., for "Dolort" read "Delort;" and for "Triarumun" read "Triarum." No. 35. p. 75., in the article on "Carucate of Land," for "acre" read "acras," and for "Bajulia" read "Bajulia." The articles "God save the Queen," p. 71., and "Royal and Distinguished Interments," p. 79., should have been subscribed "F. K." instead of "J. H. M."

THE EDINBURGH REVIEW,

No. CLXXXV., will be Published on WEDNESDAY next, July 10th.

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Notes.

THE AUTHOR OF THE "CHARACTERISTICS."

Lord Shaftesbury's *Letters to a young Man at the University*, on which Mr. SINGER has addressed to you an interesting communication (Vol. ii., p. 33.), were reprinted in 1746 in a collection of his letters, "*Letters of the Earl of Shaftesbury, author of the Characteristics, collected into one volume*; printed MDCCLXVI." 18mo. This volume contains also Lord Shaftesbury's letters to Lord Molesworth, originally published by Toland, with an introduction which is not reprinted; a "Letter sent from Italy, with the notion of the Judgment of Hercules,

&c., to my Lord —"; and three letters reprinted from Lord Shaftesbury's life in the *General Dictionary*, which was prepared by Dr. Kippis, under the superintendence of Lord Shaftesbury's son, the fourth earl.

In my copy of the original edition of the *Letters to a young Man at the University*, two letters have been transcribed by an unknown previous possessor. One is to Bishop Burnet, recommending young Ainsworth when about to be ordained deacon: —

"To the Bishop of Sarum.

Reigate, May 23. 1710.

"My Lord, — The young man who delivers this to your Lordship, is one who for several years has been preparing himself for the ministry, and in order to it has, I think, completed his time at the university. The occasion of his applying this way was purely from his own inclination. I took him a child from his poor parents, out of a numerous and necessitous family, into my own, employing him in nothing servile; and finding his ingenuity, put him abroad to the best schools to qualify him for preferment in a peculiar way. But the serious temper of the lad disposing him, as I found, to the ministry preferably to other advantages, I could not be his hindrance; though till very lately I gave him no prospect of any encouragement through my interest. But having been at last convinced, by his sober and religious courage, his studious inclination and meek behaviour, that 'twas real principle and not a vanity or conceit that led him into these thoughts, I am resolved, in case your lordship thinks him worthy of the ministry, to procure him a benefice as soon as anything happens in my power, and in the mean time design to keep him as my chaplain in my family.

"I am, my Lord, &c.,

"SHAFTESBURY."

The second letter inserted in my copy is to Ainsworth himself, dated Reigate, 11th May, 1711, and written when he was about to apply for priest's orders. But the bulk of this letter is printed, with a different beginning and ending, in the tenth printed letter, under date July 10th, 1710, and is there made to apply to Ainsworth's having just received deacon's orders. The beginning and ending of the letter, as in MS., are —

"I am glad the time is come that you are to receive full orders, and that you hope it from the hands of our

great, worthy, and excellent Bishop, the Lord of Salisbury. This is one of the circumstances" [then the letter proceeds exactly as in the printed Letter X., and the MS. letter concludes:] "God send you all true Christianity, with that temper, life, and manners which become it.

"I am, your hearty friend,
"SHAFTESBURY."

I quote the printed beginning of Letter X., on account of the eulogy on Bishop Burnet:—

"I believed, indeed, it was your expecting me every day at — that prevented your writing since you received orders from the good Bishop, my Lord of Salisbury; who, as he has done more than any man living for the good and honour of the Church of England and the Reformed Religion, so he now suffers more than any man from the tongues and slander of those ungrateful Churchmen, who may well call themselves by that single term of distinction, having no claim to that of Christianity or Protestant, since they have thrown off all the temper of the former and all concern or interest with the latter. I hope whatever advice the great and good Bishop gave you, will sink deeply into your mind."

Mr. Singer has extracted from the eighth printed letter one or two sentences on Locke's denial of innate ideas. A discussion of Locke's views on this subject, or of Lord Shaftesbury's contrary doctrine of a "moral sense," is not suited to your columns; and I only wish to say that I think Mr. Singer has not made it sufficiently clear that Lord Shaftesbury's remarks apply only to the speculative consequences, according to his own view, of a denial of innate ideas; and that Lord Shaftesbury, in another passage of the same Letters, renders the following tribute of praise to the *Essay on the Human Understanding*:—

"I am not sorry that I lent you Mr. Locke's *Essay on the Human Understanding*, which may as well qualify for business and the world as for the sciences and a University. No one has done more towards the recalling of philosophy from barbarity into use and practice of the world, and into the company of the better and politer sort, who might well be ashamed of it in its other dress. No one has opened a better or clearer way to reasoning; and, above all, I wonder to hear him censured so much by any Church of England men, for advancing reason and bringing the use of it so much into religion, when it is by this only that we fight against the enthusiasts and repel the great enemies of our Church."

A life of the author of the *Characteristics* is hardly less a desideratum than that of his grandfather, the Lord Chancellor, and would make an interesting work, written in connection with the politics as well as literature of the reigns of William and Anne; for the third Lord Shaftesbury, though prevented by ill-health from undertaking office or regularly attending parliament, took always a lively interest in politics. An interesting collection of the third earl's letters has

been published by Mr. Foster (*Letters of Locke, Algernon Sidney, and the Earl of Shaftesbury*), and a few letters from him to Locke are in Lord King's *Life of Locke*. I subjoin a "note" of a few original letters of the third Lord Shaftesbury in the British Museum; some of your readers who frequent the British Museum may perhaps be induced to copy them for your columns.

Letters to Des Maizeaux (one interesting, offering him pecuniary assistance) in *Ag. Cat. MSS.* 4288.

Letters to Charles Montagu, Earl of Halifax*, (one introducing Toland). *Add. MSS.* 7121.

Letter to Toland (printed, I think, in one of the *Memoirs of Toland*). *Ag. Cat.* 4295. 10.

Letter to T. Stringer in 1625. *Ib.* 4107. 115.

In Watt's *Bibliotheca Britannica*, neither the *Letters to a young Man at the University*, published in 1716, nor the collection of letters of 1746, are mentioned; and confusion is made between the author of the *Characteristics* and his grandfather the Chancellor. Several political tracts, published during the latter part of Charles II.'s reign, which have been ascribed to the first Earl of Shaftesbury, but of which, though they were probably written under his supervision, it is extremely doubtful that he was the actual author, are lumped together with the *Characteristics* as the works of one and the same Earl of Shaftesbury.

Some years ago a discovery was made in Holland of MSS. of Le Clerc, and some notice of the MSS., and extracts from them, are to be found in the following work:—

"De Joanne Clerico et Philippo A. Limberch Dissertationes Duæ. Adhibitis Epistolis aliisque Scriptis ineditis scripsit atque eruditorum virorum epistolis nunc primum editis auxit Abr. Des Amorie Van Der Hoeven, &c. Amstelodami: apud Fredericum Muller, 1843."

Two letters of Locke are among the MSS. Now it is mentioned by Mr. Martyn, the biographer of the first Earl of Shaftesbury, in a MS. letter in the British Museum, that some of this earl's papers were sent by the family to Le Clerc, and were supposed not to have been returned. I mention this, as I perceive you have readers and correspondents in Holland, in the hope that I may possibly learn whether any papers relating to the first Earl of Shaftesbury have been found among the lately discovered Le Clerc MSS.; and it is not unlikely that the same MSS. might contain letters of the third earl, the author of the *Characteristics*, who was a friend and correspondent of Le Clerc.

W. D. CHRISTIE.

* Two of these—one a letter asking the earl to stand godfather to his son, and the other a short note, forwarding a book (Qy. of Toland's)—are printed by Sir Henry Ellis in his Camden volume, *Letters of Eminent Literary Men*.—Ed.

CAXTON'S PRINTING-OFFICE.

The particular spot where Caxton exercised his business, or the place where his press was fixed, cannot now, perhaps, be exactly ascertained. Dr. Dibdin, after a careful examination of existing testimonies, thinks it most probable that he erected his press in one of the chapels attached to the aisles of Westminster Abbey; and as no remains of this interesting place can now be discovered, there is a strong presumption that it was pulled down in making alterations for the building of Henry VII.'s splendid chapel.

It has been frequently asserted that all Caxton's books were printed in a part of Westminster Abbey; this must be mere conjecture, because we find no statement of it from himself: he first mentions the place of his printing in 1477, so that he must have printed some time without informing us where.

With all possible respect for the opinions of Dr. Dibdin, and the numerous writers on our early typography, I have very considerable doubts as to whether Caxton really printed *within the walls of the Abbey* at all. I am aware that he himself says, in some of his colophons, "Emprinted in th' Abbey of Westmynstre," but query whether the *precincts* of the Abbey are not intended? Stow, in his *Annals* (edit. 1560, p. 686.), says,—"William Caxton of London, mercer, brought it (printing) into England about the year 1471, and first practised the same in the *Abbie* of St. Peter at Westminster;" but in his *Survey of London*, 1603 (edit. Thoms, p. 176.), the same writer gives us a more full and particular account; it is as follows:—

"Near unto this house [*i. e.* Henry VII.'s alms-house], westward, was an old chapel of St. Anne; over against the which, the Lady Margaret, mother to King Henry VII., erected an alms-house for poor women, which is now turned into lodgings for the singing men of the college. The place wherein this chapel and alms-house standeth was called the Eleemosinary, or almonry, now corruptly the ambry, for that the alms of the Abbey were there distributed to the poor; and therein Islip, abbot of Westminster, erected the first press of book-printing that ever was in England, about the year of Christ 1471. William Caxton, citizen of London, mercer, brought it into England, and was the first that practised it *in the said abbey*; after which time the like was practised in the abbeys of St. Augustine at Canterbury, St. Albans, and other monasteries."

Again, in the curious hand-bill preserved in the Bodleian Library, it will be remembered that Caxton invites his customers to "come to Westmonester into the *Almonestrye*," where they may purchase his books "good chepe."

From these extracts it is pretty clear that Caxton's printing-office was in the Almonry, which was within the precincts of the Abbey, and not in the Abbey itself. The "old chapel of St. Anne"

was doubtless the place where the first printing-office was erected in England. Abbot Milling (not Islip, as stated by Stow) was the generous friend and patron of Caxton and the art of printing; and it was by permission of this learned monk that our printer was allowed the use of the building in question.

The *old* chapel of St. Anne stood in the New-way, near the back of the workhouse, at the bottom of the almonry leading to what is now called Stratton Ground. It was pulled down, I believe, about the middle of the seventeenth century. The *new* chapel of St. Anne, erected in 1631, near the site of the old one, was destroyed about fifty years since.

Mr. Cunningham, in his *Handbook for London* (vol. i. p. 17.), says,—

"The first printing-press ever seen in England was set up in this almonry under the patronage of *Esteney*, Abbot of Westminster, by William Caxton, citizen and mercer (d. 1483)."

Esteney succeeded Milling in the Abbacy of Westminster, but the latter did not die before 1492. On p. 520. of his second volume, Mr. Cunningham gives the date of Caxton's death correctly, *i. e.* 1491.

EDWARD F. RIMBAULT.

SANATORY LAWS IN OTHER DAYS.

In that curious medley commonly designated, after Hearne, *Arnold's Chronicle*, and which was probably first printed in 1502 or 1503, we find the following passages. I make "notes" of them, from their peculiar interest at the moment when sanitary bills, having the same objects, are occupying the public attention so strongly; especially in respect to the Smithfield Nuisance and the Clergy Discipline bill.

1. In a paper entitled "The articles dishired bi y^e comonse of the cety of London, for reformacyō of thingis to the same, of the Mayer, Aldirmen, and Comon Counsell, to be enacted," we have the following:—

"Also that in anoyding the corupte savours and lothsom innoyaunce (caused by slaughter of best) w^{thin} the cyte, wherby moche people is corupte and infecte, it may plesse my Lord Mayr, Aldirmen, and Comen Counsaile, to put in execucion a certayne acte of parlement, by whiche it is ordeigned y^t no such slaughter of best shuld be vsed or had within this cite, and that suche penaltees be leuyed vpō the contrary doers as in the said acte of parlement ben expressed.

"Also in anoyding of lyke annoyaūce. Plesse it my Lord Mair, Aldermē, and Comō Councell, to enact that noo maner pulter or any other persone ī this cytee kepe from hinsforth, within his hous, swans, gies, or dowk, upon a peyn therfore to be ordeigned."—pp. 83, 84, 3d. ed.

I believe that one item of "folk-faith" is that "farm-yard odours are healthy." I have often

heard it affirmed at least; and, indeed, has not the common councilman, whom the *Times* has happily designated as the "defender of filth," totally and publicly staked his reputation on the dogma in its most extravagant shape, within the last few months? It is clear that nearly four centuries ago, the citizens of London thought differently; even though "the corrupte savours and lothsom innoy-aunc" were infinitely less loathsom than in the present Smithfield and the City slaughter-houses.

It would be interesting to know to what act of parliament Arnold's citizens refer, and whether it has ever been repealed. It is curious to notice, too, that the danger from infuriated beasts running wild through the streets is not amongst the evils of the system represented. They go further, however, and forbid even the *killing* within the city.

Moreover, it would really seem that the swan was not then a mere ornamental bird, either alive or dead, but an ordinary article of citizen-dinners, it being classed with "gies and dowks" in the business of the poulterer. At the same time, no mention being made of swine in any of these ordonnances or petitions, would at first sight seem to show that the flesh of the hog was in abhorrence with the Catholic citizen, as much perhaps as with the Jews themselves; at any rate, that it was not a vendible article of food in those days. When did it become so? This conclusion would, however, be erroneous; for amongst "the articles of the good governaunce of the cite of London" shortly following we have this:—

"Also y^e any persone kepe or norrysh hoggis, oxen, kye, or mallardis within the ward, in noyoying of ther neyhbours."—p. 91.

The proper or appointed place for keeping hoggis was Hoggistone, now Hoxton; as Houndsditch* was for the hounds.

There is another among these petitions to the Lord Mayor and corporation, worthy of notice, in connection with sanatory law.

"Also in avoydig y^e abhomynable savours causid by y^e kepig of y^e kenell in y^e mote and y^e diches there, and ī especiall by sethig of y^e houndes mete w^t roten bones, and vnclenly kepig of y^e hōudes, wherof moche

* Mr. Cunningham, speaking of Houndsditch, merely quotes the words of Stow. It would appear that Stow's reason for the name is entirely conjectural; and indeed the same reason would justify the same name being applied to all the "ditches" in London in the year 1500, and indeed much later. This passage of Arnold throws a new light upon the *name*, at least, of that rivulet; for stagnant its waters could not be, from its inclination to the horizon. It, however, raises another question respecting the mode of keeping and feeding hounds in those days; and likewise, as suggested in the text, the further question, as to the purpose for which these hounds were thus kept as a part of the civic establishment.

people is anoyed, soo y^t when the wynde is in any poyte of the northe, all the fowle stynke is blowen ouer the citee. Plesse it mi Lord Mair, Aldirmen, and Comen Coucell, to ordeigne that the sayd kenell be amoued and sett in sō other cōuenient place where as best shall seme them. And also that the said diches mai be clenسد from yere to yere, and so kepte y^t thereof folowe non annoyaunce."—p. 87.

Of course "Houndsditch" is here meant; but for what purpose were the hounds kept? And, indeed, what kind of hounds were they, that thus formed a part of the City establishment? Were they bloodhounds for tracking criminals, or hounds kept for the special behoof and pleasure of the "Lord Mair, Aldermen, and Comen Coucell?" The Houndsditch of that time bore a strong resemblance to the Fleet ditch of times scarcely exceeding the memory of many living men.

I come now to the passages relating to the clergy.

"Also, where as the curatis of the cyte have used often tyme herebefore to selle their offring (at mariag), whereby the pisshe where such sales be made comenly be lettid fro messe or matyns, and otherwhiles from both, by so moch as the frendis of the pties maryed vsen to goo abowte vij. or viij. dayes before, and desirig men to offrīg at such tymes as more conuenient it were to be at diuine seruice. Plesse it my Lord Mair, Aldirmē, and Comē Couseile, to guide remedy, so that the sayd custume be fordōne and leid aparte."—p. 86.

"Also, to thentent that the ordre of priesthood be had in dew reuerence according to the dignite therof, and that none occasions of incontinnence growe bee the famylarite of seculer people. Plesse it my Lord Mayre, Aldirmen, and Comon Counsill, to enacte that no maner persone beyng free of this citee take, receyue, and kepe from hensforth any priest in comons, or to borde by the weke, moneth, or yere, or any other terme more or lesse, vpon peine therupon to be lymtyd, provided that this acte extēde not to any prieste retayned wyth a citezen in famylar housolde."—p. 89.

"Also, plesse it my Lord Mayre, Aldrymen, and Comon Counseyle, that a communication may be had wyth the curatis of this citee for oblacions whiche they clayme to haue of citezens agaynst the tenour of the hulle purchased att their owne instance, and that it may be determined and an ende taken, wherupon the citezens shall rest."—p. 89.

"Also, y^t ther be any priest in seruice within the warde, which afore tyme hath been sette in the toune in Cornhyll for his dishoneste, and hath forsworne the cyte, alle suche shulde bee presentyd."—p. 92.

Upon these I shall make no remark. They will make different impressions on different readers; according to the extent of prejudice or liberality existing in different minds. They show that even during the most absolute period of ecclesiastical domination, there was one spot in England where attempts to legislate for the priesthood (though perhaps feeble enough) were made. The legis-

lative powers of the corporation were at that time very ample; and the only condition by which they appear to have been limited was, that they should not override an act of parliament or a royal proclamation.

Is there any specific account of the "tonne in Cornhyll" existing? Its purpose, in connection with the conduit, admits of no doubt; the forsworn and dishonest priest had been punished with a "good ducking," and this, no doubt, accompanied with a suitable ceremonial for the special amusement of the "prentices."*

I have also marked a few passages relative to the police and the fiscal laws of those days, and when time permits, will transcribe them for you, if you deem them worthy of being laid before your readers. T. S. D.

FOLK LORE.

Midsummer Fires.—From your notice of Mr. Haslam's account of the Beltein or Midsummer fires in Cornwall, I conclude you will give a place to the following note. On St. John's eve last past, I happened to pass the day at a house situate on an elevated tract in the county of Kilkenny, Ireland; and I shall long remember the beauty of the sight, when, as dusk closed in, fire after fire shot up its clear flame, thickly studding the near plains and distant hills. The evening was calm and still, and the mingled shouts and yells of the representatives of the old fire-worshippers came with a very singular effect on the ear. When a boy, I have often *passed through* the fire myself on Midsummer eve, and such is still the custom. The higher the flame, the more daring the act is considered: hence there is a sort of emulation amongst the unwitting perpetrators of this Pagan rite. In many places cattle are driven through the fire; and this ceremony is firmly believed to have a powerful effect in preserving them

* This view will no doubt be contested on the authority of Stow, who describes the tonne as a "prison for night-walkers," so called from the form in which it was built. (Cunningham, p. 141., 2nd ed.) Yet, as Mr. Cunningham elsewhere states (p. xxxix.), "the Tun upon Corn-hill [was] converted into a conduit" in 1401, it would hardly be called a "prison" a century later. The probability is, that the especial building called the tonne never was a prison at all; but that the prison, from standing near or adjoining the tonne, took its name, the tonne prison, in conformity with universal usage. It is equally probable that the tonne was originally built for the purpose to which it was ultimately applied; and that some delay arose in its use from the difficulty experienced in the hydraulic part of the undertaking, which was only overcome in 1401. The universality of the punishment of "ducking" amongst our ancestors is at least a circumstance in favour of the view taken in the text.

from various harms. I need not say, that amongst the peasantry the fires are now lighted in honour of St John.

X. Y. A.

Kilkenny.

Minor Notes.

Borrowed Thoughts.—Mr. SINGER (Vol. i., p. 482.) points out the French original from which Goldsmith borrowed his epigram beginning—

"Here lies poor Ned Purdon."

I find, in looking over Swift's works, a more literal version of this than Goldsmith's:—

"Well then, poor G— lies under ground,

So there's an end of honest Jack;

So little justice here he found,

'Tis ten to one he'll ne'er come back."

I should like to add two Queries:—Who was the Chevallier de Cailly (or d'Aceilly), the author of the French epigram mentioned by Mr. Singer? And—when did he live?

H. C. DE ST. CROIX.

An Infant Prodigy in 1659.—The following wonderful story is thus related by Archbishop Bramhall (*Carte's Letters*, ii. 208.: Dr. Bramhall to Dr. Earles, Utrecht, Sept. 6–16, 1659):—

"A child was born in London about three months since, with a double tongue, or divided tongue, which the third day after it was born, cried 'a King, a King,' and bid them bring it to the King. The mother of the child saith it told her of all that happened in England since, and much more which she dare not utter. This my lady of Inchiquin writeth to her aunt, *Me brow van Melliswarde**, living in this city, who shewed me the letter. My Lady writeth that she herself was as incredulous as any person, until she both saw and heard it speak herself very lately, as distinctly as she herself could do, and so loud that all the room heard it. That which she heard was this. A gentleman in the company took the child in his arms and gave it money, and asked what it would do with it, to which it answered aloud that it would give it to the King. If my Lady were so foolish to be deceived, or had not been an eye and ear witness herself, I might have disputed it; but giving credit to her, I cannot esteem it less than a miracle. If God be pleased to bestow a blessing upon us, he cannot want means."

It can hardly be doubted that the Archbishop's miracle was a ventriloquist hoax. CH.

Allusion in Peter Martyr.—Mr. Prescott, in his *History of the Conquest of Mexico*, vol. i. p. 389. (ed. 8vo. 1843), quotes from Peter Martyr, *De Orbe Novo*, dec. 1. c. 1., the words, "Una illis fuit spes salutis, desperasse de salute," applied to the Spanish invaders of Mexico; and he remarks that "it is said with the classic energy of Tacitus." The

* The name of the Dutch lady, mis-written for De Vrouw, &c.

expression is classical, but is not derived from Tacitus. The allusion is to the verse of Virgil:—

"Una salus victis nullam sperare salutem,"
Æn. ii. 354.

L.

Hogs not Pigs.—In Cowper's humorous verses, "The yearly Distress, or Tithing-time at Stoke in Essex," one of the grumblers talks

"of pigs that he has lost
By maggots at the tail."

Upon this I have to remark that an intelligent grazier assures me that pigs are never subject to the evil here complained of, but that lambs of a year old, otherwise called "hogs" or "hoggets," are often infested by it. It would appear, therefore, that the poet, misled by the ambiguous name, and himself knowing nothing of the matter but by report, attributed to pigs that which happens to the other kind of animal, viz. lambs a year old, which have not yet been shorn.

J. MN.

Queries.

A QUERY AND REPLIES.

Plaister or Paster—Christian Captives—Members for Calais, &c.—In editing Tyndale's *Pathway* (Works, vol. i. p. 22.), I allowed preceding editors to induce me to print *paster*, where the oldest authority had *paster*. As the following part of the sentence speaks of "suppling and suaging wounds," I am inclined to suspect that "paster" might be an old way of spelling "plaster." Can any of your correspondents supply me with any instance in which "plaster" or "plaister" is spelt "paster" by any old English writer?

In return for troubling you with this question, you may inform Mr. Sansom, in answer to Query, Vol. ii., p. 41., that Hallam says, "Not less than fifty gentlemen were sold for slaves at Barbadoes, under Cromwell's government." (*Constit. Hist.*, ch. x. note to p. 128., 4to. edit.) And though Walker exaggerated matters when he spoke "a project to sell some of the most eminent masters of colleges, &c., to the Turks for slaves," Whitelock's *Memorials* will inform him, under date of Sept. 21, 1648, that the English Parliament directed one of its committees "to take care for transporting the Scotch prisoners, in the first place to supply the plantations, and to send the rest to Venice."

To another, O.P.Q. (Vol. ii., p. 9.), you may state that the members for Calais in the time of Edw. VI., and in the first four parliaments of Mary, may be seen in Willis' *Notitia Parliamentaria*, where their names are placed next to the members for the Cinque Ports. Willis states that the return for Calais for the last parliament of Henry VIII. is lost. Their names indicate that

they were English,—such as Fowler, Massingberd, &c.

As to umbrellas, there are Oriental scholars who can inform your inquirers that the word "satrap" is traceable to words whose purport is, the bearer of an umbrella.

Another of your latest Querists may find the epigrams on George II.'s (not, as he imagines, Charles I.'s) different treatment of the two English universities in Knox's *Elegant Extracts*. The lines he has cited are both from the same epigram, and, I think, from the first of the two. They were occasioned by George II.'s purchasing the library of Dr. Moore, Bishop of Ely, and giving it to the university of Cambridge.

The admirer of another epigram has not given it exactly as I can remember reading it in a little book of emblems more than fifty years ago:—

"'Tis an excellent world that we live in,
To lend, to spend, or to give in;
But to borrow or beg, or get a man's own,
'Tis just the worst world that ever was known."

H. WALTER.

LETTERS OF QUEEN ELIZABETH AND PHILIP II. OF SPAIN.

Perhaps some of your readers may be able to inform me whether any of the following letters between Queen Elizabeth and Philip II. of Spain, extracted from the archives of Simancas, have yet appeared in print:—

1. Queen Elizabeth to Philip II., January 9, 1562-3.
2. Answer, April 2, 1563.
3. Philip II.'s reply to the English ambassador in the case of Bishop Cuadra, April, 1563.
4. Charges made in England against the Bishop of Aquila, Philip's ambassador, and the answers.
5. Queen Elizabeth to Philip II., January 18, 1569.
6. Philip to Elizabeth, May 9, 1569.
7. Elizabeth to Philip, March 20, 1571.
8. Answer, June 4, 1571.
9. Declaration of the Council to the Spanish ambassador Don Guerau de Espes, Dec. 14, 1571.
10. The ambassador's answer.
11. Elizabeth to Philip, Dec. 16, 1571.
12. Bermardino de Mendoza to Philip II., in cypher, London, January 26, 1584.
13. Philip to Elizabeth, July 16, 1568.
14. Duke of Alva to Philip II., January 14, 1572.
15. Minutes of a letter from Philip II. to Don Guerau de Espes, February 24, 1572.

A. M.

Minor Queries.

The New Temple.—As your correspondent L. B. L. states (Vol. ii., p. 75.) that he has transcribed a MS. survey of the Hospitallers' lands in England, taken in 1338, he will do me a great kindness if he will extract so much of it as contains a description of the New Temple in London, of which they became possessed just before that date. It will probably state whether it was then in the occupation of themselves or others: and, even if it does not throw any light on the tradition that the lawyers were then established there, or explain the division into the Inner and Middle Temple, it will at least give some idea of the boundaries, and perhaps determine whether the site of Essex House, which, in an ancient record is called the Outer Temple, was then comprehended within them.

EDWARD FOSS.

"Junius Identified."—The name of "John Taylor" is affixed to the Preface, and there can be little doubt, I presume, that Mr. John Taylor was literally the writer of this work. It has, however, already become a question of some interest, to what extent he was assisted by Mr. Dubois. The late Mr. George Woodfall always spoke of the pamphlet as the work of Dubois. Lord Campbell, in his *Lives of the Chancellors*, published a statement by Lady Francis in respect to Sir Philip's claim to the authorship of *Junius' Letters*, and thus introduced it:—"I am indebted for it to the kindness of my old and excellent friend, Mr. Edward Dubois, the ingenious author of '*Junius Identified*.'" Mr. Dubois was then, and Mr. Taylor is now living, and both remained silent. Sir Fortunatus Dwaris, the intimate friend of Dubois, states that he was "a connection of Sir Philip Francis," and that the pamphlet is "said, I know not with what truth, to have been prepared under the eye of Sir Philip Francis, it may be, through the agency of Dubois." Dubois was certainly connected with, though not, I believe, related to Sir Philip; and at the time of the publication he was also connected with Mr. Taylor. I hope, under these circumstances, that Mr. Taylor will think it right to favour you with a statement of the facts, that future "Note"-makers may not perplex future editors with endless "Queries" on the subject.

R. J.

Mildew in Books.—Can you, or any of your readers, suggest a preventive for mildew in books?

In a valuable public library in this town (Liverpool), much injury has been occasioned by mildew, the operations of which appear very capricious; in some cases attacking the printed part of an engraving, leaving the margin unaffected; in others attacking the inside of the backs only; and in a few instances it attacks all parts with the utmost impartiality.

Any hints as to cause or remedy will be most acceptable. B.

George Herbert's Burial-place.—Can any of your correspondents inform me where the venerable George Herbert, rector of Bemerton, co. Wilts., was buried, and whether there is any monument of him existing in any church? J. R. Fox.

The Earl of Essex, and "The Finding of the Rayned Deer."—

"There is a booke printed at Franker in Friseland, in English, entitled *The Finding of the Rayned Deer*, but it bears title to be printed in Antwerp, it should say to be done by som prieste in defence of the late Essex's tumult."

The above is the postscript to a letter of the celebrated Father Parsons written "to one Eure, in England," April 30, 1601, a contemporary copy of which exists in the State Paper Office [Rome,] Whitehall. Can any of your readers tell me whether anything is known of this book?

SPES.

June 28. 1850.

The Lass of Richmond Hill.—I should be much obliged by being informed who wrote the words of the above song, and when, if it was produced originally at some place of public entertainment. The Rev. Thomas Maurice, in his elegant poem on Richmond Hill, has considered it to have been written upon a Miss Crop, who committed suicide on that spot, April 23rd, 1782; but he was evidently misinformed, as it appeared some few years later, and had no reference to that event. I have heard it attributed to Leonard Mac Nally, a writer of some dramatic pieces, but on no certain grounds; and it may have been a Vauxhall song about the year 1788. The music was by James Hook, the father of Theodore Hook.

QUÆRO.

Curfew.—In what towns or villages in England is the old custom of ringing the curfew still retained?

NABOC.

Alumni of Oxford, Cambridge, and Winchester.—Are the alumni of the various colleges of Oxford, Cambridge, and Winchester, published from an early period, and the various preferments they held, similar to the one published at Eton.

J. R. Fox.

St. Leger's Life of Archbishop Walsh.—In Doctor Oliver's *History of the Jesuits*, it is stated that William St. Leger, an Irish member of that Society, wrote the *Life of Thomas Walsh, Archbishop of Cashel*, in Ireland, published in 4to. at Antwerp in 1655. Can any of your numerous readers inform me if a copy of this work is to be found in the British Museum, or any other public library, and something of its contents?

J. W. II.

Query put to a Pope.—

"Sancte Pater! scire vellem
Si Papatus mutat pellem?"

I have been told that these lines were addressed to one of the popes, whose life, before his elevation to the see of St. Peter, had been passed in excesses but little suited to the clerical profession.

They were addressed to him *orally*, by one of his former associates, who met and stopped him while on his way to or from some high festival of the Church, and who plucked aside, as he spoke, the gorgeous robes in which his quondam fellow-reveller was dressed.

The reply of the pope was prompt, and, like the question, in a rhyming Latin couplet. I wish, if possible, to discover, the name of the pope;—the terms of his reply;—the name of the bold man who "*put him to the question*;"—by what writer the anecdote is recorded, or on what authority it rests.

C. FORBES.

Temple.

The Carpenter's Maggot.—I have in my possession a MS. tune called the "Carpenter's Maggot," which, until within the last few years, was played (I know for nearly a century) at the annual dinner of the Livery of the Carpenters' Company. Can any of your readers inform me where the original is to be found, and also the origin of the word "Maggot" as applied to a tune?

F. T. P.

Lord Delamere.—Can any of your readers give me the words of a song called "Lord Delamere," beginning:

"I wonder very much that our sovereign king,
So many large taxes upon this land should bring."

And inform me to what political event this song, of which I have an imperfect MS. copy, refers.

EDWARD PEACOCK, JUN.

Henry and the Nut-brown Maid.—SEARCH would be obliged for any information as to the authorship of this beautiful ballad.

[Mr. Wright, in his handsome black-letter reprint, published by Pickering in 1836, states, that "it is impossible to fix the date of this ballad," and has not attempted to trace the authorship. We shall be very glad if SEARCH's Query should produce information upon either of these points.]

Replies.

FRENCH POEM BY MALHERBE.

The two stanzas your correspondent E. R. C. B. has cited (Vol. ii., p. 71.) are from an elegiac poem by MALHERBE (who died in 1628, at the good old age of seventy-three), which is entitled *Consolation*

à Monsieur Du Perrier sur la Mort de sa Fille. It has always been a great favorite of mine; for, like Gray's *Elegy* and the celebrated *Coplas* of Jorge Manrique on the death of his father, beside its philosophic moralising strain, it has that pathetic character which makes its way at once to the heart. I will transcribe the first four stanzas for the sake of the beauty of the fourth:—

"Ta douleur, Du Perrier, sera donc éternelle,
Et les tristes discours
Que te met en l'esprit l'amitié paternelle
L'augmenteront toujours.

"Le malheur de ta fille au tombeau descendue,
Par un commun trépas,
Est-ce quelque dédale, où ta raison perdue
Ne se retrouve pas?

"Je sai de quels appas son enfance estoit pleine;
Et n'ay pas entrepris,
Injurieux ami, de soulager ta peine
Avecque son mépris.

"Mais elles estoit du monde, où les plus belles choses
Ont le pire destin:
Et Rose elle a vécu ce que vivent les roses,
L'espace d'un matin."

The whole poem consists of twenty-one stanzas, and should be read as a whole; but there are several other striking passages. The consolation the poet offers to his friend breathes the spirit of Epic-tetus:—

"De moy, déjà deux fois d'une pareille foudre
Je me suis vu perclus,
Et deux fois la raison m'a si bien fait resoudre,
Qu'il ne m'en souvient plus.

"Non qu'il ne me soit grief que la terre possède
Ce qui me fut si cher;
Mais en un accident qui n'a point de remède,
Il n'en faut point chercher."

Then follow the two stanzas cited by your correspondent, and the closing verse is:—

"De murmurer contre-elle et perdre patience,
Il est mal-à-propos:
Vouloir ce que Dieu veut, est la seule science
Qui nous met en repos."

The stanza beginning "Le pauvre en sa cabane," is an admirable imitation of the "Pallida mors æquo pulsat pede," &c. of Horace, which a countryman of the poet is said to have less happily rendered "La pâle mort avec son pied de cheval," &c.

Malherbe has been duly appreciated in France: his works, in one edition, are accompanied by an elaborate comment by Menage and Chevreau: Racan wrote his life, and Godeau, Bishop of Vence, a panegyric preface. He was a man of wit, and ready at an impromptu; yet it is said, that in writing a consolatory poem to the President de Verdun, on the death of his wife, he was so long

in bringing his verses to that degree of perfection which satisfied his own fastidious taste, that the president was happily remarried, and the consolation not at all required.

Bishop Hurd, in a note on the *Epistle to Augustus*, p. 72., says :

"Malherbe was to the French pretty much what Horace had been to Latin poetry. These great writers had, each of them, rescued the lyric muse of their country out of the rude ungracious hands of their old poets. And, as their talents of a good ear, elegant judgment, and correct expression, were the same, they presented her to the public in all the air and grace, and yet severity, of beauty, of which her form was susceptible."

S. W. SINGER.

Mickleham, July 2. 1850.

"DIES IRÆ, DIES ILLA."

In reply to the first of Mr. SIMPSON's Queries (Vol. ii., p. 72.) relative to the magnificent sequence *Dies iræ*, I beg to say that the author of it is utterly unknown. The following references may be sufficient:—Card. Bona, *Rer. Liturgic.* lib. ii. cap. vi. p. 336., Romæ, 1671; or, if possible, Sala's edition, tom. iii. p. 143., Aug. Turin. 1753; Gavantus, tom. i. pp. 274–5., Lugd. 1664; and the *Additions* by Merati, i. 117–18., Aug. Vindel, 1740; Zaccaria, *Biblioth. Ritual.* tom. i. p. 34., Romæ, 1776; Oldoini *Addit. ad Ciaconii Vit. Pontiff. et Cardd.*, tom. ii. col. 222., Romæ, 1677.

Mr. SIMPSON's second question is, "In what book was it first printed?" Joannes de Palentia, in his notes upon the *Ordinarium PP. Præd.*, asserts that this celebrated prose was first introduced into the Venice editions of the Missals printed for the Dominicans. The oldest *Missale Prædicatorum* which I possess, or have an opportunity of seeing, is a copy of the Parisian impression of the year 1519; and herein the *Dies iræ* is inserted in the *Commemoratio Defunctorum*; mens. Novemb. sig. M. 5.

An inquiry remains as to the date of the general adoption of this sequence by the Roman Church. In Quetif and Echard (*Scriptt. Ord. Præd.* i. 437.), under the name of Latinus Malabranca, we read that it certainly was not in use in the year 1255; and there does not appear to be the slightest evidence of its admission, even upon private authority, into the office for the dead anterior to the commencement of the fifteenth century.

Your correspondent was not mistaken in his belief that he had met with an imperfect transcript of this prose, for the original consists not of "twenty-seven," but of *fifty-seven* lines. I may add that I do not remember to have found the text more correctly given than in the beautiful folio missal of the church of Augsburg, partly printed on vellum in 1555 (fol. 466. b.). R. G.

The *Dies Iræ* is truly said by Mr. SPARROW SIMPSON (Vol. ii., p. 72.) to be an extremely beautiful hymn. Who was its author is very doubtful, but the probabilities are in favour of Thomas de Celano, a Minorite friar, who lived during the second half of the fourteenth century. It consists of nineteen strophes, each having three lines. Bartholomew of Pisa, A. D. 1401, in his *Liber Conformitatum*, speaks of it; but the earliest printed book in which I have ever seen this hymn, is the *Missale Romanum*, printed at Pavia, A. D. 1491, in 8vo., a copy of which I have in my possession.

D. ROCK.

Buckland, Faringdon.

DR. SAMUEL OGDEN.

In reply to your correspondent TWYFORD (Vol. ii., p. 73.), the original of the common surname *Ogden* is doubtless Oakden. A place so called is situated in Butterworth, Lancashire, and gave name to a family,—possibly extinct in the sixteenth century. A clergyman, whose name partook both of the original and its corruption, was vicar of Bradford, 1556, viz. Dñs Tho. *Okden*. The arms and crest borne by the Oakdens were both allusive to the name, certainly without any reference to King Charles's hiding-place.

Dr. Samuel Ogden, born in 1716 at Manchester, was the son of Thomas Ogden, a man of very humble origin: but he had the merit of giving a liberal education to one whose natural talents well deserved culture; and both his parents, in the decline of life, owed their support to Ogden's filial piety and affection. Cole is quite mistaken in fixing the father's residence at Mansfield, and in stating that he had been in the army. The monument, spoken of by Cole, is not at Mansfield, but in the cathedral of Manchester: nor is it a memorial of Dr. Ogden. It was placed by him in memory of his *father*. Ogden was buried in his own church, St. Sepulchre's, Cambridge.

The following epigram, it is believed, has not been printed. It is transcribed from a letter in my possession, addressed by the first Lord Alvanley, when at college, to his former tutor, Mr. Thyer, editor of *Buller's Remains*:—

"When Ogden his prosaic verse
In Latin numbers drest,
The Roman language prov'd too weak
To stand the Critic's test.
"To English Rhyme he next essay'd,
To show he'd some pretence;
But ah! Rhyme only would not do —
They still expected Sense.
"Enrag'd, the Doctor said he'd place
In Critics no reliance,
So wrapt his thoughts in Arabic,
And bad them all defiance."

J. H. MARKLAND.

Ogden Family (Vol. ii., p. 173.).—Perhaps the representatives of the late Thomas Ogden, Esq., and who was a private banker at Salisbury previous to 1810 (presuming he was a member of the family mentioned by your correspondent TWYFORD), might be able to furnish him with the information he seeks. J. R. Fox.

Replies to Minor Queries.

Porson's Imposition (Vol. i., p. 71.) is indeed, I believe, an *imposition*. The last line quoted (and I suppose all the rest) can hardly be Porson's, for Mr. Langton amused Johnson, Boswell, and a dinner party at General Oglethorpe's, on the 14th of April, 1778, with some macaronic Greek "by *Joshua Barnes*, in which are to be found such comical Anglo-hellenisms as *κλυέσθουσιν ἐσχυχθῆν*, they were banged with clubs." Boswell's *Johnson*, last ed. p. 591. C.

The Three Dukes (Vol. ii., pp. 9, 46, 91.).—Andrew Marvel thus makes mention of the outrage on the beadle in his letter to the Mayor of Hull, Feb. 28, 1671 (*Works*, i. 195.):—

"On Saturday night last, or rather Sunday morning, at two o'clock, some persons reported to be of great quality, together with other gentlemen, set upon the watch and killed a poor beadle, praying for his life upon his knees, with many wounds: warrants are out for apprehending some of them, but they are fled."

I am not aware of any contemporary authority for the names of the three dukes; and a difficulty in the way of assigning them by conjecture is, that in the poem they are called "three bastard dukes." Your correspondent C. has rightly said (p. 46.) that none of Charles II.'s bastard sons besides Monmouth would have been old enough in 1671 to be actors in such a fray. Sir Walter Scott, in his notes on *Absalom and Achitophel*, referring to the poem, gives the assault to Monmouth and some of his brothers; but he did so, probably, without considering dates, and on the strength of the words "three bastard dukes."

Mr. Lister, in the passage in his *Life of Clarendon* referred to by Mr. Cooper (p. 91.), gives no authority for his mention of Albemarle. I should like to know if Mr. Wade has any other authority than Mr. Lister for this statement in his useful compilation.

Were it certain that three dukes were engaged in this fray, and were we not restricted to "bastards," I should say that Monmouth, Albemarle, and Richmond (who married the beautiful Miss Stuart, and killed himself by drinking) would probably be the three culprits. As regards Albemarle, he might perhaps have been called bastard without immoderate use of a libeller's licence.

If three dukes did murder the beadle, it is

strange that their names have not been gibbeted in many of the diaries and letters which we have of that period. And this is the more strange, as this assault took place just after the attack on Sir John Coventry, which Monmouth instigated, and which had created so much excitement.

The question is not in itself of much importance; but I can suggest a mode in which it may possibly be settled. Let the royal pardons of 1671 be searched in the Rolls' Chapel, Chancery Lane. If the malefactors were pardoned by name, the three dukes may there turn up. Or if any of your readers is able to look through the Domestic Papers for February and March, 1671, in the State Paper Office, he would be likely to find there some information upon the subject.

Query. Is the doggerel poem in the *State Poems* Marvel's? Several poems which are ascribed to him are as bad in versification, and, I need not say, in coarseness.

Query 2. Is there any other authority for Queen Catharine's fondness for dancing than the following lines of the poem?

"See what mishaps dare e'en invade Whitehall,
This silly fellow's death puts off the ball,
And disappoints the Queen's foot, little Chuck;
I warrant 'twould have danced it like a duck."

CH.

Kant's Sämmtliche Werke.—Under the head of "Books and Odd Volumes" (Vol. ii., p. 59.), there is a Query respecting the XIth part of Kant's *Sämmtliche Werke*, to which I beg to reply that it was published at Leipzig, in two portions, in 1842. It consists of Kant's Letters, Posthumous Fragments, and Biography. The work was completed by a 12th vol., containing a history of the Kantian Philosophy, by Carl Rosenkranz, one of the editors of this edition of Kant. J. M.

Becket's Mother (Vol. i., pp. 415. 490.; vol. ii., p. 78.).—Although the absence of any contemporaneous relation of this lady's romantic history may raise a reasonable doubt of its authenticity, it seems to derive indirect confirmation from the fact, that the hospital founded by Becket's sister shortly after his death, on the spot where he was born, part of which is now the Mercers' chapel in Cheap-side, was called "The Hospital of St. Thomas the Martyr of Acon." Erasmus, also, in his *Pilgrimages to Walsingham and Canterbury* (see J. G. Nichol's excellent translation and notes, pp. 47. 120.), says that the archbishop was called "Thomas Acrensis." EDWARD FOSS.

"*Imprest*" and "*Debenture*."—Perhaps the following may be of some use to D. V. S. (Vol. ii., p. 40.) in his search for the verbal raw material out of which these words were manufactured.

Their origin may, I think, be found in the Latin terms used in the ancient accounts of persons

officially employed by the crown to express transactions somewhat similar to those for which they appear to be now used. Persons conversant with those records must frequently have met with cases where money advanced, paid on account, or as earnest, was described as "de prestito" or "in prestitis." Ducange gives "præstare" and its derivatives as meaning "mutuo dare" with but little variation; but I think that too limited a sense. The practice of describing a document itself by the use of the material or operative parts expressing or defining the transaction for which it was employed, is very common. In legal and documentary proceedings, it is indeed the only one that is followed. Let D. V. S. run over and compare any of the well-known descriptions of writs, as *habeas corpus*, *mandamus*, *fi. fa.*: or look into Cowell's *Interpreter*, or a law dictionary, and he will see numerous cases where terms now known as the names of certain documents are merely the operative parts of Latin *formulae*. "Imprest" seems to be a slightly corrupted translation of "in prestito;" that part of the instrument being thus made to give its name to the whole. Of "debenture" I think there is little doubt that it may be similarly explained. Those Record Offices which possess the ancient accounts and vouchers of officers of the royal household contain numerous "debentures" of the thirteenth, but far more of the fourteenth, century. In this case the *initial* is the chief operative word: those relating to the royal wardrobe, commencing "Debentur in garderoba domini regis," being in fact merely memorandums expressing or acknowledging that certain sums of money "are owing" for articles supplied for the use of that department. It is well known that the royal exchequer was, at the time these documents were executed, often in great straits; and it seems to me scarcely doubtful that these early "debentures" were actually delivered over to tradesmen, &c., as security for the amount due to them, and given in to be cancelled when the debts were discharged by the Exchequer officers.

There is a remarkable feature about these ancient "debentures" which I may perhaps be permitted to notice here, viz., the very beautiful seals of the officers of the royal household and wardrobe which are impressed upon them. They are of the somewhat rare description known as "appliqué;" and at a time when personal seals were at the highest state of artistic development, those few seals of the clerks of the household which have escaped injury (to which they are particularly exposed) are unrivalled for their clearness of outline, design, delicacy, and beauty of execution.

Allowing for the changes produced by time, I think sufficient analogy may be found between the ancient and modern uses of the words "imprest" and "debenture."

J. Br.

"*Imprest*" (Vol. ii., p. 40.).—D. V. S. will find an illustration of the early application of this word to advances made by the Treasury in the "*Rotulus de Prestito*" of 12 John, printed by the Record Commission under the careful editorship of Mr. T. Duffus Hardy, whose preface contains a clear definition of its object, and an account of other existing rolls of the same character.

EDWARD FOSS.

Derivation of News.—P. C. S. S. has read with great interest the various observations on the derivation of the word "News" which have appeared in the "NOTES AND QUERIES," and especially those of the learned and ingenious Mr. Hickson. He ventures, however, with all respect, to differ from the opinion expressed by that gentleman in Vol. i., p. 81., to the effect that—

"In English, there is no process known by which a noun plural can be formed from an adjective, without the previous formation of the singular in the same sense."

P. C. S. S. would take the liberty of reminding Mr. H. of the following passage in the *Tempest*:—

"—— When that is gone,

He shall drink nought but brine, for I'll not show him

Where the quick freshes lie."

Surely, in this instance, the plural noun "freshes" is not formed from any such singular noun as "*fresh*," but directly from the adjective, which latter does not seem to have been ever used as a singular noun.

While on the subject of "News," P. C. S. S. finds in Pepys' *Diary* (vol. iii. p. 59.) another application of the word, in the sense of a noun singular, which he does not remember to have seen noticed by others.

"Anon, the coach comes—in the meantime, there coming a *news* thither, with his horse to come over."

In other parts of the *Diary*, the word *News-book* is occasionally employed to signify what is now termed a newspaper, or, more properly, a bulletin. For instance (vol. iii. p. 29.), we find that—

"This *News-book*, upon Mr. Moore's showing L'Estrange Captain Ferrers's letter, did do my Lord Sandwich great right as to the late victory."

And again (at p. 51.):

"I met this noon with Dr. Barnett, who told me, and I find in the *News-book* this week, that he posted upon the 'Change,' &c. &c."

Much has been lately written in the "NOTES AND QUERIES" respecting the "Family of Love." A sect of a similar name existed here in 1641, and a full and not very decent description of their rites and orgies is to be found in a small pamphlet of that date, reprinted in the fourth volume (8vo. ed.) of the *Harleian Miscellany*.

P. C. S. S.

Origin of Adur (Vol. ii., p. 71.).—A, derived from the same root as Aqua and the French *Eau*, is a frequent component of the names of rivers: "A-dur, A-run, A-von, A-mon," the adjunct being supposed to express the individual characteristic of the stream. *A-dur* would then mean the *river of oaks*, which its course from Horsham Forest through the Weald of Sussex, of which "oak is the weed," would sufficiently justify. It is called in ancient geography *Adurnus*, and is probably from the same root as the French *Adour*. C.

The river Adur, which passes by Shoreham, is the same name as the Adour, a great river in the Western Pyrenees.

This coincidence seems to show that it is neither a Basque word, nor a Saxon. Whether it is a mere expansion of *ydw*, the water, in Welch, I cannot pretend to say, but probably it includes it.

We have the Douro in Spain; and the Doire, or Doria, in Piedmont. Pompadour is clearly derived from the above French river, or some other of the same name. C. B.

Meaning of Steyne (Vol. ii., p. 71.).—Steyne is no doubt *stone*, and may have reference to the original name of Brighthelm-stone: but what the *stone* or "steyne" was, I do not conjecture; but it lay or stood probably on that little flat valley now called the "Steyne." It is said that, so late as the time of Elizabeth, the town was encompassed by a high and strong *stone wall*; but that could have no influence on the name, which, whether derived from Bishop *Brighthelm* or not, is assuredly of Saxon times. There is a small town not far distant called *Steyning*, i. e. the meadow of the stone. In my early days, the name was invariably pronounced Brighthamstone. C.

Sarum and Barum (Vol. ii., p. 21.).—As a conjecture, I would suggest the derivation of *Sarum* may have been this. Salisbury was as frequently written Sarisbury. The contracted form of this was Sap., the ordinary import of which is the termination of the Latin genitive plural *rum*. Thus an imperfectly educated clerk would be apt to read *Sarum* instead of Sarisbury; and the error would pass current, until one reading was accepted for right as much as the other. In other instances we adopt the Law Latin or Law French of mediæval times; as the county of *Oxon* for Oxfordshire, *Salop* for Shropshire, &c., and *Durham* is generally supposed to be French (*Duresm*), substituted for the Anglo-Saxon *Dunholm*, in Latin *Dunelmum*. I shall perhaps be adding a circumstance of which few readers will be aware, in remarking that the Bishops of Durham, down to the present day, take alternately the Latin and French signatures, *Duresm.* and *Dunelm.* J. G. N.

"*Epigrams on the Universities*" (Vol. ii., p. 88.).—The following extract from Hartshorne's *Book-*

rarities in the University of Cambridge" will fully answer the Query of your Norwich correspondent.

After mentioning the donation to that University, by George I., of the valuable library of Dr. Moore, Bishop of Ely, which his Majesty had purchased for 6,000 guineas, the author adds,—

"When George I. sent these books to the University, he sent at the same time a troop of horse to Oxford, which gave occasion to the following well-known epigram from Dr. Trapp, smart in its way, but not so clever as the answer from Sir William Browne:—

"The King, observing, with judicious eyes,
The state of both his Universities,
To one he sent a regiment; for why?
That learned body wanted loyalty:
To th' other he sent books, as well discerning
How much that loyal body wanted learning."

The Answer.

"The King to Oxford sent his troop of horse,
For Tories hold no argument but force:
With equal care, to Cambridge books he sent,
For Whigs allow no force but argument."

"The books were received Nov. 19, 20, &c., 1715."

G. A. S.

[J. J. DREDGE, V. (Belgravia), and many other correspondents, have also kindly replied to this Query.]

Dulcarnon (Vol. i., p. 254.).—Urry says nothing, but quotes *Speght*, and *Skene*, and *Selden*.

"*Dulcarnon*," says Speght, "is a proposition in *Euclid* (lib. i. theor. 33. prop. 47.), which was found out by Pythagoras after a whole year's study, and much beating of his brain; in thankfulness whereof he sacrificed an ox to the gods, which sacrifice he called *Dulcarnon*."

Neckam derived it from *Dulia quasi sacrificium* and *carnis*.

Skene justly observes that the triumph itself cannot be the point; but the word might get associated with the problem, either considered before its solution, puzzling to *Pythagoras*, or the demonstration, still difficult to us,—a *Pons Asinorum*, like the 5th proposition.

Mr. *Selden*, in his preface to *Drayton's Polyolbion*, says,—

"I cannot but digresse to admonition of abuse which this learned allusion, in his *Troilus*, by ignorance hath indured.

"'I am till God mee better mind send,
At *Dulcarnon*, right at my wit's end.'"

"It's not *Neckam*, or any else, that can make mee entertaine the least thought of the signification of *Dulcarnon* to be *Pythagoras* his sacrifice after his geometrical theorem in finding the square of an orthogonall triangle's sides, or that it is a word of *Latine* deduction; but, indeed, by easier pronunciation it was made of *D'hulkarnayn*,* i. e. *two-horned*; which the *Maho-*

* Speght gives it in English letters, but Selden in Arabic.

metan Arabians vie for a root in calculation, meaning *Alexander*, as that great dictator of knowledge, *Joseph Scaliger* (with some ancients) wills, but, by warranted opinion of my learned friend Mr. *Lydyat*, in his *Eminentatio Temporum*, it began in *Seleucus Nicanor*, XII years after *Alexander's* death. The name was applied, either because after time that *Alexander* had persuaded himself to be *Jupiter Hammon's* sonne, whose statue was with *Ram's* hornes, both his owne and his successors' coins were stamp't with horned images: or else in respect of his II pillars erected in the East as a *Nihil ultra** of his conquest, and some say because hee had in power the Easterne and Western World, signified in the two hornes. But howsoever, it well fits the passage, either, as if hee had personated *Creseide* at the entrance of two wayes, not knowing which to take; in like sense as that of *Prodicus* his *Hercules*, *Pythagoras* his *Y*, or the Logicians *Dilemma* expresse; or else, which is the truth of his conceit, that hee was at a *nonplus*, as the interpretation in his next staffe makes plaine. How many of noble *Chaucer's* readers never so much as suspect this his short essay of knowledge, transcending the common Rode? And by his treatise of the *Astrolabe* (which, I dare sweare, was chiefly learned out of *Messahalah*) it is plaine hee was much acquainted with the mathematiques, and amongst their authors had it."

D'Herbelot says:

"*Dhoul* (or *Dhu*) *carnun*, with the two horns, is the surname of *Alexander*, that is, of an ancient and fabulous *Alexander* of the first dynasty of the Persians. 795. Article *Sedd*, *Tagioug* and *Magioug*. 993. Article *Khedher*. 395. b. 335. b. *Fael*.

"But 317. *Escander*, he says, *Alexander the Great* has the same title secondarily. The truth probably is the reverse, that the fabulous personage was taken from the real conqueror.

"*Hofmann*, in *Seleucus*, says that the area of *Seleucus* is called *Terik Dhykarnain*, i. e. *Epocha Alexandri Cornigen*. *Tarik* means probably the date of an event."

There can be no doubt that the word in *Chaucer* is this Arabic word; nor, I think, that *Speght's* story is really taught by the Arabs, our teachers in mathematics. Whether the application is from *Alexander*, (they would know nothing of his date with regard to *Pythagoras*), or merely from two-horned, is doubtful. The latter might possibly mean the ox.

Mr. *Halliwell* gives a quotation from *Stanyhurst*, in which it means "dull persons"—an obvious misuse of it for Englishmen, and which *Skene* fortifies by an A.-S. derivation, but which is clearly not *Cressida's* meaning, or she would have said, "I am *Dulcarnon*," not "I am at *Dulcarnon*:" and so Mrs. *Roper*.

It may seem difficult what *Pandarus* can mean:

* *Christman, Comment. in Alfragan, cap. ii. Lysimuchi Cornuum apud Cael. Rhodigin. Antiq. lect. 10. cap. xii., hic genuina interpretatio.*

"*Dulcarnon* clepid is Fleming of wretches,
It semith hard, for wretchis wol nought lere
For very slouth, or othir wilfull tetches,
This said is by them that ben't worth two fetches,
But ye ben wise."

Whether he means that wretches call it *Fleming* or not, his argument is, "You are not a wretch." *Speght's* derivation seems to mean, "Quod stultos vertit." *Fleamas*, A.-S. (*Lye*), is *fuga, fugacio*, from *flean*, to flee. *Pandarus*, I think, does not mean to give the derivation of the word, but its application of fools, a stumbling-block, or puzzle. C. B.

Dr. Maginn.—The best account of this most talented but unfortunate man, is given in the *Dublin University Mag.*, vol. xxiii. p. 72. A reprint of this article, with such additional particulars of his numerous and dispersed productions as might be supplied, would form a most acceptable volume. F. R. A.

America known to the Ancients.—To the list of authorities on this subject given in Vol. i., p. 342., I have the pleasure to add *Father Laffiteau*; *Bossu**, in his *Travels through Louisiana*; and though last, not least, *Acosta*, who in his *Naturall and Morall Historie of the East and West Indies*, translated by E. G. [rimestone], 1604, 4to., devotes eighty-one pages to a review of the opinions of the ancients on the new world.

The similarity which has been observed to exist between the manners of several American nations, and those of some of the oldest nations on our continent, which seems to demonstrate that this country was not unknown in ancient times, has been traced by *Nicholls*, in the first part of his *Conference with a Theist*, in several particulars, viz. burning of the victim in sacrifices, numbering by tens, fighting with bows and arrows, their arts of spinning, weaving, &c. The arguments, multitudinous as they are, adduced by *Adair* for his hypothesis that the American Indians are descended from the Jews, serve to prove that the known or old world furnished the new one with men. To these may be added the coincidences noticed in "NOTES AND QUERIES;" burning the dead (Vol. i., p. 308.); the art of manufacturing glass (p. 341.); scalping (Vol. ii., p. 78.). Your correspondents will doubtless be able to point out other instances. Besides drinking out of the skulls of their enemies, recorded of the *Seythians* by *Herodotus*; and of the savages of *Louisiana* by *Bossu*; I beg to mention a remarkable one furnished by *Catlin*—the sufferings endured by the youths among the *Mandans*, when admitted into the rank of warriors,

* *Forster*, the translator of this work, annihilates the argument for the settlement of the Welsh derived from the word "penguin" signifying "white head," by the fact of the bird in question having a black, not a white head!

reminding us of the probationary exercises which the priests of Mithras forced the candidates for initiation to undergo. T. J.

Collar of SS. (Vol. ii., p. 89.).—B. will find a great deal about these collars in some interesting papers in the *Gentleman's Magazine* for 1842, vols. xvii. and xviii., communicated by Mr. J. G. Nicholls; and in the Second Series of the *Retrospective Review*, vol. i. p. 302., and vol. ii. pp. 156. 514. 518. Allow me to add a Query: Who are the persons now privileged to wear these collars? and under what circumstances, and at what dates, was such privilege reduced to its present limitation? Φ.

Martello Towers (Vol. ii., p. 9.).—A mis-spelling for *Mortella* towers. They are named after a tower which commands the entrance to the harbour of St. Fiorenzo, in Corsica; but they are common along the coasts of the Mediterranean. They were built along the low parts of the Sussex and Kent coasts, in consequence of the powerful defence made by Ensign Le Tellier at the Tower of M^ortella, with a garrison of 38 men only, on 8th February, 1794, against an attack by sea, made by the *Fortitude* and *Juno*, part of Lord Hood's fleet, and by land, made by a detachment of troops under Major-General Dundas. The two ships kept up a fire for two hours and a half without making any material impression, and then hauled out of gun-shot, the *Fortitude* having lost 6 men killed and 56 wounded, 8 dangerously. The troops were disembarked, and took possession of a height commanding the tower; and their battering was as unsuccessful, till a hot shot fell and set fire to the bass-junk, with which, to the depth of five feet, the immensely thick parapet wall was lined. This induced the small garrison, of whom two were mortally wounded, to surrender. The tower mounted only one 6 and two 18-pounders, and the carriage of one of the latter had been rendered unserviceable during the cannonade. (See James' *Naval History*, vol. i. p. 285.) The towers along the English coast extend from Hythe to Seaford, where the last tower is numbered 74, at intervals of about a quarter of a mile, except where the coast is protected by the cliffs. The tower at Seaford is 32 feet high, with a circumference of 136 feet at the base, and gradually tapering to 90 feet at the top. The wall is 6 feet thick at the top next the sea, and 2 feet on the land side. The cost of each tower was very large,—from 15,000*l.* to 20,000*l.* I am not aware of any blue book on the subject: blue books were not so much in vogue at the time of their erection, or perhaps a little less would have been spent in these erections, and a little more pains would have been taken to see that they were properly built. Some have been undermined by the sea and washed down already; in others, the facing of brick has crumbled away;

and in all the fancied security which the original tower taught us to expect would be probably lessened were the English towers subjected to an attack. WM. DURRANT COOPER.

"*A Frog he would a-wooing go*" (Vol. ii., p. 75.).—I know not whether this foolish ballad is worth the notice it has already received, but I can venture to say that the supposed *Irish* version is but a modern variance from the old ballad which I remember above sixty years, and which began—

"There was a frog lived in a well,
Heigho crowdie!
And a merry mouse in a mill,
With a howdie crowdie, &c. &c.
This frog he would a-wooing go,
Heigho crowdie!
Whether his mother would let him or no,
With a howdie crowdie," &c.

Of the rest of the ballad I only remember enough to be able to say that it had little or no resemblance to the version in your last Number. C.

William of Wykeham (Vol. ii., p. 89.).—1. I believe that there is no better life of this prelate than that by Bishop Lowth.

2. The public records published since he wrote give several further particulars of Wykeham's early career, but a proper notice of them would be too extended for your columns.

3. When W. H. C. recollects that New College, Oxford, the first of the works he names, was not commenced till 1380, and that Wykeham had then enjoyed the revenues of his rich bishopric for nearly fourteen years, and had previously been in possession of many valuable preferments, both lay and ecclesiastical, for fourteen years more, he will find his third question sufficiently answered, and cease to wonder at the accumulation of that wealth which was applied with wise and munificent liberality to such noble and useful objects.

I am not able to answer W. H. C.'s 4th and 5th questions. Φ.

Execution of Charles I. (Vol. ii., p. 72.).—The late Mr. Rodd had collected several interesting papers on this subject: and from his well-known acquaintance with all matters relating to English history, they are no doubt valuable. Of course they exist. He offered them to the writer of this note, on condition that he would prosecute the inquiry. Other engagements prevented his availing himself of this liberal offer. J. M.

Woburn Abbey.

Swords (Vol. i., p. 415.).—Swords "ceased to be worn as an article of dress" through the influence of Beau Nash, and were consequently first out of fashion in Bath. "We wear no swords here," says Sir Lucius O'Trigger. WEDSECURAE.

The Low Window (Vol. ii., p. 55.).—In Bibury Church, Gloucestershire, are several windows of unusual character; and in the chancel is a narrow, low window, called to this day "the Lepers' window," through which, it is concluded, the lepers who knelt outside the building witnessed the elevation of the host at the altar, as well as other functions discharged by the priest during the celebration of mass.

ROBERT SNOW.

Brasichelli's Expurgatory Index (Vol. ii., p. 37.).—Although unable to reply to MR. SANSOM'S Query, by pointing out any public library in which he can find the Ratisbon reprint of Brasichelli's *Expurgatory Index*, I beg to state that I possess it, the Bergomi reprint, and also the original, and that MR. SANSOM is perfectly welcome to a sight of either.

C. J. STEWART.

11. King William Street, West Strand.

Discursus Modestus (Vol. i., pp. 142. 205.).—Crakanthorp, in his *Defens. Eccl. Angl.*, cap. vi. p. 27. (A. C. L. edition), refers to *Discur. Compen. de Jesuit. Angl.*, p. 15., and quotes from it the words, "Omnia pro tempore, nihil pro veritate." Is this *Discur. Compen.* the *Discurs. Modest.*? and are these words to be found in Watson's *Quodlibets*? This would fix the identity of the two books. It is curious that the only two references made by Bishop Andrews to the *Discurs. Modest.* (*Respons. ad Apol.*, pp. 7. and 117.) are to page 13., and both the statements are found in page 81. of Watson. Crakanthorp, however (p. 532.), quotes both the works, — *Discurs. Modestus de Jesuit. Anglic.*, and Watson.

From the many different Latin titles given to this book, it seems certain that it was originally written in English, and that the title was Latinized according to each person's fancy. There is no copy in the Lambeth library.

J. B.

Melancthon's Epigram.—Melancthon, in the epigram translated by RUFUS (Vol. i., p. 422.), seems to have borrowed the idea, or, to use the more expressive term of your "Schoolboy," to have cabbaged from Martial's epigram, terminating thus:—

"Non possunt nostros multæ Faustine lituræ
Emendare jocos: una litura potest."

Martial, Book iv. 10.

NABOC.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, &c.

Mr. Bohn has just published the second volume of his very useful and complete edition of *Junius' Letters*. It contains, in addition to a new essay on their authorship, entitled *The History and Discovery of Junius*, by the editor, Mr. Wade, the Private Letters of Junius addressed to Woodfall; the Letters of

Junius to Wilkes; and the Miscellaneous Letters which have been attributed to the same powerful pen. Mr. Wade is satisfied that Sir Philip Francis was Junius; a theory of which it is said, "Se non e vero e ben trovato:" and, if he does not go the length of Sir F. Dwaris in regarding Sir P. Francis, not as the solitary champion, but the most active of the sturdy band of politicians whose views he advocated, he shows that he was known to and assisted by many influential members of his own political party. Some of the most curious points in the Junius history are illustrated by notes by Mr. Bohn himself, who, we have no doubt, will find his edition of Junius among the most successful volumes of his Standard Library.

We have received the following Catalogues:—W. S. Lincoln's (Cheltenham House, Westminster Road) Fifty-eighth Catalogue of Cheap Books in various Departments of Literature; W. Straker's (3. Adelaide Street, West Strand) Catalogue No. 4. 1850, Theological Literature, Ancient and Modern; J. G. Bell's (10. Bedford Street, Covent Garden) Catalogue of Interesting and Valuable Autograph Letters and other Documents; John Miller's (43. Chandos Street) Catalogue No. 8. for 1850, of Books Old and New.

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Notices to Correspondents.

P. M. is referred to our 27th No., p. 445., where he will learn that the supposed French original of "Not a Drum was heard" was a clever hoax from the ready pen of Father Prout. The date when P. M. read the poem, and not the date it bore, is a point necessary to be established to prove its existence "anterior to the supposed author of that beautiful poem."

Will the Correspondent who wished for Vol. 8. of *Rushworth*, furnish his name and address, as a copy has been reported.

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Errata. In No. 34., p. 63., in reply to 'Delta, for "MARRIS," read "MARRIS"; and for "MRIE" read "MARIE." No. 36., p. 83., 1. 40., for "prohibens" read "prohibente."

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Notes.

WHAT IS THE MEANING OF "DELIGHTED," AS SOMETIMES USED BY SHAKSPEARE.

I wish to call attention to the peculiar use of a word, or rather to a peculiar word, in Shakspeare, which I do not recollect to have met with in any other writer. I say a "peculiar word," because, although the verb *To delight* is well known, and of general use, the word, the same in form, to which I refer, is not only of different meaning, but, as I conceive, of distinct derivation; the non-recognition of which has led to a misconception of the meaning of one of the finest passages in Shakspeare. The first passage in which it occurs, that

I shall quote, is the well-known one from *Measure for Measure*:

"Ay, but to die, and go we know not where;
To lie in cold obstruction, and to rot;
This sensible warm motion to become
A kneaded clod; and the *delighted* spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick-ribbed ice;
To be imprison'd in the viewless winds,
And blown with restless violence round about
The pendant world." Act iii. Sc. 1.

Now, if we examine the construction of this passage, we shall find that it appears to have been the object of the writer to separate, and place in juxtaposition with each other, the conditions of the body and the spirit, each being imagined under circumstances to excite repulsion or terror in a sentient being. The mind sees the former lying in "cold obstruction," rotting, changed from a "sensible warm motion" to "a kneaded clod," every circumstance leaving the impression of dull, dead weight, deprived of force and motion. The spirit, on the other hand, is imagined under circumstances that give the most vivid picture conceivable of utter powerlessness:

"Imprison'd in the viewless winds,
And blown with restless violence round about
The pendant world."

To call the spirit here "*delighted*," in our sense of the term, would be absurd; and no explanation of the passage in this sense, however ingenious, is intelligible. That it is intended to represent the spirit simply as *lightened*, made light, relieved from the weight of matter, I am convinced; and this is my view of the meaning of the word in the present instance.

Delight is naturally formed by the participle *de* and *light*, to make light, in the same way as "*debase*," to make base, "*defile*," to make foul. The analogy is not quite so perfect in such words as "*define*," "*defile*" (*file*), "*deliver*," "*depart*," &c.; yet they all may be considered of the same class. The last of these is used with us only in the sense of *to go away*; in Shakspeare's time (and Shakspeare so uses it) it meant also *to part*, or *part with*. A correspondent of Mr. Knight's sug-

gests for the word *delight* in this passage, also, a new derivation; using *de* as a negation, and *light* (*lux*), *delighted*, removed from the regions of light. This is impossible: if we look at the context we shall see that it not only contemplated no such thing, but that it is distinctly opposed to it.

I am less inclined to entertain any doubt of the view I have taken being correct, from the confirmation it receives in another passage of Shakspeare, which runs as follows:

"If virtue no *delighted* beauty lack,

Your son-in-law shows far more fair than black."

Othello, Act i. Sc. 3.

Passing by the cool impertinence of one editor, who asserts that Shakspeare frequently used the past for the present participle, and the almost equally cool correction of another, who places the explanatory note "**delightful*" at the bottom of the page, I will merely remark that the two latest editors of Shakspeare, having apparently nothing to say on the subject, have very wisely said nothing. Yet, as we understand the term "*delighted*," the passage surely needs explanation. We cannot suppose that Shakspeare used epithets so weakening as "*delighting*" or "*delightful*." The meaning of the passage would appear to be this: If virtue be not wanting in beauty—such beauty as can belong to virtue, not physical, but of a higher kind, and freed from all material elements—then your son-in-law, black though he is, shows far more fair than black, possessing, in fact, this *abstract* kind of beauty to that degree that his colour is forgotten. In short, "*delighted*" here seems to mean, *lightened* of all that is gross or unessential.

There is yet another instance in *Cymbeline*, which seems to bear a similar construction:

"Whom best I love, I cross; to make my gifts

The more delay'd, *delighted*." Act v. Sc. 4.

That is, "*the more delighted*;" the longer held back, the better worth having; lightened of whatever might detract from their value, that is, refined or purified. In making the remark here, that "*delighted*" refers not to the recipient nor to the giver, but to the gifts, I pass by the nonsense that the greatest master of the English language did not heed the distinction between the past and the present participles, as not worth a second thought.

The word appears to have had a distinct value of its own, and is not to be explained by any other single word. If this be so, it could hardly have been coined by Shakspeare. Though, possibly, it may never have been much used, perhaps some of your correspondents may be able to furnish other instances from other writers. SAMUEL HICKSON.

St. John's Wood.

AUTHORS OF "THE ROLLIAD."

The subjoined list of the authors of *The Rolliad*, though less complete than I could have wished, is, I believe, substantially correct, and may, therefore, be acceptable to your readers. The names were transcribed by me from a copy of the ninth edition of *The Rolliad* (1791), still in the library at Sunninghill Park, in which they had been recorded on the first page of the respective papers.

There seems to be no doubt that they were originally communicated by Mr. George Ellis, who has always been considered as one of the most talented contributors to *The Rolliad*. He also resided for many years at Sunninghill, and was in habits of intimacy with the owners of the Park. Your correspondent C. (Vol. ii., p. 43.) may remark that Lord John Townshend's name occurs only twice in my list; but his Lordship may have written some of the papers which are not in the Sunninghill volume, as they appeared only in the editions of the work printed subsequently to 1791, and are designated as *Political Miscellanies*.

Names of the Authors of the Rolliad.

Dedication to Kenyon	Dr. Laurence.	
Family of the Rollos	Tickell, &c.	
Extract from Dedication	General Fitzpatrick.	
Criticisms from the <i>Rolliad</i>		No.
_____	George Ellis	1 & 2.
_____	Dr. Laurence	3.
_____	Richardson	4.
_____	General Fitzpatrick	5.
_____	Dr. Laurence	6, 7, 8.
_____	General Fitzpatrick	9.
_____	Richardson	10 & 11.
_____	General Fitzpatrick	12.
Criticisms not in the original, but probably written by	Dr. Laurence	13 & 14.
Criticisms, &c. Part. ii.	George Ellis	1 & 2.
_____	Richardson	3 & 4.
_____	General Fitzpatrick	5.
Criticisms, not in the original	Mr. Reid	6.
_____	Dr. Laurence	7.
<i>Political Eclogues.</i>		
Rose	Dr. Laurence.	
The Liars	General Fitzpatrick.	
Margaret Nicholson	Mr. Adair.	
Charles Jenkinson	George Ellis.	
Jekyl	Lord John Townshend.	
<i>Probationary Odes.</i>		
All the Preliminaries	Mr. Tickell.	
Irregular Ode	Mr. Tickell	No. 1.
Ode to the New Year	George Ellis	2.
Ode	Rev. H. Bate Dudley	3.
_____	Richardson	4.
Duan	John Ellis	5.

Ossianade	Unknown	6.
Irregular Ode	Unknown	7.
Ode to the Attorney-General	Mr. Brummell	8.
Laureate Ode	Mr. Tickell	9.
New Year's Ode	Mr. Pearce	10.
Ode by M. A. Taylor	Mr. Boscawen	11.
— by Major Scott	Lord John Townshend	12.
— Irregular (Dundas)	Never known to the Club	13.
— by Warton	Bishop of Ossory (Hon. William Beresford)	14.
— Pindaric	General Fitzpatrick	15.
— Irregular	Dr. Laurence	16.
— Prettyman	General Burgoyne	17.
— Graham	Mr. Reid	18.
Letter, &c. and Mount-morres	Richardson	19.
Birthday Ode	George Ellis	20.
Pindaric Ode	Unmarked	21.
Real Birthday Ode	T. Warton	22.
Remaining prose	Richardson.	

I am not certain whether Mr. Adair, to whom "Margaret Nicholson," one of the happiest of the Political Eclogues, is attributed, is the present Sir Robert Adair. If so, as the only survivor amongst his literary colleagues, he might furnish some interesting particulars respecting the remarkable work to which I have called your attention.

BRAYBROOKE.

Audley End, July, 1850.

NOTES ON MILTON.

(Continued from Vol. ii., p. 53.)

Il Penseroso.

On l. 8. (G.):—

"Fantastic swarms of dreams there hover'd,
Green, red, and yellow, tawney, black, and blue;
They make no noise, but right resemble may
Th' unnumber'd moats that in the sun-beams play."
Sylvester's Du Bartas.

Cælia, in Beaumont and Fletcher's *Humorous Lieutenant*, says,—

"My maidenhead to a mote in the sun, he's jealous."
Act iv. Sc. 8.

On l. 35. (G.) Mr. Warton might have found a happier illustration of his argument in Ben Jonson's *Every Man in his Humour*, Act i. Sc. 3.:—

"To conceal such real ornaments as these, and shadow their glory, as a milliner's wife does her wrought stomacher, with a smoaky lawn, or a black cyprus."—Whalley's edit. vol. i. p. 33.

On l. 39. (G.) The origin of this uncommon use of the word "commerce" is from Donne:—

"If this commerce 'twixt heaven and earth were not
embarr'd."—*Poems*, p. 249. Ed. 4to. 1633.

On l. 43. (G.):—

"That sallow-faced, sad, stooping nymph, whose eye
Still on the ground is fixed steadfastly."
Sylvester's Du Bartas.

On l. 52. (G.):—

"Mounted aloft on Contemplation's wings."
G. Wither, P. 1. vol. i. Ed. 1633.

Drummond has given "golden wings" to Fame.

On l. 88. (G.):—

Hermes Trismegistus.

On l. 100. (G.):—

"Tyrants' bloody gèsts
Of Thebes, Mycenæ, or proud Ilion."
Sylvester's Du Bartas.

Arcades.

On l. 23. (G.):—

"And without respect of odds,
Vye renown with Demy-gods."
Wither's Mistress of Philarete, Sig. E. 5. Ed. 1633.

On l. 27. (G.):—

"But yet, whate'er he do or can devise,
Disguised glory shineth in his eyes."
Sylvester's Du Bartas.

On l. 46. (G.):—

"An eastern wind commix'd with noisome airs,
Shall blast the plants and the young sapplings."
Span. Trag. Old Plays, vol. iii. p. 222.

On l. 65. (G.) Compare Drummond — speech of Endymion before Charles:—

"To tell by me, their herald, coming things,
And what each Fate to her stern distaff sings," &c.

On l. 84. (M.):—

"And with his beams enamel'd every greene."
Fairfax's Tasso, b. i. st. 35.

On l. 97. (G.):—

"Those brooks with lilies bravely deck't."
Drayton, 1447.

On l. 106. (G.):—

"Pan entertains, this coming night,
His paramour, the Syrinx bright."
Fletcher's Faithful Shepherdess, Act i.

J. F. M.

DERIVATION OF EASTER.

Southey, in his *Book of the Church*, derives our word *Easter* from a Saxon source:—

"The worship," he says, "of the goddess *Eostre* or *Eastre*, which may probably be traced to the Astarte of the Phœnicians, is retained among us in the word *Easter*; her annual festival having been superseded by that sacred day."

Should he not rather have given a *British* origin to the name of our Christian holy day? Southey acknowledges that the "heathenism which the

Saxons introduced, bears no [very little?] affinity either to that of the Britons or the Romans;" yet it is certain that the Britons worshipped Baal and *Ashtaro*, a relic of whose worship appears to be still retained in Cornwall to this day. The Druids, as Southey tells us, "made the people pass through the fire in honour of Baal." But the *festival* in honour of Bel appears to have been in the *autumn*: for

"They made the people," he informs us, "at the beginning of *winter*, extinguish all their fires on one day and kindle them again from the sacred fire of the Druids, which would make the house fortunate for the ensuing year; and, if any man came who had not paid his yearly dues, [Easter offerings, &c., date back as far as this!] they refused to give him a spark, neither durst any of his neighbours relieve him, nor might he himself procure fire by any other means, so that he and his family were deprived of it till he had discharged the uttermost of his debt."

The Druidical fires kindled in the *spring* of the year, on the other hand, would appear to be those in honour of *Ashtaro*, or *Astarte*, from whom the *British Christians* may naturally enough have derived the name of *Easter* for their corresponding season. We might go even further than this, and say that the young ladies who are reported still to take the chief part in keeping up the Druidical festivities in Cornwall, very happily represent the ancient *Estal* (or *Vestal*) virgins.

"In times of Paganism," says O'Halloran, "we find in *Ireland* females devoted to celibacy. There was in Tara a royal foundation of this kind, wherein none were admitted but virgins of the noblest blood. It was called Cluain-Fear, or the place of retirement till death," &c. . . . "The duty of these virgins was to keep up the fires of Bel, or the sun, and of Samhain, or the moon, which customs they borrowed from their Phœnician ancestors. They both [*i. e.* the Irish and the Phœnicians] adored Bel, or the sun, the moon, and the stars. The 'house of *Rimmon*,' which the Phœnicians worshipped in, like our temples of Fleachta in Meath, was sacred to the moon. The word '*Rimmon*' has by no means been understood by the different commentators; and yet, by recurring to the Irish (a branch of the Phœnician) it becomes very intelligible; for '*Re*' is Irish for the moon, and '*Muadh*' signifies an *image*, and the compound word '*Reamhan*,' signifies *prognosticating by the appearance of the moon*. It appears by the life of our great S. Columba, that the Druid temples were here decorated with figures of the sun, the moon, and stars. The Phœnicians, under the name of *Bel-Samen*, adored the Supreme; and it is pretty remarkable, that to this very day, to wish a friend every happiness this life can afford, we say in Irish, 'The blessings of *Samen* and *Bel* be with you!' that is, of the seasons; *Bel* signifying the sun, and *Samhain* the moon."—(See O'Halloran's *Hist. of Ireland*, vol. i. p. 47.)

J. SANSOM.

FOLK LORE.

Presages of Death.—The Note by Mr. C. FORBES (Vol. ii., p. 84.) on "High Spirits considered a Presage of impending Calamity or Death," reminded me of a collection of authorities I once made, for academical purposes, of a somewhat analogous bearing,—I mean the ancient belief in the existence of a power of prophecy at that period which immediately precedes dissolution.

The most ancient, as well as the most striking instance, is recorded in the forty-ninth chapter of *Genesis*:—

"And Jacob called his sons and said, Gather yourselves together that I may tell you that which shall befall you in the last days. . . . And when Jacob had made an end of commanding his sons, he gathered up his feet into his bed, and yielded up the ghost, and was gathered unto his people."

Homer affords two instances of a similar kind: thus, *Patroclus* prophesies the death of *Hector* (*Il.* π. 852.):—

"Οὐ θην οὐδ' αὐτὸς δῆρ' ὄν βέη, ἀλλὰ τοι ἤδη
Ἀγχι παρέστηκε θάνατος καὶ Μοῖρα κραταίη,
Χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο." †

Again, *Hector* in his turn prophesies the death of *Achilles* by the hand of *Paris* (*Il.* χ. 358.):—

"Φράζεο νῦν, μή τοι τι θεῶν μήνιμα γένωμαι
Ἥματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
Ἑσθλὸν ἔδντ', ὀλέσωσιν ἐν Σκαίῃσι πύλῃσιν." ‡

This was not merely a poetical fancy, or a superstitious faith of the ignorant, for we find it laid down as a great physical truth by the greatest of the Greek philosophers, the divine *Socrates*:—

"Το δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν χρησιμῶδησαι, ὡς καταψηφισαμένοι μου· καὶ γὰρ εἰμι ἦδη ἐνταυθα ἐν φ' ἡμεῶν ἀνθρώποι χρησιμῶδουσιν ὅταν μελλῶσιν ἀποθανεῖσθαι." §

In *Xenophon*, also, the same idea is expressed, and, if possible, in language still more definite and precise:—

* For the assistance of the general reader, I have introduced hasty translations of the several passages quoted.

† (And I moreover tell you, and do you meditate well upon it, that) you yourself are not destined to live long, for even now death is drawing nigh unto you, and a violent fate awaits you,—about to be slain in fight by the hands of *Achilles*, the irreproachable son of *Oacus*.

‡ Consider now whether I may not be to you the cause of divine anger, in that day when *Paris* and *Phœbus Apollo* shall slay you, albeit so mighty, at the *Scæan gate*.

§ Wherefore I have an earnest desire to prophesy to you who have condemned me; for I am already arrived at that stage of my existence in which, especially, men utter prophetic sayings, that is, when they are about to die.

"Ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δὴ ποὺ θειοτάτῃ καταφαίνεται, καὶ τότε τι τῶν μελλόντων προορα." *

Diodorus Siculus, again, has produced great authorities on this subject:—

"Πυθαγόρας ὁ Σάμιος, καὶ τινες ἕτεροι τῶν παλαιῶν φυσικῶν, ἀπεφάναντο τὰς ψυχὰς τῶν ἀνθρώπων ὑπαρχειν ἀθανάτους, ἀκολουθῶς δὲ τῷ δογματι τούτῳ καὶ προγινώσκειν αὐτὰς τὰ μελλόντα, καθ' ὃν ἂν καιρὸν ἐν τῇ τελευτῇ τὸν ἀπὸ τοῦ σώματος χωρισμὸν ποιῶνται." †

From the ancient writers I yet wish to add one more authority; and I do so especially, because the doctrine of the Stagirate is therein recorded. Sextus Empiricus writes,—

"Ἡ ψυχὴ, φησὶν Ἀριστοτέλης, προμαντεύεται καὶ προαγορεύει τὰ μελλόντα—ἐν τῷ κατὰ θάνατον χωριζεσθαι τῶν σωμάτων." ‡

Without encroaching further upon the space of this periodical by multiplying evidence corroborative of the same fact, I will content myself by drawing the attention of the reader to our own great poet and philosopher, Shakspeare, whose subtle genius and intuitive knowledge of human nature render his opinions on all such subjects of peculiar value. Thus in *Richard II.*, Act ii. sc. 1., the dying Gaunt, alluding to his nephew, the young and self-willed king, exclaims,—

"Methinks I am a prophet new inspired;
And thus, expiring, do foretell of him."

Again, in *Henry IV., Part I.*, Act v. sc. 4., the brave Percy, when in the agonies of death, conveys the same idea in the following words:—

"O, I could prophesy,
But that the earthy and cold hand of death
Lies on my tongue."

Reckoning, therefore, from the time of Jacob, this belief, whether with or without foundation, has been maintained upwards of 3500 years. It was grounded on the assumed fact, that the soul became divine in the same ratio as its connection with the body was loosened or destroyed. In sleep, the unity is weakened but not ended: hence, in sleep, the material being dead, the immaterial, or divine principle, wanders unguided, like a gentle breeze over the unconscious strings of an Æolian harp; and according to the health or disease of the body are pleasing visions or horrid phantoms (*ægri somnia*, as Horace) present to the

* That time, indeed, the soul of man appears to be in a manner divine, for to a certain extent it foresees things which are about to happen.

† Pythagoras the Samian, and some others of the ancient philosophers, showed that the souls of men were immortal, and that, when they were on the point of separating from the body, they possessed a knowledge of futurity.

‡ The soul, says Aristotle, when on the point of taking its departure from the body, foretells and prophesies things about to happen.

mind of the sleeper. Before death, the soul, or immaterial principle, is, as it were, on the confines of two worlds, and may possess at the same moment a power which is both prospective and retrospective. At that time its connection with the body being merely nominal, it partakes of that perfectly pure, ethereal, and exalted nature (*quod multo magis faciet post mortem quam omnino corpore excesserit*) which is designed for it hereafter.

As the question is an interesting one, I conclude by asking, through the medium of the "NOTES AND QUERIES," if a belief in this power of prophesy before death be known to exist at the present day?

AUGUSTUS GUEST.

London, July 8.

Divination at Marriages.—The following practices are very prevalent at marriages in these districts; and as I do not find them noticed by Brand in the last edition of his *Popular Antiquities*, they may perhaps be thought worthy a place in the "NOTES AND QUERIES."

1. Put a wedding ring into the *posset*, and after serving it out, the unmarried person whose cup contains the ring will be the first of the company to be married.

2. Make a common flat cake of flour, water, currants, &c., and put therein a wedding ring and a sixpence. When the company is about to retire on the wedding-day, the cake must be broken and distributed amongst the unmarried females. She who gets the ring in her portion of the cake will shortly be married, and the one who gets the sixpence will die an old maid.

T. T. W.

Burnley, July 9. 1850.

FRANCIS LENTON THE POET.

In a MS. obituary of the seventeenth century, preserved at Staunton Hall, Leicestershire, I found the following:—

"May 12. 1642. This day died Francis Lenton, of Lincoln's Inn, Gent."

This entry undoubtedly relates to the author of three very rare poetical tracts: 1. *The Young Gallant's Whirligigg*, 1629; 2. *The Innes of Court Anagrammatist*, 1634; 3. *Great Britain's Beauties*, 1638. In the dedication to Sir Julius Cæsar, prefixed to the first-named work, the writer speaks of having "once belonged to the *Innes of Court*," and says he was "no usuall poetizer, but, to barre idlenesse, imployed that little talent the Muses conferr'd upon him in this little tract." Sir Egerton Brydges supposed the copy of *The Young Gallant's Whirligigg* preserved in the library of Sion College to be *unique*; but this is not the case, as the writer knows of *two* others,—one at Staunton Hall, and another at Tixall Priory in Staffordshire. It has been reprinted by Mr.

Halliwell at the end of a volume containing *The Marriage of Wit and Wisdom*, published by the Shakspeare Society. In his prefatory remarks that gentleman says,—

"Besides his printed works, Lenton wrote the *Poetical History of Queene Hester*, with the translation of the 83rd Psalm, reflecting upon the present times. MS. dated 1649."

This date must be incorrect, if our entry in the Staunton obituary relates to the same person; and there is every reason to suppose that it does. The *autograph* MS. of Lenton occurred in Heber's sale (Part xi. No. 724.), and is thus described:—

"*Hadassiah, or the History of Queen Hester*, sung in a sacred and serious poem, and divided into ten chapters, by F. Lenton, the Queen's Majesties Poet, 1638."

This is undoubtedly the *correct* date, as it is in the handwriting of the author. Query. What is the meaning of Lenton's title, "the Queen's Majesties Poet"? EDWARD F. RIMBAULT.

Minor Dates.

Lilburn or Prynne?—I am anxious to suggest in "NOTES AND QUERIES" whether a character in the Second Canto of Part iii. of *Hudibras* (line 421), beginning,—

"To match this saint, there was another,
As busy and perverse a brother,
An haberdasher of small wares,
In politics and state affairs,"

has not been wrongly given by Dr. Grey to Lilburn, and whether Prynne is not rather the person described. Dr. Grey admits in his note that the application of the passage to Lilburn involves an anachronism, Lilburn having died in 1657, and this passage being a description of one among

"The quacks of government who sate"

to consult for the Restoration, when they saw ruin impending. CH.

Peep of Day.—Jacob Grimm, in his *Deutsche Mythologie*, p. 428., ed. 1., remarks that the ideas of light and sound are sometimes confounded; and in support of his observation he quotes passages of Danish and German poets in which the sun and moon are said to *pipe* (*pfeifen*). In further illustration of this usage, he also cites the words "the sun began to peep," from a Scotch ballad in Scott's *Border Minstrelsy*, vol. ii. p. 430. In p. 431. he explains the words "par son l'aube," which occur in old French poets, by "personitum auroræ;" and compares the English expression, "the peep of day."

The Latin *pipio* or *pipo*, whence the Italian *pipare*, and the French *pépier*, is the ultimate origin of the verb to *peep*; which, in old English,

bore the sense of chirping, and is so used in the authorised version of Isaiah, viii. 19., x. 14. Halliwell, in his *Archaic Dictionary*, explains "peep" as "a flock of chickens," but cites no example. To *peep*, however, in the sense of taking a rapid look at anything through a small aperture, is an old use of the word, as is proved by the expression *Peeping Tom* of Coventry. As so used, it corresponds with the German *gucken*. Mr. Richardson remarks that this meaning was probably suggested by the young chick looking out of the half-broken shell. It is quite certain that the "peep of day" has nothing to do with sound; but expresses the first appearance of the sun, as he just looks over the eastern hills. L.

Martinet.—Will the following passage throw any light on the origin of the word *Martinet*?

"Une discipline, devenue encore plus exacte, avait mis dans l'armée un nouvel ordre. Il n'y avait point encore d'inspecteurs de cavalerie et d'infanterie, comme nous en avons vu depuis, mais deux hommes uniques chacun dans leur genre en faisaient les fonctions. *Martinet* mettait alors l'infanterie sur le pied de discipline où elle est aujourd'hui. Le Chevalier de Fourilles faisait la même change dans la cavalerie. Il y avait un an que *Martinet* avait mis la baïonnette en usage dans quelques régimens," &c. — Voltaire, *Siècle de Louis XIV.* c. 10.

C. FORBES.

July 2.

Guy's Porridge Pot.—In the porter's lodge at Warwick Castle are preserved some enormous pieces of armour, which, according to tradition, were worn by the famous champion "Guy, Earl of Warwick;" and in addition (with other marvellous curiosities) is also exhibited Guy's porridge pot, of bell metal, said to weigh 300 lbs., and to contain 120 gallons. There is also a flesh-fork to ring it.

Mr. Nichols, in his *History of Leicestershire*, Part ii. vol. iii., remarks,—

"A turnpike road from Ashby to Whitwick, passes through Talbot Lane. Of this lane and the famous large pot at Warwick Castle, we have an old traditionary couplet:

" 'There's nothing left of Talbot's name,
But Talbot's Pot and Talbot's Lane.'"

"Richard Beauchamp Earl of Warwick, died in 1439. His eldest daughter, Margaret, was married to John Talbot Earl of Shrewsbury, by whom she had one son, John Viscount Lisle, from whom the Dudleys descended, Viscount Lisle and Earl of Warwick."

It would therefore appear that neither the armour nor the pot belonged to the "noble Guy"—the armour being comparatively of modern manufacture, and the pot, it appears, descended from the Talbots to the Warwick family: which pot is generally filled with punch on the birth of a male heir to that noble family. W. READER.

Queries.

NICHOLAS FERRAR OF LITTLE GIDDING.

Dr. Peckard, in his Preface to the *Life of Nicholas Ferrar of Little Gidding*, says the memoir he published was edited or compiled by him from "the original MS. still in my possession" (p. xi.); and in the Appendix adds, that "Mr. John Ferrar," the elder brother of Nicholas, was the author of it (p. 279.).

How he compiled or edited "the original MS." he states with much candour in his Preface (p. xv.):

"The editor's intention," in altering the narrative, "was to give what is not observed in the original, a regular series of facts; and through the whole a sort of evenness and simplicity of stile equally free from meanness and affectation. In short, to make the old and the new, as far as he could, uniform; that he might not appear to have sewed a piece of new cloth to an old garment, and made its condition worse by his endeavours to mend it."

Again, at page 308., he says, —

"There is an antient MS. in folio, giving an account of Mr. N. Ferrar, which at length, from Gidding, came into the hands of Mr. Ed. Ferrar of Huntingdon, and is now in the possession of the editor. Mr. Peck had the use of this MS. as appears by several marginal notes in his handwriting; from this and some loose and unconnected papers of Mr. Peck . . . the editor, as well as he was able, has made out the foregoing memoirs."

Can any of your numerous correspondents inform me if this "antient MS." is still in existence, and in whose possession?

Peckard was related to the Ferrars, and was Master of Magdalen Coll., Cambridge.

In "A Catalogue of MSS. (once) at Gidding," Peckard, p. 306., the third article is "Lives, Characters, Histories, and Tales for moral and religious Instruction, in five volumes folio, neatly bound and gilt, by Mary Collet." This work, with five others, "undoubtedly were all written by N. Ferrar, Sen.," says Dr. Peckard; and in the Memoir, at page 191., he gives a list of these "short histories," ninety-eight in number, "which are still remaining in my possession;" and adds further, at p. 194., —

"These lives, characters, and moral essays would, I think, fill two or three volumes in 8vo., but they are written in so minute a character, that I cannot form any conjecture to be depended upon."

I have been thus particular in describing these "histories," because the subjects of them are identical with those in Fuller's *Holy and Profane State*, the first edition of which was published at Cambridge, in 1642. "The characters I have conformed," says Fuller in his Preface, "to the then standing laws of the realm (a twelvemonth ago were they sent to the press), since which time the wisdom of the King and state hath" altered

many things. Nicholas Ferrar died December 2, 1637, and the Query I wish to ask is, Did Fuller compose them (for that he was really the author of them can hardly be doubted) at the suggestion and for the benefit of the community at Gidding, some years before he published them; and is it possible to ascertain and determine if the MS. is in the handwriting of Ferrar or Fuller?

Is there any print or view in existence of the "Nunnery," at Little Gidding?

In the *Life of Dr. Thomas Fuller*, published anonymously in 1661, it is stated, that at his funeral a customary sermon was preached by Dr. Hardy, Dean of Rochester, "which hath not yet (though it is hoped and much desired may) passe the presse," p. 63.

Query. Was this sermon ever published? and, secondly, who was the author of the *Life* from which the above passage is quoted?

JOHN MILAND.

STUKELEY'S "STONEHENGE."

May I request a space in your periodical for the following Queries, drawn from Dr. Stukeley's *Stonehenge and Abury*, p. 31.?

1st. "But eternally to be lamented is the loss of that tablet of tin, which was found at this place (Stonehenge) in the time of King Henry VIII., inscribed with many letters, but in so strange a character that neither Sir Thomas Elliott, a learned antiquary, nor Mr. Lilly, master of St. Paul's school, could make any thing out of it. Mr. Sammes may be right, who judges it to have been *Punic*. I imagine if we call it Irish we shall not err much. No doubt but what it was a memorial of the founders, wrote by the Druids, and had it been preserved till now, would have been an invaluable curiosity."

Can you or any of your contributors give me any further information about this inscription?

2. The Doctor continues, —

"To make the reader some amends for such a loss, I have given a specimen of supposed Druid writing, out of Lambecius' account of the Emperor's library at Vienna. 'Tis wrote on a very thin plate of gold with a sharp-pointed instrument. It was in an urn found at Vienna, rolled up in several cases of other metal, together with funeral exuviae. It was thought by the curious, one of those epistles which the Celtic people were wont to send to their friends in the other world. The reader may divert himself with trying to explain it."

Has this inscription ever been explained, and how? Stukeley's book is by no means a rare one; therefore I have not trusted myself to copy the inscription: and such as feel disposed to help me in my difficulty would doubtless prefer seeing the Doctor's own illustration at p. 31.

HENRY CUNLIFFE.

Hyde Park Street.

ATHELSTANE'S FORM OF DONATION.—MEANING OF
"SOMAGIA."

Tristram Risdon, in his quaint *Survey of the Co. of Devon*, after mentioning the foundation of the church of High Bickington by King Athelstane,

"Who," he says, "gave to God and it one hide of land, as appeareth by the donation, a copy whereof, for the antiquity thereof, I will here insert: 'Iche Athelstane king, grome of this home, geve and graunt to the preist of this chirch, one yoke of mye land frelieth to holde, woode in my holt house to buyld, bitt grass for all hys beasts, fuel for hys hearth, pannage for hys sowe and piggs, world without end,'"—

adds presently afterwards, that

"Sir John Willington gave *Weeksland* in this tything, unto Robert Tolla, cum 40 *somagii annuatim capiend in Buckenholt* (so be the words of the grant) in the time of K. Edw. I."

The Willingtons were lords of the manor of Umlerleigh, where Athelstane's palace stood, with its chapel dedicated to the Holy Trinity, formerly rich in ancient monuments, and having a chantry near to it. Some of the monuments from this chapel are still preserved in the neighbouring church of Atherington.

My Queries upon this Note are:

1. Whence did Risdon derive his copy of King Athelstane's form of donation? 2. What is the precise meaning of the word *Somagia*?

In *Ducange* (ed. Par. 1726, tom. vi. col. 589.) I find:

"*Somegia*. Præstatio, ut videtur ex summis, v. gr. bladi, frumenti. Charta Philippi Reg. Franc. an. 1210. Idem etiam Savaricus detinet sibi census suos, et venditiones, et quosdam redditus, qui *Somegiæ* vocantur, et avenam, et *captagia* hominum et fœminarum suarum, qui redditus cum una *Somegiarum* in festo B. Remigii persolverentur; deinde secunda *Somegia* in vicesima die Natalis Domini, et tertia in Octabis Resurrectionis Dominicæ, ei similiter persolverentur; caponum etiam suorum in crastino Natalis Domini percipiet solutionem: unaquæque vero *somegiarum* quatuor denarios bonæ monetæ valet."

Ducange refers also to some kindred words; but, instead of clearing up my difficulty in the word *somagia*, he presents me with another in *captagia*, the meaning of which I do not clearly understand. Perhaps some of your more learned contributors will obligingly help me to the true import of these words?

J. SANSOM.

Minor Queries.

Charade.—Can any one tell who is the author of the following charade? No doubt, the lines are well known to many of your readers, although I have never seen them in print. It has been said that Dr. Robinson, a physician, wrote them.

It strikes me that the real author, whoever he be, richly deserves to be named in "NOTES AND QUERIES."

"Me, the contented man desires,
The poor man has, the rich requires;
The miser gives, the spendthrift saves,
And all must carry to their graves."

It can scarcely be necessary to add that the answer is, *nothing*.

ALFRED GATTY.

July 1. 1850.

"*Smoke Money*."—Under this name is collected every year at Battle, in Sussex, by the Constable, one penny from every householder, and paid to the Lord of the Manor. What is its origin and meaning?

B.

"*Rapido contrarius orbi*."—What divine of the seventeenth century adopted these words as his motto? They are part of a line in one of Owen's epigrams.

N. B.

Lord Richard Christophilus.—Can any of your readers give any account of Lord Richard Christophilus, a Turk converted to Christianity, to whom, immediately after the Restoration, in July, 1660, the Privy Council appointed a pension of 50*l*. a-year, and an additional allowance of 2*l*. a-week.

CH.

Fiz-gigs.—In those excellent poems, Sandys's *Paraphrases on Job and other Books of the Bible*, there is a word of a most destructive character to the effect. Speaking of leviathan, he asks,—

"Canst thou with *fiz-gigs* pierce him to the quick?"

It may be an ignorant question, but I do not know what *fiz-gigs* are.

C. B.

Specimens of Erica in Bloom.—Can any of your correspondents oblige me by the information where I can procure specimens in bloom of the following plants, viz. *Erica crescenta*, *Erica pape-rina*, *E. purpurea*, *E. flammea*, and at what season they come into blossom in England? If specimens are not procurable without much expense and trouble, can you supply me with the name of a work in which these plants are figured?

E. S.

Dover.

Michael Scott, the Wizard.—What works by Michael Scott, the reputed wizard, (Sir Walter's *Deus ex Machina* in *The Lay of the Last Minstrel*), have been printed?

X. Y. A.

Stone Chalices.—Can any of the readers of "NOTES AND QUERIES" inform me whether the use of *stone chalices* was authorised by the ancient constitutions of the Church; and, if so, at what period, and where the said constitutions were enacted?

X. Y. A.

Replies.

ULRICH VON HUTTEN AND THE "EPISTOLÆ OBSCURORUM VIRO-
RUM VIRORUM."

(Vol. ii., p. 55.)

I have never seen the article in the *Quarterly Review* to which your correspondent H. B. C. alludes: he will probably find it by reference to the index, which is not just now within my reach. The neat London edition, 1710, of the *Epistolæ* was given by Michael Mattaire. There are several subsequent reimpressions, but none worth notice except that by Henr. Guil. Rotermund, Hanover, 1827, 8vo.; and again, with improvements, "cum nova præfatione, nec non illustratione historica circa originem earum, atque notitia de vita et scriptis virorum in Epistolis occurrentium aucta," 1830, both in 8vo.

The best edition, however, is that given by Dr. Ernst Münch, Leipsic, 1827, 8vo., with the following title:—

"*Epistolæ Obscurorum Virorum* aliaque *Ævi Decimi sexti Monumenta Rarissima. Die Briefe der Finsterlinge an Magister Ortuinus von Deventer, nebst andern sehr seltenen Beiträgen zur Literatur-Sitten-und-Kirchengeschichte des xviⁿ Jahrhunderts.*"

This contains many important additions, and a copious historical introduction. Both the editors write in German.

That this admirable satire produced an immense effect at the period of its publication, there can be no doubt; but that it has ever been thoroughly understood and relished among us may be doubted. Mr. Hallam, in his *Literature of Europe*, vol. i., seems to have been disgusted with the monkish dog-Latin and bald jokes, not recollecting that this was a necessary and essential part of the design. Nor is it strange that Steele, who was perhaps not very well acquainted with the history of literature, should have misconceived the nature of the publication, when we learn from an epistle of Sir Thomas More to Erasmus, that some of the stupid theologasters themselves, who were held up to ridicule, received it with approbation as a serious work:—

"*Epist. Obs. Viror.* operæ pretium est videre quantopere placeant omnibus, et doctis joco, et indoctis serio, qui dum ridemus, putant rideri stylum tantum, quem illi non defendunt, sed gravitate sententiarum dicunt compensatum, et latere sub rudi vagina pulcherrimum gladium. Utinam fuisset inditus libello alius titulus! Profecto intra centum annos homines studio stupidi non sensissent nasum, quamquam rhinocerotico longiorum." *

* "Ubi primum exissent *Ep. Ob. V.* miro Monachorum applausu exceptæ sunt apud Britannos a Francis-
canis ac Dominicanis, qui sibi persuadebant, eas in Reuchlini contumeliam, et Monachorum favorem, serio

Erasmus evidently enjoyed the witty contrivance, though he affects to disapprove it as an anonymous libel. Simler, in his life of Bullinger, relates that on the first reading Erasmus fell into such a fit of laughter as to burst an abscess in his face with which he was at that time troubled, and which prevented the necessity of a surgical operation.

The literary history of the *Epistolæ* and the *Dialogue* is involved in obscurity. That Ulrich von Hutten had a large share in their concoction there can be no doubt; and that he was assisted by Crotus Rubianus and Hermann von Busch, if not by others, seems highly probable. The authorship of *Lamentationes Obscurorum Virorum* is a paradox which has not yet been solved. They are a parody, but a poor one, of the *Epistolæ*, and in the second edition are attributed to Ortuinus Gratius. If they are by him, he must have been a dull dog indeed; but by some it has been thought that they are the work of a Reuchlinist, to mystify the monks of Cologne, and render them still more ridiculous: yet, as the Pope's bull against the *Epistolæ*, and Erasmus's disapproving letter, find a prominent place, and some other well-grounded inculpations occur, it appears to me that some slender-witted advocate of the enemies of learning has here shown his want of skill in handling the weapons of the adversary.

How much Sir Thomas More was pleased with the writings of Hutten we may gather from the opening of a letter which Erasmus addressed to Hutten, giving an interesting account of his illustrious friend, in August, 1519:—

"Quod Thomæ Mori ingenium sic deamas, ac penè dixerim deperis, nimirum scriptis illius inflammatus, quibus (ut verè scribis) nihil esse potest neque doctius neque festivius: istuc mihi crede, clarissime Huttene tibi cum multis commune est, cum Moro mutuum etiam. Nam is vicissim adeò scriptorum tuorum genio delectatur, ut ipse tibi propemodum invideam."

The *Dialogue* (*Mire Festivus*), which in the edition of 1710 occurs between the first and second parts of the *Epistolæ*, bears especial marks of Hutten's manner, and is doubtless by him. The interlocutors are three of the illustrious obscure, Magisters Ortuinus, Lupoldus, and Gingolphus, and the first act of the comedy consists in their observations upon the promoters of learning, Reuchlin, Erasmus, and Faber Stapulensis, who afterwards make their appearance, and the discussion becomes general, but no impression can be made upon the stupid and prejudiced monks. The theme is, of course, the inutility of the new learning, Hebrew and Greek and correct Latinity. One short passage seems to me admirable:—

proditus: quanque quidam egregie doctus, sed nasutissimus, fingeret se nonnihil offendi stylo, consolati sunt hominem."—*Erasm. Epist.* 979.

"*M. Ging.* Et Sanctus Ambrosius, Sanctus Augustinus, et alii omnes zelosissimi doctores non sciebant ipsi bene tot, sicut iste Ribaldi? *M. Ort.* Ipsi deberent interponere suis. *M. Lup.* Non bene indigemus de suo Græco. *M. Ging.* Videtur eis, qui sciunt dicere *tou, tou, logos, monsoiros, legoim, taff, hagi-otatos*, quod ipse sciunt plus quam Deus. *M. Ort.* Magister noster Lupolde, creditis, quod Deus curat multum de iste Græco? *M. Lup.* Certe non, Magister noster Ortuine, ego credo, quod Deus non curat multum."

Ranke, in his *History of the Reformation*, has very justly estimated the merits and character of these remarkable productions:—

"We must not look for the delicate apprehension and tact, which can only be formed in a highly polished state of society, nor for the indignation of insulted morality expressed by the ancients: it is altogether a caricature, not of finished individual portraits, but of a single type;—a clownish sensual German priest, his intellect narrowed by stupid wonder and fanatical hatred, who relates with silly naïveté and gossiping confidence the various absurd and scandalous situations into which he falls. These letters are not the work of a high poetical genius, but they have truth, coarse strong features of resemblance, and vivid colouring."

Ranke mentions another satire, which appeared in March, 1520, directed against John Eck, the opponent of Luther, the latter being regarded in the light of a successor of Reuchlin, under the title of *Abgehobelte Eck*, or *Eccius dedolatus*, "which, for fantastic invention, striking and crushing truth, and Aristophanic wit, far exceeded the *Literæ Obsc. V.*, which it somewhat resembled." I have not yet been able to meet with this; but such high praise, from so judicious a critic, makes me very desirous to see and peruse it. S. W. SINGER.

Mickleham, July 3. 1850.

Epistolæ Obscurorum Virorum.—Your Querist H. B. C. (Vol. ii., pp. 55—57.) will find, in the 53rd vol. *Edinb. Rev.* p. 180., a long article on these celebrated letters, containing much of the information required. It is worthy of remark, that in page 195. we are told—

"In 1710 there was printed in London the *most elegant* edition that has ever appeared of these letters, which the editor, Mich. Mattaire, gravely represents as the productions of their ostensible authors."

Now this edition, though neat, has no claim to be termed most elegant, which is hardly to be reconciled with what the reviewer says in a note, p. 210., "that the text of this ed. of 1710 is of no authority, and swarms with typographical blunders."

The work on its first appearance produced great excitement, and was condemned by Pope Leo X. See *Dict. des Livres Condamnés, &c.*, par Peignot, tom. ii. p. 218.

Many amusing anecdotes and notices are to be

found in Bayle's *Dict.* See particularly sub nomine Erasmus. Burton, in his *Anatomy of Mel.* pt. i. sec. 2. Mem. 3. sub. 6. citing Jovius in *Elogiis*, says,—

"Hostratus cucullatus adeo graviter ob Reuchlini librum qui inscribitur, *Epistolæ Obscurorum Virorum* dolore simul et pudore sauciatus, et seipsum interfecerit."

See also *Novv. Diction. Historique* in the account of Gratius, O.

There is also a good article on these letters in a very excellent work entitled *Analectablibion, or Extraits Critique de divers Livres rares, &c., tirés du Cabinet du Marq. D. R. (oure)*. Paris, 1836. 2 tomes 8vo. F. R. A.

Epistolæ Obscurorum Virorum.—The article inquired for by H. B. C. (Vol. ii., p. 55.) is probably one in the *Edinburgh Review*, vol. liii. p. 180., attributed to Sir William Hamilton, the distinguished Professor of Logic in the university of Edinburgh. CH.

CAXTON'S PRINTING-OFFICE.

(Vol. ii., p. 99.)

Mr. RIMBAULT is wrong in giving to Abbot Milling the honour of being the patron of Caxton, which is due to Abbot Esteney. Mr. C. Knight, in his *Life of Caxton*, which appropriately formed the first work of his series of *Weekly Volumes*, has the following remarks upon the passage from Stow, quoted by Mr. Rimbault:—

"The careful historian of London here committed one error; John Islip did not become abbot of Westminster till 1500. John Esteney was made abbot in 1474, and remained such until his death in 1498. His predecessor was Thomas Milling. In Dugdale's *Monasticon* we find, speaking of Esteney, 'It was in this abbot's time, and not in that of Milling, or in that of Abbot Islip, that Caxton exercised the art of printing at Westminster.'"—p. 140.

I have no work at hand to which I can refer for the date of Milling's death, but if 1492 be correct, perhaps he may have been promoted to a bishoprick.

With reference to Mr. Rimbault's remark, that Caxton first mentions the place of his printing in 1477, so that he must have printed some time without informing us where, I may be allowed to observe that it seems highly probable he printed, and indeed learned the art, at Cologne. At the end of the third book of his translation of the *Recuyell of the Histories of Troye*, Caxton says:—

"Thus end I this book, which I have translated after mine author, as nigh as God hath given me cunning, to whom be given the laud and praises I have practised and learned, at my great charge and dispense, to ordain this said book in print, after the manner and form as you may here see."

And on the title-page he informs us :—

“Whyche sayd translation and werke was begonne in Brugis in 1468, and ended in the holy cyte of Colen, 19 Sept. 1471.”

This may refer to the translation only; but as Caxton was both translator and printer, it does not seem unreasonable to regard it as indicating when his entire labour upon the work was brought to a close. I might support the view that Caxton printed at Cologne by other arguments which would make the matter tolerably certain (see *Life of Caxton*, p. 125., &c.); but as the excellent little work to which I am indebted for these particulars is so well known, and so easily accessible, I should not be justified in occupying more of your space, and I will therefore conclude with noting that the parochial library at Shipdham, in Norfolk, is said to contain books printed by Caxton and other early printers. Perhaps some one of your correspondents would record, for the general benefit, of what they consist.

ARUN.

Dr. RIMBAULT has evidently not seen a short article on Caxton's printing at Westminster, which I inserted in the *Gentleman's Magazine* for April, 1846, nor the reference made to it in the magazine for June last, p. 630., or he would have admitted that his objections to Dr. Dibdin's conjectures on this point had been already stated; moreover, I think he would have seen that the difficulty had been actually cleared up. In truth, the popular misapprehension on this subject has not been occasioned by any obscurity in the colophons of the great printer, or in the survey of Stow, but merely by the erroneous constricted sense into which the word abbey has passed in this country. Caxton himself tells us he printed his books in “th' abbay of Westminster,” but he does not say it was in the church of the abbey. Stow distinctly says it was in the almonry of the abbey; and the handbill Dr. Rimbault refers to confirms that fact. The almonry was not merely “within the precincts of the abbey,” it was actually a part of the abbey. Dr. Rimbault aims at the conclusion that “the old chapel of St. Anne was doubtless the place where the first printing-office was erected in England.” But why so? Did not the chapel continue a chapel until the Reformation, if not later? And Caxton would no more set up his press in a chapel than in the abbey-church itself. Stow says it was erected in the almonry. The almonry was one of the courts of the abbey, (situated directly west of the abbey-church, and not east, as Dr. Dibdin surmised); it contained a chapel dedicated to St. Anne, and latterly an almshouse erected by the Lady Margaret. The latter probably replaced other offices or lodgings of greater antiquity, connected with the duties of the almoner, or the reception and relief of the poor; and there need be no doubt that it was one

of these buldings that the Abbot of Westminster placed at the disposal of our proto-typographer. There was nothing very extraordinary in his so doing if we view the circumstance in its true light; for the *scriptoria* of the monasteries had ever been the principal manufactories of books. A single press was now to do the work of many pens. The experiment was successful; “after which time,” as Stow goes on to say, “the like was practised in the Abbeys of St. Augustine, at Canterbury, St. Alban's, and other monasteries.” The monks became printers instead of scribes; but they would not ordinarily convert their churches or chapels into printing-houses. The workmen, it is true, term the meetings held for consultation on their common interests or pleasures, their *chapels*; and whether this may have arisen from any particular instance in which a chapel was converted into a printing-house, I cannot say. In order to ascertain the origin of this term these Queries may be proposed:—Is it peculiar to printers and to this country? Or is it used also in other trades and on the Continent? JOHN GOUGH NICHOLS.

THE NEW TEMPLE.

Although I am unable to give a satisfactory reply to Mr. Foss's inquiries, such information as I have is freely at his service. It may, at all events, serve as a finger-post to the road.

My survey gives a most minute extent, of 35 preceptories, 23 “camerae” of the Hospitallers, 13 preceptories formerly commandries of the Templars, 74 limbs, and 70 granges, impropriations, &c., and, among them all, not a single one of the valuation of the New Temple itself. *Reprises* of that establishment are entered, but no *receipts*.

The former are as follows:

“In emendationem et sustentationem ecclesie Novi Templi, London, et in vino, cera, et oleo, et ornamentis ejusdem - - - - - x m̄.”

“In uno fratri [*sic*] Capellano et octo Capellanis secularibus, deservientibus ecclesiam quondam Templariorum apud London, vocatam Novum Templum, prout ordinatum est per totum consilium totius regni, pro animabus fundatorum dicti Novi Templi et alia [*sic*] possessionum alibi - - - - - lv m̄

“Videlicet, fratri Capellano, pro se et ecclesia, xv m̄., et cuilibet Capellano, v m̄., ubi solebant esse, tempore Templariorum, unus Prior ecclesie et xij Capellani seculares.

“Item in diversis pensionibus solvendis diversis personis per annum, tam in Curia domini Regis, quam Justiciariis Clericis, Officiariis, et aliis ministris, in diversis Curiis suis, ac etiam aliis familiaribus magnatum, tam pro terris tenementis, redditibus, et libertatibus hospitalis, quam Templariorum, et maxime pro terris Templariorum manutenendis, videlicet, Baronibus in Seaccario domini Regis Domino Roberto de Sadyngton, militi, Capitali baroni de Seaccario, xl.” &c. &c.

enumerating pensions to the judges, clerks, &c., in all the courts, to the amount of above 60*l.* per annum. To

"Magnatibus, secretariis, et familiaribus domini Regis et aliorum;"

the pensions enumerated amount to about 440*l.* per annum.

Then, to the treasurer, barons, clerks, &c., of the Exchequer (140 persons):—

"Bis in anno, videlicet, tempore yemali, pilliola furrata pellura minuti varii et bogeti, et quedam non furrata; et tempore estivali totidem pilliola lineata de sindone, et quedam non lineata, unicuique de Curia Scaccarii predicti, tam minoribus quam majoribus, secundum gradus, statum, et officium personarum predictarum, que expense se extendunt annuatim ad - - - x^{lii}."

"Item sunt alie expense facte in Curiis Regis annuatim pro officio generalis procuratoris in diversis Curiis Regis, que de necessitate fieri oportet, pro brevibus Regis, et Cartis impetendis, et aliis negociis in eisdem Curiis expediendis, que ad minus ascendunt per annum, prout evidencius apparet, per compotum et memoranda dieti fratris de Scaccario qui per capitulum ad illud officium oneratur - - - lx m."

"Item in donis dandis in Curiis domini Regis et aliorum magnatum *pro favore habendo* et pro placitis defendendis, et expensis parliamentorum, ad minus his per annum - - - - - cc m."

I have made these extracts somewhat more at length than may, perhaps, be to the point in question, because they contain much that is highly interesting as to the apparently questionable mode in which the Hospitallers obtained the protection of the courts (and probably they were not singular in their proceedings); annual pensions to judges, besides other largesses, and much of this "*pro favore habendo*," contrasts painfully with the "spotless purity of the ermine" which dignifies our present age.

In the "extent" we have occasionally a grange held rent free for life by a judge. Chief Justice Geoffrey de Scrop so held that of Penhull in Northumberland.

Putting all these facts together, and bearing in mind that, throughout this elaborate "extent," there are neither profits nor rent entered, as for the Temple itself, so that it seems to have then been neither in the possession nor occupation of the Hospitallers, is it not possible that they had alienated it to the lawyers, as a discharge for these heavy annual incumbrances, — *prospectively*, perhaps, because by the entry of these charges among the "reprise," the life interests, at all events, were still paid; or perhaps the alienation was itself made to them "*pro favore habendo*" in some transaction that the Hospitallers wished to have carried by the Courts; or it may have been made as a *bonâ fide* bribe for future protection. At all events, when we see such extensive payments made annually to the lawyers, their ultimate possession

of the fee simple is no unnatural result. But, as I am altogether ignorant of the history of the New Temple, I must refrain from suggestions, giving the simple facts as I find them, and leaving the rest to the learning and investigation of your correspondent.

L. B. L.

STRANGERS IN THE HOUSE OF COMMONS.

(Vol. ii., pp. 17. 83.)

MR. ROSS is right in saying that "no alteration has taken place in the *practice* of the House of Commons with respect to the admission of strangers." The practice was at variance with the old sessional order: it is consistent with the new standing order of 1845. I do not understand how any one can read these words of the new standing order, "that the sergeant-at-arms . . . do take into his custody any stranger whom he may see . . . in any part of the house or gallery appropriated to the members of the House: and also any stranger *who, having been admitted into any other part of the house or gallery,*" &c., and say that the House of Commons does not now recognise the presence of strangers; nor can I understand how MR. ROSS can doubt that the old sessional order absolutely prohibited their presence. It did not keep them out certainly, for they were admitted in the teeth of it; but so long as that sessional order was in force, prohibition to strangers was the theory.

MR. ROSS refers to publication of speeches. Publication is still prohibited in theory. MR. ROSS perhaps is not aware that the prohibition of publication of speeches rests on a foundation independent of the old sessional order against the presence of strangers, — on a series of resolutions declaring publication to be a breach of the privileges of Parliament, to be found in the Journals of 1642, 1694, 1695, 1697, 1703, 1722, and 1724.

We unfortunately cannot settle in your columns whether, as MR. ROSS asserts, "if a member in debate should inadvertently allude to the possibility of his observations being heard by a stranger, the Speaker would immediately call him to order;" but my strong belief is, that he would not: and I hope, if there are any members of the House of Commons who have time to read "NOTES AND QUERIES," that one of them may be induced to take a suitable opportunity of obtaining the Speaker's judgment.

"Yet at other times," MR. ROSS goes on to say, "the right honourable gentleman will listen complacently to discussions arising out of the complaints of members that strangers will not publish to the world all that they hear pass in debate." If this be so, I suppose the Speaker sees nothing disorderly in a complaint, that what has been spoken in Parliament has *not* been published: but I read frequently in my newspaper that the Speaker in-

interrupts members who speak of speeches having been published. "This is one of the inconsistencies," Mr. Ross proceeds, "resulting from the determination of the House not expressly to recognise the presence of strangers." Inconsistency there certainly is,—the inconsistency of making publication a breach of privilege, and allowing it to go on daily.

As strangers may be admitted into the House to hear debates, and not allowed to publish what they hear, so they may be admitted, subject to exclusion at certain times, or when the House chooses. And this is the case. The House, of course, retains the power of excluding them at any moment. They are always made to withdraw before the House goes to a division. This is a matter of practice, founded probably on some supposed reasons of convenience. Again, on any member desiring strangers to be excluded, the Speaker desires them to withdraw, without allowing any discussion.

I have only to notice one other observation of Mr. Ross's, which is the following:—

"When I speak of strangers being admitted, it must not be supposed that this was done by order of the House. No, everything relating to the admission of strangers to, and their accommodation in the House of Commons, is effected by some mysterious agency, for which no one is directly responsible. Mr. Barry has built galleries for strangers in the new house; but if the matter were made a subject of inquiry, it probably would puzzle him to state under what authority he has acted."

I do not think there is anything mysterious as regards admission. I am fond of hearing the debates, and my parliamentary friends are very kind to me. Sometimes I content myself with an order from a member, which takes me into the hinder seats of the non-reporting strangers' gallery; sometimes, when I know beforehand of an interesting debate, I get one of my friends to put my name on the "Speaker's list," and I then take my seat on one of the two front rows of the strangers' gallery; sometimes, again, I go down on the chance, while the House is sitting; and if I am fortunate enough to find any one of my friends there, he generally brings me, in a few moments, an order from the Sergeant-at-arms, which takes me also to the front row of the strangers' gallery. Some benches under the strangers' gallery are reserved for peers, ambassadors, and peers' eldest sons. The Speaker and the Sergeant-at-arms give permission generally to foreigners, and sometimes to some other persons, to sit in these benches. I do not know which officer of the House of Commons superintends the admission of reporters. Ladies are admitted to the Black Hole assigned to them, by orders from the Sergeant-at-arms. I have no doubt that the Speaker and Sergeant-at-arms are responsible to the House for everything

relating to the admission of strangers; and without taking upon myself to say what is the authority under which Mr. Barry has acted, I have no doubt that, in building galleries for strangers in the new house, he has done what is consistent not only with the long established practice, but, under the new order of 1845, with the theory of the House of Commons.

As regards the passage quoted by Mr. JACKSON from the *Edinburgh Review*, the reviewer would probably allow that he had overlooked the new standing order of 1845; and Mr. JACKSON will perceive that the recognition of the presence of strangers does not legalise the publication of speeches. The supposed difficulty in the way of legalising publication is, that the House of Commons would then make itself morally responsible for the publication of any libellous matter in speeches. I do not see the force of this difficulty. But the expediency of the existing rule is not a proper subject for discussion in your columns.

CH.

Whatever the present practice of the House of Commons with respect to strangers may be, it does not seem probable that it will soon undergo alteration. In the session of 1849 a Select Committee, composed of fifteen members, and including the leading men of all parties, was appointed "to consider the present practice of this House in respect of the exclusion of strangers." The following is the Report of the Committee *in extenso* (*Parl. Pap.*, No. 498. Sess. 1849):—

"That the existing usage of excluding strangers during a division, and upon the notice by an individual Member that strangers are present, has prevailed from a very early period of parliamentary history; that the instances in which the power of an individual Member to exclude has been exercised have been very rare; and that it is the unanimous opinion of your committee, that there is no sufficient ground for making any alteration in the existing practice with regard to the admission or exclusion of strangers."

This Report confirms the statement of Mr. Ross (p. 83., *antè*), that within his experience of thirty-one years no change has been made in the present rule of the House upon this matter, which, it would seem, dates very far back. The Speaker was the only witness examined before the Committee, and his evidence is not printed.

ARUN.

Replies to Minor Queries.

Morganatic Marriage (Vol. ii., p. 72.).—According to M. Ducange has connected this expression with *morgingab*; but I have looked in vain for such connection in my edition of the *Glossary* (Paris, 1733). The truth most probably is, that *morganatic*, in the phrase "*matrimonium ad mor-*

ganaticam," was akin to the Gothic *maurgjan*, signifying, "to procrastinate," "to bring to an end," "to shorten," "to limit." This application of the word would naturally rise out of the restrictions imposed upon the wife and children of a morgana-tic marriage.

C. H.

Umbrellas (Vol. i., p. 415. 436.; ii. 25.).—In Swift's description of a city shower (*Tatler*, No. 238., October 17. 1710), umbrellas are mentioned as in common use by women:—

"Now in contiguous drops the flood comes down,
Threatening with deluge the devoted town;
To shops, in crowds, the daggled females fly,
Pretend to cheapen goods, but nothing buy;
The Templar spruce, while every spout's abroad,
Stays till 'tis fair, yet seems to call a coach;
The tucked-up sempstress walks with hasty strides,
While streams run down her oiled umbrella's sides."

H. B. C.

U. U. Club, July 2.

Bands (Vol. ii., pp. 23. 76.).—*Scarf*.—I was glad to read ARUN's explanation of the origin of the bands now worn by the clergy; which, however, seems merely to amount to their being an adoption of a Genevan portion of clerical costume. That they are the descendants of the ruff, there can be no doubt, just as wrist-bands have more recently succeeded to ruffles.

I cannot resist mentioning that an ingenious friend suggested to me, that the broad, stiff, laid-down collar, alluded to in the former part of ARUN's communication, possibly gave rise to the modern bands in the following manner:—When the scarf, still in use, was drawn over the shoulders and hung down in front, that part of the broad collar which was left visible, being divided up the middle, presented a shape and appearance exactly like our common bands. Hence, it was imagined, this small separate article of dress might have originated.

Is it Butler, Swift, or who, that says,—

"A Chrysostom to smoothe his band in?"

Whenever this was written, it must have referred to our modern bands.

Who amongst the clergy are *entitled* to wear a scarf? Is it the badge of a chaplain only? or what circumstances justify its being worn?

ALFRED GATTY.

July 1. 1850.

Bands (Vol. ii., p. 76.).—An early example of the collar, approaching to the form of our modern bands, may be seen in the portrait of Cardinal Beaton, who was assassinated in 1546. The original is in Holyrood Palace, and an engraving in Mr. Lodge's *Portraits*. The artist is unknown, but from the age of the face one may infer that it was painted about 1540.

C. H.

Jewish Music (Vol. ii., p. 88.).—See a host of authorities on the subject of Hebrew music and musical instruments in Winer's *Realwörterbuch*, vol. ii., pp. 120. *seq.*, 3d edit. There is a good abstract respecting them in Jahn's *Hebrew Antiquities*, sect. 92-96.

C. H.

North Sides of Churchyards unconsecrated (Vol. ii., p. 55.).—In illustration of, not in answer to, Mr. SANSOM's inquiry, I beg to offer the following statement. During a long series of years an average of about 150 corpses has been annually deposited in Ecclesfield churchyard, which has rendered it an extremely crowded cemetery. But, notwithstanding these frequent interments, my late sexton told me that he remembered when there was scarcely one grave to the north of the church, it being popularly considered that only suicides, unbaptized persons, and still-born children ought to be buried there. However, when a vicar died about twenty-seven years ago, unlike his predecessors, who had generally been buried in the chancel, he was laid in a tomb on the north side of the churchyard, adjoining the vicarage. From this time forward the situation lost all its evil reputation amongst the richer inhabitants of the parish, who have almost entirely occupied it with family vaults.

Whether the prejudice against the north side of our churchyard arose from an idea that it was unconsecrated, I cannot tell; but I suspect that, from inherited dislike, the poor are still indisposed towards it. When the women of the village have to come to the vicarage after nightfall, they generally manage to bring a companion, and hurry past the gloomy end of the north transept as if they knew

"that close behind
Some frightful fiend did tread."

I cannot help fancying that the objection is attributable to a notion that evil spirits haunt the spot in which, possibly from very early times, such interments took place as my sexton described. As a suggestion towards a full solution of this popular superstition, I would ask whether persons who formerly underwent ecclesiastical excommunication were customarily buried on the north side of churchyards?

ALFRED GATTY.

Ecclesfield, June 28. 1850.

I can only give from recollection a statement of a tradition, that when Jesus Christ died he turned his head towards the south; and so, ever since, the south side of a church has the pre-eminence. There generally is the bishop's throne, and the south aisle of ancient basilicas was appropriated to men. Simple observation shows that the supposed sanctity extends to the churchyard,—for there the tombstones lie thickest.

I find that my source of information for the

tradition was Cockerell's last lecture on Architecture, *Athenæum* for 1843, p. 187. col. 3. A. J. H.

"Men are but Children," &c.—R. G. (Vol. ii., p. 22.) will find the line about which he inquires in Dryden's *All for Love; or, The World well Lost*, Act iv. Sc. 1.

Dolabella (*log.*):

"Men are but children of a larger growth,
Our appetites as apt to change as theirs,
And full as craving too, and full as vain."

J. R. M.

King's College, London, July 12. 1850.

Ventriloquism (Vol. ii., p. 88.).—Mr. SANSOM will find some curious information touching the words *ἰσχυρολογία*, &c., in Dr. Maitland's recent *Illustrations and Enquiries relating to Mesmerism*, pp. 55. 81. The Lexicons of Drs. Lee and Gesenius may also be consulted, under the word *ἰσχυρολογία*. The former of these lexicographers would rank the Pythian priestess with "our modern conjurers." C. H.

St. Catharine's Hall, Cambridge.

Cromwell's Estates—Magor (Vol. i., p. 277. 389.).—As the South Wales line is now open as far as Chepstow, it may not be uninteresting to V. to know, that it diverges from the coast between Chepstow and Newport, in order to pass Bishopston and *Magor*, the last of which he rightly placed in Monmouthshire. SELEUCUS.

Vincent Gookin (Vol. i., pp. 385. 473. 492.; Vol. ii. p. 44.) is described in a *Narrative of the late Parliament* [Cromwell's Parliament, d. 1656], in the *Harleian Miscellany*, as

"One of the letters of land in Ireland, receiving three hundred pounds per annum."

He and three other Irish members, Colonel Jephson, Ralph King, and Bice, are classed together in this tract, which is hostile to Cromwell, as

"Persons not thought meet to be in command, though they much desire it, and are of such poor principles and so unfit to make rulers of as they would not have been set with the dogs of the flock, if the army and others who once pretended to be honest had kept close to their former good and honest principles."

Vincent Gookin voted for the clause in the "Petition and Advice" giving the title of "King" to Cromwell. CH.

All-to brake (Vol. i., p. 395.).—The interpretation given is incorrect. "All-to" is very commonly used by early writers for "altogether:" e.g., "all-to behacked," Calfhill's *Answer to Martiull's Treatise of the Cross*, Parker Society's edition, p. 3.; "all-to becrossed," *ibid.* p. 91.; "all-to bebatted," *ibid.* p. 133., &c. &c. The Parker Society reprints will supply innumerable examples of the use of the expression.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The two of Mr. Hunter's *Critical and Historical Tracts*, which we have had the opportunity of examining, justify to the fullest the expectations we had formed of them. The first, *Agincourt; a Contribution towards an authentic List of the Commanders of the English Host, in King Henry the Fifth's Expedition, in the Third Year of his Reign*, Mr. Hunter describes as "an instalment," we venture to add "a very valuable instalment," from evidence which has been buried for centuries in the unknown masses of national records, towards a complete list of the English Commanders who served with the King in that expedition, with, in most cases, the number of the retinue which each Commander undertook to bring into the field, and, in some instances, notices of events happening to the contingents. The value of a work based upon such materials, our historical readers will instantly recognise. The lovers of our poetry will regard with equal interest, and peruse with equal satisfaction, Mr. Hunter's brochure entitled *Milton; a Sheaf of Gleanings after his Biographers and Annotators*, and admit that he has bound up the new biographical illustrations and critical comments, which he has gathered in that pleasant field of literary inquiry, the life and writings of Milton, into a goodly and a pleasant sheaf.

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Notices to Correspondents.

C. J. S. *The Inscription from the brass in Chinnor Church, Oxon, is Mouns. Esmoun de Malyns fitz Mouns. Reynald de Malyns. Chř. et Isabelle sa fême gisoient icy Dieu de ses aïlmes eit merey, being in memory of Esmond de Malyns and his wife. The father, Renald de Malyns, was interred in the same church.*

VOLUME THE FIRST OF NOTES AND QUERIES, with Title-page and very copious Index, is now ready, price 9s. 6d., bound in cloth, and may be had, by order, of all Booksellers and Newsmen.

Errata. In No. 37., p. 98., col. 2., l. 16., for "1625" read "1695"; p. 101., l. 31., "Inchiquin" should be "Inchiquin"; p. 106., col. 2., l. 26. should be—
"And disappoints the Queen, poor little Chuck."

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No. 39.]

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Notes.

ETYMOLOGY OF "WHITSUNTIDE" AND "MASS."

Perhaps the following Note and Query on the much-disputed origin of the word *Whitsunday*, as used in our Liturgy, may find a place in your journal. None of the etymologies of this word at present in vogue is at all satisfactory. They are—

I. *White Sunday*: and this, either—

1. From the garments of *white linen*, in which those who were at that season admitted to the rite of holy baptism were clothed; (as typical of the spiritual purity therein obtained:) or,—

2. From the glorious light of heaven, sent down from the Father of Lights on the day of Pentecost: and "those vast diffusions of light and knowledge, which were then shed upon the Apostles, in order to the enlightening of the world." (Wheatley.) Or,—

3. From the custom of the rich bestowing on this day all the milk of their kine, then called *white meat*, on the poor. (Wheatley, from Gerard Langbain.)

II. *Huict Sunday*: from the French, *huict*, eight; i. e. the eighth Sunday from Easter. (L'Estrange, *Alliance Div. Off.*)

III. There are others who see that neither of these explanations can stand; because the ancient mode of spelling the word was not *Whit-sunday*, but *Wit-sunday* (as in Wickliff), or *Wite-soneday* (which is as old as *Robert of Gloucester*, c. A. D. 1270). Hence,—

1. Verstegan's explanation:—That it is *Wied Sunday*, i. e. *Sacred Sunday* (from Saxon, *wied*, or *wihed*, a word I do not find in Bosworth's *A.-S. Dict.*; but so written in Brady's *Clovis Calendaria*, as below). But why should this day be distinguished as "sacred" beyond all other Sundays in the year?

2. In *Clavis Calendaria*, by John Brady (2 vols. 8vo. 1815), I find, vol. i. p. 378., "Other authorities contend," he does not say who those authorities are, "that the original name of this season of the year was *Wittentide*; or the time of choosing the *wits*, or wise men, to the *Wittenagemote*."

Now this last, though evidently an etymology inadequate to the importance of the festival, appears to me to furnish the right clue. The day of Pentecost was the day of the outpouring of the Divine Wisdom and Knowledge on the Apostles; the day on which was given to them that HOLY SPIRIT, by which was "revealed" to them "*The wisdom of God...even the hidden wisdom, which God ordained before the world.*" 1 Cor. ii. 7.* It was the day on which was fulfilled the promise

* The places in the New Testament, where Divine Wisdom and Knowledge are referred to the outpouring of God's Spirit, are numberless. Cf. Acts, vi. 3., 1 Cor. xii. 8., Eph. i. 8, 9., Col. i. 9., &c. &c.

made to them by CHRIST, that "The Comforter, which is the HOLY GHOST, whom the Father will send in my name, he shall *teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you." John, xiv. 26. When "He, the Spirit of Truth, came, who should *guide them into all truth*." John xvi. 13. And the consequence of this "unction from the Holy One" was, that they "knew all things," and "needed not that any man should teach them." 1 John, ii. 20. 27.

Whit-sunday was, therefore, the day on which the Apostles were endued by God with *wisdom* and knowledge: and my Query is, whether the root of the word may not be found in the Anglo-Saxon verb, —

Witan, to know, understand (whence our *wit*, in its old meaning of good sense, or cleverness; and the expression "having one's *wits* about one," &c.); or else, perhaps, from —

Wisian, to instruct, show, inform; (Ger. *weisen*). Not being an Anglo-Saxon scholar, I am unable of myself to trace the formation of the word *witson* from either of these roots: and I should feel greatly obliged to any of your correspondents who might be able and willing to inform me, whether that form is deduceable from either of the above verbs; and if so, what sense it would bear in our present language. I am convinced, that *wisdom day*, or teaching day, would afford a very far better reason for the name now applied to Pentecost, than any of the reasons commonly given. I should observe, that I think it incorrect to say *Whit-Sunday*. It should be *Whitsun* (*Witesone*) Day. If it is *Whit Sunday*, why do we say *Easter Day*, and not *Easter Sunday*? Why do we say *Whitsun-Tide*? Why does our Prayer Book say, Monday and Tuesday in *Whitsun-week* (just as before, Monday and Tuesday in *Easter-week*)? And why do the lower classes, whose "vulgarisms" are, in nine cases out of ten, more correct than our refinements, still talk about *Whitsun Monday* and *Whitsun Tuesday*, where the more polite say, *Whit Monday* and *Tuesday*?

QUERY II. As I am upon etymologies, let me ask, may not the word *Mass*, used for the Lord's Supper — which Baronius derives from the Hebrew *missach*, an oblation, and which is commonly derived from the "*missa missorum*" — be nothing more nor less than *mess* (*mes*, old French), the meal, the repast, the supper? We have it still lingering in the phrase, "an officers' mess;" *i.e.* a meal taken in common at the same table; and so, "to mess together," "messmate," and so on. Compare the Mæso-Gothic, *mats*, food: and *maz*, which Bosworth says (*A.-S. Dic.* sub voc. *Metē*) is used for bread, food, in Otfrid's poetical paraphrase of the Gospels, in Alemannic or High German, published by Graff, Königsberg, 1831.

H. T. G.

Clapton.

FOLK LORE.

Sympathetic Cures. — Possibly the following excerpt may enable some of your readers and Folk-lore collectors to testify to the yet lingering existence, in localities still unvisited by the "iron horse," of a superstition similar to the one referred to below. I transcribe it from a curious, though not very rare volume in duodecimo, entitled *Choice and Experimental Receipts in Physick and Chirurgery, as also Cordial and Distilled Waters and Spirits, Perfumes, and other Curiosities*. Collected by the Honourable and truly learned Sir Kenelm Digby, Kt., Chancellour to Her Majesty the Queen Mother. London: Printed for H. Brome, at the Star in Little Britain, 1668.

"*A Sympathetic Cure for the Tooth-ach.* — With an iron nail raise and cut the gum from about the teeth till it bleed, and that some of the blood stick upon the nail; then drive it into a wooden beam up to the head; after this is done you never shall have the tooth-ach in all your life." The author naively adds: "But whether the man used any spell, or said any words while he drove the nail, I know not; only I saw done all that is said above. This is used by severall certain persons."

Amongst other "choice and experimental receipts" and "curiosities" which in this little tome are recommended for the cure of some of the "ills which flesh is heir to," one directs the patient to

"Take two parts of the moss growing on the skull of a dead man (pulled as small as you can with the fingers)."

Another enlarges on the virtue of

"A little bag containing some powder of toads calcined, so that the bag lay always upon the pit of the stomach next the skin, and presently it took away all pain as long as it hung there; but if you left off the bag the pain returned. A bag continueth in force but a month; after so long time you must wear a fresh one."

This, he says, "a person of credit" told him.

HENRY CAMPKIN.

Reform Club, June 21. 1850.

Cure for Ague. — One of my parishioners, suffering from ague, was advised to catch a large spider and shut him up in a box. As he pines away, the disease is supposed to wear itself out.

L — Rectory, Somerset, July 8. 1850.

Eating Snakes a Charm for growing young. — I send you the following illustrations of this curious receipt for growing young. Perhaps some of your correspondents will furnish me with some others, and some additional light on the subject. Fuller says, —

"A gentlewoman told an ancient batchelour, who looked very *young*, that she thought he had eaten a snake: 'No, mistris,' (said he), 'it is because I never

meddled with any snakes which maketh me look so young."—*Holy State*, 1642, p. 36.

"He hath left off o' late to feed on snakes;
His beard's turned white again."

Massinger, Old Law, Act v. Sc. 1.

"He is your loving brother, sir, and will tell nobody
But all he meets, that you have eat a snake,
And are grown young, gamesome, and rampant."

Ibid, Elder Brother, Act iv. Sc. 4.

JARLITZBERG.

LONG MEG OF WESTMINSTER.

Mr. Cunningham, in his *Handbook of London* (2nd edition, p. 540.), has the following passage, under the head of "Westminster Abbey:"

"Observe. — Effigies in south cloister of several of the early abbots; large blue stone, uninscribed, (south cloister), marking the grave of Long Meg of Westminster, a noted virago of the reign of Henry VIII."

This amazon is often alluded to by our old writers. Her life was printed in 1582; and she was the heroine of a play noticed in Henslowe's *Diary*, under the date February 14, 1594. She also figured in a ballad entered on the Stationers' books in that year. In *Holland's Leaguer*, 1632, mention is made of a house kept by Long Meg in Southwark:—

"It was out of the citie, yet in the view of the citie, only divided by a delicate river: there was many handsome buildings, and many hearty neighbours, yet at the first foundation it was renowned for nothing so much as for the memory of that famous amazon *Longa Margarita*, who had there for many yeeres kept a famous infamous house of open hospitality."

According to Vaughan's *Golden Grove*, 1608,—

"Long Meg of Westminster kept alwaies twenty courtizans in her house, whom, by their pictures, she sold to all commers."

From these extracts the occupation of Long Meg may be readily guessed at. Is it then likely that such a detestable character would have been buried amongst "goodly friars" and "holy abbots" in the cloisters of our venerable abbey? I think not: but I have considerable doubts as to whether Meg was a real personage.—Query. Is she not akin to Tom Thumb, Jack the Giant-killer, Doctor Rat, and a host of others of the same type?

The stone in question is, I know, on account of its great size, jokingly called "Long Meg of Westminster" by the vulgar; but no one, surely, before Mr. Cunningham, ever seriously supposed it to be her burying-place. Henry Keefe, in his *Monumenta Westmonasteriensia*, 1682, gives the following account of this monument:—

"That large and stately plain black marble stone (which is vulgarly known by the name of *Long Meg of Westminster*) on the north side of *Laurentius* the abbot, was placed there for *Gervasius de Blois*, another abbot

of this monastery, who was base son to King Stephen, and by him placed as a monk here, and afterwards made abbot, who died anno 1160, and was buried under this stone, having this distich formerly thereon:

"De regnum genere pater hic Gervasius ecce
Monstrat defunctus, mors rapit omne genus."

Felix Summerly, in his *Handbook for Westminster Abbey*, p. 29., noticing the cloisters and the effigies of the abbots, says,—

"Towards this end there lies a large slab of blue marble, which is called 'Long Meg' o. Westminster. Though it is inscribed to Gervasius de Blois, abbot, 1160, natural son of King Stephen, he is said to have been buried under a small stone, and tradition assigns 'Long Meg' as the gravestone of twenty-six monks, who were carried off by the plague in 1349, and buried together in one grave."

The tradition here recorded may be correct. At any rate, it carries with it more plausibility than that recorded by Mr. Cunningham.

EDWARD F. RIMBAULT.

[Some additional and curious allusions to this probably mythic virago are recorded in Mr. Halliwell's *Descriptive Notices of Popular English Histories*, printed for the Percy Society.]

A NOTE ON SPELLING. — "SANATORY," "CONNECTION."

I trust that "NOTES AND QUERIES" may, among many other benefits, improve spelling by example as well as precept. Let me make a note on two words that I find in No. 37.: *sanatory*, p. 99., and *connection*, p. 98.

Why "*sanatory* laws?" *Sanare* is to cure, and a curing-place is, if you like, properly called *sanatorium*. But the Latin for health is *sanitas*, and the laws which relate to health should be called *sanitary*.

Analogy leads us to *connexion*, not *connection*; *plecto*, *plexus*, *complexion*; *flecto*, *flexus*, *inflexion*; *necto*, *nexus*, *connexion*, &c.; while the termination *ction* belongs to words derived from Latin verbs whose passive participles end in *ctus*: as *lego*, *lectus*, *collection*; *injecio*, *injectus*, *injection*; *seco*, *sectus*, *section*, &c. CH.

Minor Notes.

Pasquinade on Leo XII. — The Query put to a Pope (Vol. ii., p. 104.), which it is difficult to believe could be put orally, reminds me of Pope Leo XII., who was reported, whether truly or not, to have been the reverse of scrupulous in the earlier part of his life, but was remarkably strict after he became Pope, and was much disliked at Rome, perhaps because, by his maintenance of strict discipline, he abridged the amusements and questionable indulgences of the people. On account of his death,

which took place just before the time of the carnival in 1829, the usual festivities were omitted, which gave occasion to the following pasquinade, which was much, though privately, circulated:—

"Tre cose mal fecesti, O Padre santo:
Accettar il papato,
Viver tanto,
Morir di Carnevale
Per destar pianto."

J. MN.

Shakspeare a Brass-rubber.—I am desirous to notice, if no commentator has forestalled me, that Shakspeare, among his many accomplishments, was sufficiently beyond his age to be a brass-rubber:

"What's on this tomb
I cannot read; the character I'll take with wax."
Timon of Athens, v. 4.

From the "soft impression," however, alluded to in the next scene, his "wax" appears rather to have been the forerunner of *gutta percha* than of *heel-ball*.

T. S. LAWRENCE.

California.—In the *Voyage round the World*, by Captain George Shelvocke, begun Feb. 1719, he says of California (*Harris's Collection*, vol. i. p. 233.):—

"The soil about Puerto, Seguro, and very likely in most of the valleys, is a rich black mould, which, as you turn it fresh up to the sun, appears as if intermingled with gold dust; some of which we endeavoured to purify and wash from the dirt; but though we were a little prejudiced against the thoughts that it could be possible that this metal should be so promiscuously and universally mingled with common earth, yet we endeavoured to cleanse and wash the earth from some of it; and the more we did the more it appeared like gold. In order to be further satisfied I brought away some of it, which we lost in our confusion in China."

How an accident prevented the discovery, more than a century back, of the golden harvest now gathering in California!

E. N. W.

Southwark.

Mayor of Misrule and Masters of the Pastimes.—The word *Maïor* of Misrule appears in the Harl. MSS. 2129. as having been on glass in the year 1591, in Denbigh Church.

"5 Edw. VI., a gentleman (Geo. Ferrars), lawyer, poet, and historian, appointed by the Council, and being of better calling than commonly his predecessors, received his commission by the name of 'Master of the King's Pastimes.'"—*Strutt's Sports and Pastimes*, 340.

"1578. Edward Baygine, cursitor, clerk for writing and passing the Queen's leases, 'Comptroller of the Queen's pastimes and revels,' clerk comptroller of her tents and pavilions, commissioner of sewers, Burgess in Parliament."—Gwillim, *Heraldry*, 1724 edit.

A. C.

Roland and Oliver.—Canciani says there is a figure in the church porch at Verona which, from being in the same place with *Roland*, and manifestly of the same age, he supposes may be *Oliver*, armed with a spiked ball fastened by a chain to a staff of about three feet in length. *Who are Roland and Oliver?* There is the following derivation of the saying "a Roland for your Oliver," without any reference or authority attached, in my note-book:—

"—Charlemagne, in his expedition against the Saracens, was accompanied by two '*steeds*,' some writers say '*pages*,' named Roland and Oliver, who were so excellent and so equally matched, that the equality became proverbial—'I'll give you a Roland for your Oliver' being the same as the vulgar saying, 'I'll give you tit for tat,' *i. e.* 'I'll give you the same (whether in a good or bad sense) as you give me.'"

JARLTZBERG.

Queries.

THE STORY OF THE THREE MEN AND THEIR BAG OF MONEY.

Lord Campbell, in his *Lives of the Chancellors*, relates, in connection with Queen Elizabeth's Lord Keeper Ellesmere, a very common story, of which I am surprised he did not at once discern the falsehood. It is that of a widow, who having a sum of money entrusted to her by three men, which she was on no account to return except to the joint demand of the three, is afterwards artfully persuaded by one of them to give it up to him. Being afterwards sued by the other two, she is successfully defended by a young lawyer, who puts in the plea that she is not bound to give up the money at the demand of *only* two of the parties. In this case this ingenious gentleman is the future chancellor. The story is told of the Attorney-General Noy, and of an Italian advocate, in the notes to Rogers' *Italy*. It is likewise the subject of one of the smaller tales in Lane's *Arabian Nights*; but here I must remark, that the Eastern version is decidedly more ingenious than the later ones, inasmuch as it exculpates the keeper of the deposit from the "laches" of which in the other cases she was decidedly guilty. Three men enter a bath, and entrust their bag of money to the keeper with the usual conditions. While bathing, one feigns to go to ask for a comb (if I remember right), but in reality demands the money. The keeper properly refuses, when he calls out to his companions within, "He won't give it me." They unwittingly respond, "Give it him," and he accordingly walks off with the money. I think your readers will agree with me that the tale has suffered considerably in its progress westward.

My object in troubling you with this, is to ask

whether any of your subscribers can furnish me with any other versions of this popular story, either Oriental or otherwise.

BRACKLEY.

Putney, July 17.

THE GEOMETRICAL FOOT.

In several different places I have discussed the existence and length of what the mathematicians of the sixteenth century *used*, and those of the seventeenth *talked about*, under the name of the *geometrical foot*, of four palms and sixteen digits. (See the *Philosophical Magazine* from December 1841 to May 1842; the *Penny Cyclopædia*, "Weights and Measures," pp. 197, 198; and *Arithmetical Books*, &c., pp. 5—9.) Various works give a figured length of this foot, whole, or in halves, according as the page will permit; usually making it (before the shrinking of the paper is allowed for) a very little less than $9\frac{3}{4}$ inches English. The works in which I have as yet found it are Reisch, *Margarita Philosophica*, 1508; Stöffler's *Elucidatio Astrolabii*, 1524; Fernel's *Monalosphærium*, 1526; Köbel, *Astrolabii Declaratio*, 1552; Ramus, *Geometria*, 1569 and 1580; Ryff, *Questiones Geometricæ*, 1621. Query. In what other works of the sixteenth, or early in the seventeenth century is this foot of palms and digits to be found, figured in length? What are their titles? What the several lengths of the foot, half foot, or palm, within the twentieth of an inch? Are the divisions into palms or digits given; and, if so, are they accurate subdivisions? Of the six names above mentioned, the three who are by far the best known are Stöffler, Fernel, and Ramus; and it so happens that their subdivisions are *much* more correct than those of the other three, and their whole lengths more accordant. A. DE MORGAN.

Minor Queries.

Plurima Gemma.—Who is the author of the couplet which seems to be a version of Gray's

"Full many a gem of purest ray serene," &c.?

"Plurima gemma latet cæca tellure sepulta,
Plurima neglecto fragrat odore rosa."

S. W. S.

Emmote de Hastings.—

"EMMOTTE DE HASTINGES GIST ICI" &c.

A very early slab with the above inscription was found in 1826 on the site of a demolished transept of Bitton Church, Gloucester. By its side was laid an incised slab of — De Bitton. Both are noticed in the *Archæologia*, vols. xxii. and xxxi.

Hitherto, after diligent search, no notice whatever has been discovered of the said person. The supposition is that she was either a Miss De Bitton married to a Hastings, or the widow of a Has-

tings married secondly to a De Bitton, and therefore buried with that family, in the twelfth or thirteenth century. If any antiquarian digger should discover any mention of the lady, a communication to that effect will be thankfully received by

H. T. ELLACOMBE.

Bitton.

Boozy Grass.—What is the derivation of "boozy grass," which an outgoing tenant claims for his cattle? Johnson has, "Boose, a stall for a cow or ox (Saxon)."

A. C.

Gradely.—What is the meaning, origin, and usage of this word? I remember once hearing it used in Yorkshire by a man, who, speaking of a neighbour recently dead, said in a tone which implied esteem: "Aye, he was a very *gradely* fellow."

A. W. H.

Hats worn by Females.—Were not the hats worn by the *females*, as represented on the Myddelton Brass, peculiar to Wales? An engraving is given in Pennant's *Tour*, 2 vols., where also may be seen the hat worn by Sir John Wynne, about 1500, apparently similar to that on the Bacon Monument, and to that worn by Bankes. A MS. copy of a similar one (made in 1635, and then called "very auntient") may be seen in the Harleian MS. No. 1971. (*Rosindale Pedigree*), though apparently not older than Elizabeth's time. With a coat of arms it was "wrought in backside work"—the meaning of which is doubtful. What is that of the motto, "Oderpi du pariver?"

A. C.

Feltham's Works, Queries respecting.—

"He that is courtly or gentle, is among them like a merlin after Michaelmas in the field with crows."—*A Brief Character of the Low Countries*, by Owen Feltham. Folio, London, 1661.

What is the meaning of this proverb?

As a confirmation of the opinion of some of your correspondents, that monosyllables give force and nature to language, the same author says, page 59., of the Dutch tongue,—

"Stevin of Bruges reckons up 2170 monosyllables, which being compounded, how richly do they grace a tongue."

Will any of your correspondents kindly inform me of the titles of Owen Feltham's works. I have his *Resolves*, and a thin folio volume, 1661, printed for Anne Seile, 102 pages, containing *Lusoria, or Occasional Pieces; A Brief Character of the Low Countries*; and some *Letters*. Are these all he wrote? The poem mentioned by Mr. Kersley, beginning—

"When, dearest, I but think of thee,"

is printed among those in the volume I have, with the same remark, that it had been printed as Sir John Suckling's.

E. N. W.

Eikon Basilice.—

"ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, or, *The True Pourtraiture of His Sacred Majesty Charles the II.* In Three Books. Beginning from his Birth, 1630, unto this present year, 1660: wherein is interwoven a compleat History of the High-born Dukes of *York* and *Glocester*. By R. F., Esq., an eye-witness.

"Quo nihil majus meliusve terris
Fata donavere, bonique divi
Nec dabunt, quamvis redeant in aurum
Tempora prisicum." *Horat.*

"Ὅταν τιν' εὖρης εὐπαθοῦντα τῶν κακῶν
γίνοσκε τοῦτον τῷ τέλει τηρούμενον,"
G. Naz Carm.

"—— more than conqueror."

"London, printed for H. Brome and H. March, at the Gun, in Ivy Lane, and at the Princes' Arms, in Chancery Lane, near Fleet Street, 1660."

The cover has "C. R." under a crown. What is the history of this volume. Is it scarce, or worth nothing? A. C.

"Welcome the coming, speed the parting Guest."
— Whence comes the sentence —

"Welcome the coming, speed the parting guest?"
E. N. W.

Carpets and Room-paper.—Carpets were in Edward III.'s reign used in the palace. What is the exact date of their introduction? When did they come into general use, and when were rushes, &c., last used? Room-paper, when was it introduced? JARLTZBERG.

Cotton of Finchley.—Can some one of your readers give me any particulars concerning the family of Cotton, which was settled at Finchley, Middlesex, about the middle of the sixteenth century? C. F.

Wood Carving in Snow Hill.—Can any one explain the wood carving over the door of a house at the corner of Snow Hill and Skinner Street. It is worth rescuing from the ruin impending it. A. C.

Walrond Family.—Can any of your readers inform me what was the maiden name of *Grace*, the wife of Col. Humphry Walrond, of Sea, in the county of Somerset, a distinguished loyalist, some time Lieutenant-Governor of Bridgewater, and Governor of the island of Barbadoes in 1660. She was living in 1635 and 1668. Also the names of his ten children, or, at all events, his three youngest. I have reason to believe the seven elder were George, Humphry, Henry, John, Thomas, Bridget, and Grace. W. DOWNING BRUCE.

Translations.—What English translations have appeared of the famous *Epistole Obscurorum Virorum*?

Has *La Chiave del Gabinetto del Signor Borri* (by Joseph Francis Borri, the Rosicrucian) ever

been translated into English? I make the same Query as to *Le Compte de Gabalis*, which the Abbé de Rillan founded on Borri's work?

JARLTZBERG.

Bonny Dundee — Graham of Claverhouse.—Can any of your correspondents tell me the origin of the term "Bonny Dundee?" Does it refer to the fair and flourishing town at the mouth of the Tay, or to the remarkable John Graham of Claverhouse, who was created Viscount of Dundee, after the landing of the Prince of Orange in England, and whose person is admitted to have been eminently beautiful, whatever disputes may exist as to his character and conduct?

2. Can reference be made to the date of his birth, or, in other words, to his age when he was killed at Killycrankie, on the 27th of July, 1689. All the biographies which I have seen are silent upon the point. W. L. M.

Franz von Sickingen.—Perusing a few of your back numbers, in a reply of S. W. S. to R. G. (Vol. i., p. 336.), I read:

"I had long sought for a representation of Sickingen, and at length found a medal represented in the *Sylloge Numismatum Elegantiorum* of Luckius," &c.

I now hope that in S. W. S. I have found the man who is to solve an obstinate doubt that has long possessed my mind: Is the figure of the knight in Durer's well-known print of "The Knight, Death, and the Devil," a portrait? If it be a portrait, is it a portrait of Franz von Sickingen, as Kugler supposes? The print is said to bear the date 1513. I have it, but have failed to discover any date at all. H. J. H.

Sheffield.

Blackguard.—When did this word come into use, and from what?

Beaumont and Fletcher, in the *Elder Brother*, use it thus:—

"It is a faith

That we will die in, since from the *blackguard*
To the grim sir in office, there are few
Hold other tenets."

Thomas Hobbes, in his *Microcosmus*, says,—

"Since my lady's decay I am degraded from a cook, and I fear the devil himself will entertain me but for one of his *blackguard*, and he shall be sure to have his roast burnt."

JARLTZBERG.

Meaning of "Pension."—The following announcement appeared lately in the London newspapers:—

"GRAY'S INN. — At a *Pension* of the Hon. Society of Gray's Inn, holden this day, Henry Wm. Vincent, Esq., her Majesty's Remembrancer in the Court of Exchequer, was called to the degree of Barrister at Law."

I have inquired of one of the oldest benchers of Gray's Inn, now resident in the city from which I write, for an explanation of the origin or meaning of the phrase "pension," neither of which was he acquainted with; informing me at the same time that the Query had often been a subject discussed among the learned on the dais, but that no definite solution had been elicited.

Had the celebrated etymologist and antiquary, Mr. Ritson, formerly a member of the Society, been living, he might have solved the difficulty. But I have little doubt that there are many of the erudite, and, I am delighted to find, willing readers of your valuable publication who will be able to furnish a solution.

J. M. G.

Worcester.

Stars and Stripes of the American Arms.—What is the origin of the American arms, viz. stars and stripes?

JARLTZBERG.

Passages from Shakspeare.—May I beg for an interpretation of the two following passages from Shakspeare:—

"Isab. Else let my brother die,
If not a feodary; but only he,
Owe, and succeed thy weakness."

Measure for Measure, Act ii. Sc. 4.

"Imogen. Some jay of Italy,
Whose mother was her painting, hath betrayed him."
Cymbeline, Act iii. Sc. 4.

King's College, London.

TREBOR.

Nursery Rhyme.—What is the date of the nursery rhyme—

"Come when you're called,
Do what you're bid,
Shut the door after you,
Never be chid?" — Ed. 1754.

In Howell's *Letters* (book i. sect. v. letter 18. p. 211. ed. 1754) I find—

"He will come when you call him, go when you bid him, and shut the door after him."

J. E. B. MAYOR.

"George" worn by Charles I.—I should be glad if any of your correspondents could give me information as to who is the present possessor of the "George" worn by Charles I. It was, I believe, in the possession of the late Marquis Wellesley, but since his death it has been lost sight of. Such a relic must be interesting to either antiquaries or royalists.

SPERANS.

Family of Manning of Norfolk.—Can any of your readers supply me with an extract from, or the name of a work on heraldry or genealogy, containing an account of the family of Manning of Norfolk. Such a work was seen by a relative of mine about fifty years since. It related that a Count Manning, of Manning in Saxony, having

been banished from thence, became king in Friesland, and that his descendants came over to England, and settled in Kent and Norfolk. Pedigrees of the Kentish branch exist: but that of Norfolk was distinct. Guillim refers to some of the name in Friesland.

T. S. LAWRENCE.

Salingen a Sword Cutler.—A sword in my possession, with inlaid basket guard, perhaps of the early part of the seventeenth century, is inscribed on the blade "Salingen me fecit." If this is the name of a sword cutler, who was he, and when and where did he live?

T. S. LAWRENCE.

Billingsgate.—May I again solicit a reference to any early drawing of Belins gate? That of 1543 kindly referred to by C. S. was already in my possession. I am also obliged to Vox for his Note.

W. W.

"Speak the Tongue that Shakspeare spoke."—Can you inform me of the author's name who says,—

"They speak the tongue that Shakspeare spoke,
The faith and morals hold that Milton held," &c.?

and was it applied to the early settlers of New England?

X.

Genealogical Queries.—Can any of your genealogical readers oblige me with replies to the following Queries?

1. To what family do the following arms belong? They are given in Blomfield's *Norfolk* (ix. 413.) as impaled with the coat of William Donne, Esq., of Letheringsett, Norfolk, on his tomb in the church there. He died in 1684.

On a chevron engrailed, two lioncels rampant, between as many crescents.

Not having seen the stone, I cannot say whether Blomfield has blazoned it correctly; but it seems possible he may have meant to say,—

On a chevron engrailed, between two crescents, as many lioncels rampant.

2. Which Sir Philip Courtenay, of Powderham, was the father of Margaret Courtenay, who, in the fifteenth century, married Sir Robert Carey, Knt.? and who was her mother?

3. Where can I find a pedigree of the family of Robertson of Muirtown, said to be descended from John, second son of Alexander Robertson, of Strowan, by his second wife, Lady Elizabeth Stewart, daughter of John, Earl of Athol, brother of King James II.? which John is omitted in the pedigree of the Strowan family, in Burke's *Landed Gentry*.

C. R. M.

Parson, the Staffordshire Giant.—Harwood, in a note to his edition of Erdeswick's *Staffordshire*, p. 289., says,—

"This place [Westbromwich] gave birth to William Parsons, [query Walter,] the gigantic porter of King

James I., whose picture was at Whitehall; and a bas-relief of him, with Jeffry Hudson the dwarf, was fixed in the front of a house near the end of a bagnio court, Newgate-street, probably as a sign."

Plot, in his *Natural History of Staffordshire*, gives some instances of the great strength of Parsons.

I shall feel much obliged if you or your readers will inform me, 1. Whether there is any mention of Parsons in contemporary, or other works? 2. Whether the portrait is in existence? if so, where? Has it been engraved? C. H. B.

Westbromwich.

Unicorn in the Royal Arms.—When and why was the fabulous animal called the unicorn first used as a supporter for the royal arms of England? E. C.

The Frog and the Crow of Ennow.—I should be glad to get an answer to the following Query from some one of your readers:—I remember some few odd lines of a song I used to hear sung many years ago, and wish to learn anything as regards its date, authorship,—indeed, any particulars; and where I shall be likely to find it at length. What I remember is,—

"There was a little frog lived in the river swim-o,
And there was an old crow lived in the wood of
Ennow,
Come on shore, come on shore, said the crow to the
frog again-o;
Thank you, sir, thank you, sir, said the frog to the
crow of Ennow.

But there is sweet music under yonder green willow,
And there are the dancers, the dancers, in yellow."

M.

"*She ne'er with treacherous Kiss.*"—Can any of your readers inform me where the following lines are to be found?

"She ne'er with treacherous kiss her Saviour stung,
Nor e'er denied Him with unholy tongue;
She, when Apostles shrank, could danger brave—
Last at His cross, and earliest at His grave!"

C. A. H.

"*Incidit in Scyllam*" (Vol. ii., p. 85.).—

"Incidit in Scyllam, cupiens vitare Charybdim;
Sic morbum fugiens, incidit in medicos."

Has any of your readers met with, or heard of the second short line, appendant and appurtenant to the first? I think it was Lord Grenville who quoted them as found somewhere together.

FORTUNATUS DWARRIS.

Nicholas Brigham's Works.—Nicholas Brigham, who erected the costly tomb in Poets' Corner to the memory of Geoffrey Chaucer (which it is now proposed to repair by a subscription of five shillings from the admirers of the poet), is said to have written, besides certain miscellaneous poems, *Memoirs by way of Diary*, in twelve Books; and

a treatise *De Venationibus Rerum Memorabilium*. Can any of the readers of "NOTES AND QUERIES" state whether any of these, the titles of which are certainly calculated to excite our curiosity, are known to be in existence, and, if so, where? It is presumed that they have never been printed.

PHILO-CHAUCER.

Ciric-Sceat, or Church-scot.—Can any of your readers explain the following passage from Canute's Letter to the Archbishops, &c. of England, A. D. 1031. (*Wilkin's Conc.* t. i. p. 298.):—

"Et in festivitate Sancti Martini primitiæ seminum ad ecclesiam, sub cujus parochia quisque degit, quæ Anglice *Cure sceet* nominatur."

J. B.

[If our correspondent refers to the glossary in the second vol. of Mr. Thorpe's admirable edition of the *Anglo-Saxon Laws*, which he edited for the Record Commission under the title of *Ancient Laws and Institutes of England*, he will find s.v. "*Ciric-Sceat — Primitiæ Seminum*, church-scot or shot, an ecclesiastical due payable on the day of St. Martin, consisting chiefly of corn;" a satisfactory answer to his Query, and a reference to this very passage from Canute.]

Welsh Language.—Perhaps some of your correspondents would favour me with a list of the best books treating on the Welsh literature and language; specifying the best grammar and dictionary.

JARLITZBERG.

Armenian Language.—This copious and widely-circulated language is known to but few in this country. If this meets the eye of one who is acquainted with it, will he kindly direct me whither I may find notices of it and its literature? Father Aucher's *Grammar, Armenian and English* (Venice, 1819), is rather meagre in its details. I have heard it stated, I know not on what authority, that Lord Byron composed the English part of this grammar. This grammar contains the two Apocryphal Epistles found in the Armenian Bible, of the Corinthians to St. Paul, and St. Paul to the Corinthians. Like the Greek and German, "the different modes of producing compound epithets and words are the treasure and ornament of the Armenian language: a thousand varieties of compounded words may be made in this tongue," p. 10. I believe we have no other grammar of this language in English.

JARLITZBERG.

Replies.

A TREATISE ON EQUIVOCATION.

My attention has recently been drawn to the inquiry of J. M. (Vol. i., p. 260.) respecting the work bearing this name. He inquires, "Was the book ever extant in MS. or print? What is its size, date, and extent?" These questions may in part be answered by the following extracts from Parsons's *Treatise tending to Mitigation*, 1607, to

which J. M. refers as containing, "perhaps, all the substance of the Roman equivocation," &c. It appears from these extracts that the treatise was circulated in MS.; that it consisted of ten chapters, and was on eight or nine sheets of paper. If Parsons' statements are true, he, who was then at Douay, or elsewhere out of England, had not seen it till three years after it was referred to publicly by Sir E. Coke, in 1604. Should the description aid in discovering the tract in any library, it may in answering J. M.'s second Query, "Is it now extant, and where?"

(Cap. i. § iii. p. 440.):—

"To hasten then to the matter, I am first to admonish the reader, that whereas this minister doth take upon him to confute a certain Catholicke manuscript Treatise, made in defence of Equivocation, and intercepted (as it seemeth) by them, I could never yet come to the sight therof, and therefore must admit," &c.

And (p. 44.):—

"This Catholicke Treatise, which I have hope to see ere it be long, and if it come in time, I may chance by some appendix, to give you more notice of the particulars."

In the conclusion (cap. xiii. § ix. p. 553.):—

"And now at this very instant having written hitherto, cometh to my handes the Catholicke Treatise itselfe of *Equivocation* before mencyned," &c.
"Albeit the whole Treatise itselfe be not large, nor conteyneth above 8 or 9 sheetes of written paper."

And (§ xi. p. 554.):—

"Of ten chapters he omitteth three without mention."

I. B.

FURTHER NOTES ON THE DERIVATION OF THE WORD "NEWS."

I have too much respect for the readers of "NOTES AND QUERIES" to consider it necessary to point out *seriatim* the false conclusions arrived at by Mr. HICKSON, at page 81.

The origin of "news" may now be safely left to itself, one thing at least being certain—that the original purpose of introducing the subject, that of disproving its alleged derivation from the points of the compass, is fully attained. No person has come forward to defend *that* derivation, and therefore I hope that the credit of expunging such a fallacy from books of reference will hereafter be due to "NOTES AND QUERIES."

I cannot avoid, however, calling Mr. Hickson's attention to one or two of the most glaring of his *non-sequiturs*.

I quoted the Cardinal of York to show that in his day the word "newes" was considered plural. Mr. HICKSON quotes me to show that in the present day it is used in the singular; therefore, he thinks that the Cardinal of York was wrong: but he

must pardon me if I still consider the Cardinal an unexceptional authority as to the usage of his own time.

MR. HICKSON asserts that "odds" is not an English word; he classifies it as belonging to a language known by the term "slang," of which he declares his utter disuse. And he thinks that when used at all, the word is but an ellipsis for "*odd chances*." This was not the opinion of the great English lexicographer, who describes the word as—

"Odds; a noun substantive, from the adjective odd."

and he defines its meaning as "inequality," or incommensurateness. He cites many examples of its use in its various significations, with any of which Mr. HICKSON's substitution would play strange pranks; here is one from Milton:—

"I chiefly who enjoy
So far the happier lot, enjoying thee
Pre-eminent by so much odds."

Then with respect to "noise," MR. HICKSON scouts the idea of its being the same word with the French "noise." Here again he is at odds with Doctor Johnson, although I doubt very much that he has the odds of him. MR. HICKSON rejects altogether the *quasi* mode of derivation, nor will he allow that the same word may (even in different languages) deviate from its original meaning. But, most unfortunately for MR. HICKSON, the obsolete French signification of "noise" was precisely the present English one! A French writer thus refers to it:—

"A une époque plus reculée ce mot avait un sens différent: il signifiait *bruit, cries de joie*, &c. Joinville dit dans son *Histoire de Louis IX.*,—'La noise que ils (les Sarrazins) menoient de leurs cors sarrazinnoiz estoit espouvantable à escouter.' Les Anglais nous ont emprunté cette expression et l'emploient *dans sa première acception*."

MR. HICKSON also lays great stress upon the absence, in English, of "the new" as a singular of "the news." In the French, however, "*la nouvelle*" is common enough in the exact sense of news. Will he allow nothing for the caprice of idiom?

A. E. B.

Leeds, July 8. 1850.

News, Noise (Vol. ii., p. 82.).—I think it will be found that MR. HICKSON is misinformed as to the fact of the employment of the Norman French word *noise*, in the French sense, in England.

Noyse, noixe, noas, or noase, (for I have met with each form), meant then quarrel, dispute, or, as a school-boy would say, a row. It was derived from *nozia*. Several authorities agree in these points. In the *Histoire de Foulques Fitz-warin*, Fouque asks "Quei fust *la noyse* qe fust devaunt le roi en la sale?" which with regard to the context can only be fairly translated by "What is going on in

the King's hall?" For his respondent recounts to him the history of a quarrel, concerning which messengers had just arrived with a challenge.

Whether the Norman word *noas* acquired in time a wider range of signification, and became the English *news*, I cannot say; but stranger changes have occurred. Under our Norman kings *bacons* signified dried wood, and *hosebaunde* a husbandman, then a term of contempt. B.W.

"NEWS," "NOISE," AND "PARLIAMENT."

1. *News*.—I regret that MR. HICKSON perseveres in his extravagant notion about *news*, and that the learning and ingenuity which your correspondent P. C. S. S., I have no doubt justly, gives him credit for, should be so unworthily employed.

Does MR. HICKSON really "very much doubt whether our word *news* contains the idea of *new* at all?" What then has it got to do with *neues*?

Does MR. HICKSON'S mind, "in its ordinary mechanical action," really think that the entry of "old *newes*, or stale *newes*" in an old dictionary is any proof of *news* having nothing to do with *new*? Does he then separate *health* from *heal* and *hale*, because we speak of "bad *health*" and "ill *health*"?

Will MR. HICKSON explain why *news* may not be treated as an elliptical expression for *new things*, as well as *greens* for *green vegetables*, and *odds* for *odd chances*?

When MR. HICKSON says *dogmaticè*, "For the adoption of words we have no rule, and we act just as our convenience or necessity dictates; but in their formation we *must strictly* conform to the laws we find established,"—does he deliberately mean to say that there are no exceptions and anomalies in the formation of language, except importations of foreign words? If he means this, I should like to hear some reasons for this wonderful simplification of grammar.

Why may not "convenience or necessity" sometimes lead us to swerve from the ordinary rules of the formation of language, as well as to import words bodily, and, according to MR. HICKSON'S views of the origin of *news*, without reference to context, meaning, part of speech, or anything else?

Why may we not have the liberty of forming a plural noun *news* from the adjective *new*, though we have never used the singular *new* as a noun, when the French have indulged themselves with the plural noun of adjective formation, *les nouvelles*, without feeling themselves compelled to make *une nouvelle* a part of their language?

Why may we not form a plural noun *news* from *new*, to express the same idea which in Latin is expressed by *nova*, and in French by *les nouvelles*?

Why may not goods be a plural noun formed from the adjective *good*, exactly as the Romans formed *bona* and the Germans have formed *Güter*?

Why does MR. HICKSON compel us to treat goods as singular, and make us go back to the Gothic? Does he say that *die Güter*, the German for goods or possessions, is singular? Why too must riches be singular, and be the French word *richesse* imported into our language? Why may we not have a plural noun *riches*, as the Romans had *divitiæ*, and the Germans have *die Reichthümer*? and what if *riches* be irregularly formed from the adjective *rich*? Are there, MR. HICKSON, no irregularities in the formation of a language? Is this really so?

If "from convenience or necessity" words are and may be imported from foreign languages bodily into our own, why might not our forefathers, feeling the convenience or necessity of having words corresponding to *bona*, *nova*, *divitiæ*, have formed goods, *news*, *riches*, from *good*, *new*, *rich*?

News must be singular, says MR. HICKSON; but means "is beyond all dispute plural," for Shakspeare talks of "a mean:" with *news*, however, "there is the slight difficulty of the absence of the noun *new* to start from." Why is the absence of the singular an insuperable difficulty in the way of the formation of a plural noun from an adjective, any more than of plural nouns otherwise formed, which have no singulars, as *clothes*, *measles*, *alms*, &c. What says MR. HICKSON of these words? Are they all singular nouns and imported from other languages? for he admits no other irregularity in the formation of a language.

2. *Noise*.—I agree with MR. HICKSON that the old derivations of *noise* are unsatisfactory, but I continue to think his monstrous. I fear we cannot decide in your columns which of us has the right German pronunciation of *neues*; and I am sorry to find that you, Mr. Editor, are with MR. HICKSON in giving to the German *eu* the exact sound of *oi* in *noise*. I remain unconvinced, and shall continue to pronounce the *eu* with less fullness than *oi* in *noise*. However, this is a small matter, and I am quite content with MR. HICKSON to waive it. The derivation appears to me nonsensical, and I cannot but think would appear so to any one who was not bitten by a fancy.

I do not profess, as I said before, to give the root of *noise*. But it is probably the same as of *noisome*, *annoy*, the French *nuire*, Latin *nocere*, which brings us again to *noxa*; and the French word *noise* has probably the same root, though its specific meaning is different from that of our word *noise*. Without venturing to assert it dogmatically, I should expect the now usual meaning of *noise* to be its primary meaning, viz. "a loud sound" or "disturbance;" and this accords with my notion of its alliances. The French word *bruit* has both the meanings of our word *noise*; and to *bruit* and to *noise* are with us interchangeable terms. The French *bruit* also has the sense of a disturbance more definitely than our word *noise*. "Il y a du bruit" means "There is a row."

I mention *bruit* and its meanings merely as a parallel case to *noise*, if it be, as I think, that "a loud sound" is its primary, and "a rumour" its secondary meaning.

I have no doubt there are many instances, and old ones, among our poets, and prose writers too, of the use of the noun *annoy*. I only remember at present Mr. Wordsworth's—

"There, at Blencatharn's rugged feet,
Sir Lancelot gave a safe retreat
To noble Clifford; from annoy
Concealed the persecuted boy."

3. *Parliament*.—FRANCISCUS's etymology of *Parliament* (Vol. ii., p. 85.) is, I think, fit companion for MR. HICKSON's derivations of *news* and *noise*. I take FRANCISCUS for a wag: but lest others of your readers may think him serious, and be seduced into a foolish explanation of the word *Parliament* by his joke, I hope you will allow me to mention that *palam mente*, literally translated, means *before the mind*, and that, if FRANCISCUS or any one else tries to get "freedom of thought or deliberation" out of this, or to get *Parliament* out of it, or even to get sense out of it, he will only follow the fortune which FRANCISCUS says has befallen all his predecessors, and stumble in *limine*. The presence of *r*, and the turning of *mens* into *mentum*, are minor difficulties. If FRANCISCUS be not a wag, he is perhaps an anti-ballot man, bent on finding an argument against the ballot in the etymology of *Parliament*: but whatever he be, I trust your readers generally will remain content with the old though humble explanation of *parliament*, that it is a modern Latinisation of the French word *parlement*, and that it literally means a talk-shop, and has nothing to do with open or secret voting; though it be doubtless true that Roman judges voted *clam vel palam*, and that *palam* and *mens* are two Latin words.

CH.

SHAKSPEARE'S USE OF THE WORD "DELIGHTED."

"*Delighted*" (Vol. ii., p. 113.).—I incline to think that the word *delighted* in Shakspeare represents the Latin participle *delectus* (from *deligere*), "select, choice, exquisite, refined." This sense will suit all the passages cited by MR. HICKSON, and particularly the last. If this be so, the suggested derivations from the adjective *light*, and from the substantive *light*, fall to the ground: but MR. HICKSON will have been right in distinguishing Shakspeare's *delighted* from the participle of the usual verb *to delight*, *delectare* = gratify. The roots of the two are distinct: that of the former being *leg-ere* 'to choose;' of the latter, *lac-ere* 'to tice.'

B. H. KENNEDY.

deep interest the important contributions of MR. HICKSON, and who hope for further remarks on Shakspearian difficulties from the same pen. His papers on the *Taming of the Shrew* were of special value; and although I do not quite agree with all he has said on the subject, there can be no doubt of the great utility of permitting the discussion of questions of the kind in such able hands.

Perhaps you would kindly allow me to say thus much; for the remembrance of the papers just alluded to renders a necessary protest against that gentleman's observations on the meaning of the word *delighted* somewhat gentler. I happen to be one of the unfortunates (a circumstance unknown to MR. HICKSON, for the work in which my remarks on the passage are contained is not yet published) who have indulged in what he terms the "cool impertinence" of explaining *delighted*, in the celebrated passage in *Measure for Measure*, by "delightful, sweet, pleasant;" and the explanation appears to me to be so obviously correct, that I am surprised beyond measure at the terms he applies to those who have adopted it.

But MR. HICKSON says,—

"I pass by the nonsense that the greatest master of the English language did not heed the distinction between the past and the present participles, as not worth a second thought."

I trust I am not trespassing on courtesy when I express a fear that a sentence like this exhibits the writer's entire want of acquaintance with the grammatical system employed by the great poet and the writers of his age. We must not judge Shakspeare's grammar by Cobbett or Murray, but by the vernacular language of his own times. It is perfectly well known that Shakspeare constantly uses the passive for the active participle, in the same manner that he uses the present tense for the passive participle, and commits numerous other offences against correct grammar, judging by the modern standard. If MR. HICKSON will read the first folio, he will find that the "greatest master of the English language" uses plural nouns for singular, the plural substantive with the singular verb, and the singular substantive with the plural verb. In fact, so numerous are these instances, modern editors have been continually compelled to alter the original merely in deference to the ears of modern readers. They have not altered *delighted* to *delightful*; but the meaning is beyond a doubt. "Example is better than precept," and perhaps, if MR. HICKSON will have the kindness to consult the following passages with attention, he may be inclined to arrive at the conclusion, it is not so very dark an offence to assert that Shakspeare did use the passive participle for the active; not in ignorance, but because it was an ordinary practice in the literary compositions of his age.

"To your professed bosoms I commit him."

King Lear, Act i. Sc. 1.

Meaning of the Word "Delighted."—I am not the only one of your readers who have read with

"I met the youthful lord at Laurence' cell,
And gave him what *becomed* love I might,
Not stepping o'er the bounds of modesty."
—*Romeo and Juliet*, Act iv. Sc. 3.

"Thus ornament is but the *guiled* shore
To a most dangerous sea."
—*Merchant of Venice*, Act iii. Sc. 2.

"Then, in despite of *brooded* watchful day,
I would into thy bosom pour my thoughts."
—*King John*, Act iii. Sc. 3.

"And careful hours, with time's *deformed* hand,
Have written strange defeatures in my face."
—*Comedy of Errors*, Act v. Sc. 1.

In all these passages, as well as in that in *Measure for Measure*, the simple remark, that the poet employed a common grammatical variation, is all that is required for a complete explanation.

J. O. HALLIWELL.

Replies to Minor Queries.

Execution of Charles I. — Sir T. Herbert's "Memoir of Charles I." (Vol. ii. pp. 72. 110.). — Is P. S. W. E. aware that Mr. Hunter gives a tradition, in his *History of Hallamshire*, that a certain William Walker, who died in 1700, and to whose memory there was an inscribed brass plate in the parish church of Sheffield, was the executioner of Charles I.? The man obtained this reputation from having retired from political life at the Restoration, to his native village, Darnall, near Sheffield, where he is said to have made death-bed disclosures, avowing that he beheaded the King. The tradition has been supported, perhaps suggested, by the name of Walker having occurred during the trials of some of the regicides, as that of the real executioner.

Can any one tell me whether a narrative of the last days of Charles I., and of his conduct on the scaffold, by Sir Thomas Herbert, has ever been published in full? It is often quoted and referred to (see "NOTES AND QUERIES," Vol. i., p. 436.), but the owner of the MS., with whom I am well acquainted, informs me that it has never been submitted to publication, but that some extracts have been secretly obtained. In what book are these printed? The same house which contains Herbert's MS. (a former owner of it married Herbert's widow), holds also the stool on which King Charles knelt at his execution, the shirt in which he slept the night before, and other precious relics of the same unfortunate personage. ALFRED GATTY.

Ecclesfield, July 11. 1850.

Execution of Charles I. (Vol. ii., p. 72.). — In Ellis's *Letters illustrative of English History* Second Series, vol. iii. p. 340-41., P. S. W. E. will find the answer to his inquiry. Absolute certainty is perhaps unattainable on the subject; but no

mention occurs of the Earl of Stair, nor is it probable that any one of patrician rank would be retained as the operator on such an occasion. We need hardly question that Richard Brandon was the executioner. Will P. S. W. E. give his authority for the "report" to which he refers?

MATFELONENSIS.

Simon of Ghent (Vol. ii., p. 56.). — "Simon Gandavensis, patria Londinensis, sed patre Flandro Gandavensi natus, a. 1297. Episcopus Sarisburiensis." — Fabric. *Bibl. Med. et Infim. Latin.*, lib. xviii. p. 532.

Chevalier de Cailly (Vol. ii., p. 101.). — Mr. De St. Croix will find an account of the Chevalier Jacques de Cailly, who died in 1673, in the *Biographie Universelle*; or a more complete one in Goujet (*Bibliothèque Française*, t. xvii. p. 320.). S. W. S.

Collar of Esses (Vol. ii., pp. 89. 110.). — The question of B. has been already partly answered in an obliging manner by Φ., who has referred to my papers on the Collar of Esses and other Collars of Livery, published a few years ago in the *Gentleman's Magazine*. Permit me to add that I have such large additional collections on the same subject that the whole will be sufficient to form a small volume, and I intend to arrange them in that shape. As a direct answer to B.'s question — "Is there any list extant of persons who were honoured with that badge?" I may reply, No. Persons were not, in fact, "honoured with the badge," in the sense that persons are now decorated with stars, crosses, or medals; but the livery collar was *assumed* by parties holding a certain position. So far as can be ascertained, these were either knights attached to the royal household or service, who wore gold or gilt collars, or esquires in the like position, who wore silver collars. I have made collections for a list of such pictures, effigies, and sepulchral brasses as exhibit livery collars, and shall be thankful for further communications. To Φ.'s question — "Who are the persons *now* privileged to wear these collars?" I believe the reply must be confined to — the judges, the Lord Mayor of London, the Lord Mayor of Dublin, the kings, and heralds of arms. If any other officers of the royal household still wear the collar of Esses, I shall be glad to be informed.

JOHN GOUGH NICHOLS.

[To the list of persons now privileged to wear such collars given by Mr. Nichols, must be added the Sergeants of Arms, of whose creation by investiture with the Collar of Esses, Pegge has preserved so curious an account in the Fifth Part of his *Curialia*.]

Hell paved with good Intentions (Vol. ii., p. 86.). — The history of the phrase which Sir Walter Scott attributed "to a stern old divine," and which J. M. G. moralises upon, and asserts to be a misquotation for "the road to hell," &c., is this:—

Boswell, in his *Life of Johnson* (sub 15th April, 1775), says that Johnson, in allusion to the unhappy failure of pious resolves, said to an acquaintance, "Sir, hell is paved with good intentions." Upon which Malone adds a note:

"This is a proverbial saying. 'Hell,' says Herbert, 'is full of good meanings and wishings.'—*Jacula Prudentum*, p. 11. ed. 1631."

but he does not say where else the proverbial saying is to be found. The last editor, Croker, adds,—

"Johnson's phrase has become so proverbial, that it may seem rather late to ask what it means—why 'paved?' perhaps as making the road easy, *fucilis descensus Averni*."

C.

The Plant "Hæmony" (Vol. ii., p. 88.).—I think MR. BASHAM, who asks for a reference to the plant "hæmony," referred to by Milton in his *Comus*, will find the information which he seeks in the following extract from Henry Lyte's translation of Rembert Dodoen's *Herbal*, at page 107. of the edition of 1578. The plant is certainly not called by the name of "hæmony," nor is it described as having prickles on its leaves; but they are plentifully shown in the engraving which accompanies the description.

"*Allysson*.—The stem of this herbe is right and straight, parting itself at the top into three or foure small branches. The leaves be first round, and after long whitish and rough, or somewhat woily in handling. It bringeth forth at the top of the branches little yellow floures, and afterward small rough whitish and flat huskes, and almost round fashioned like bucklers, wherein is contained a flat seede almost like to the seed of castell or stocke gilloffers, but greater.

"*Alysson*, as Dioscorides writeth, groweth upō rough mountaynes, and is not found in this countrey but in the gardens of some herboristes.

"The same hanged in the house, or at the gate or entry, keepeth man and beast from enchantments and witching."

K. P. D. E.

As a "Note" to DR. BASHAM'S "Query," I would quote Ovid's *Metamorph.*, lib vii. l. 264-5.:

"*Illic Hæmoniâ radices valle resectas,
Seminæque, et flores, et succos incoquit aeres.*"

ΝΠ.

Practice of Scalping amongst the Scythians—Scandinavian Mythology.—In Vol. ii., p. 12., I desired to be informed whether this practice has prevailed amongst any people besides the American Indians. As you have established no rule against an inquirer's replying to his own Query, (though, unfortunately for other inquirers, self-imposed by some of your correspondents) I shall avail myself of your permission, and refer those who are interested in the subject to Herodotus, *Melpomene* 64,

where they will find that the practice of scalping prevailed amongst the Scythians. This coincidence of manners serves greatly to corroborate the hypothesis that America was peopled originally from the northern parts of the old continent. He has recorded also their horrid custom of drinking the blood of their enemies, and making drinking vessels of their skulls, reminding us of the war-song of the savage of Louisiana:—

"I shall devour their (my enemies') hearts, dry their flesh, drink their blood; I shall tear off their scalps, and make cups of their skulls." (Bossu's *Travels*.) "Those," says this traveller through Louisiana, "who think the Tartars have chiefly furnished America with inhabitants, seem to have hit the true opinion; you cannot believe how great the resemblance of the Indian manners is to those of the ancient Scythians; it is found in their religious ceremonies, their customs, and in their food. Hornius is full of characteristics that may satisfy your curiosity in this respect, and I desire you to read him."—Vol. i. p. 400.

But the subject of the "*Origines Americanae*" is not what I now beg to propose for consideration: it is the tradition-falsifying assertion of Mr. Grenville Pigott, in his *Manual of Scandinavian Mythology* (as quoted by D'Israeli in the *Amenities of English Literature*, vol. i. p. 51, 52.), that the custom with which the Scandinavians were long reproached, of drinking out of the skulls of their enemies, has no other foundation than a blunder of Olaus Wormius, who, translating a passage in the death-song of Regner Lodbrog,—

"Soon shall we drink out of the curved trees of the head,"

turned the trees of the head into a skull, and the skull into a hollow cup; whilst the Scald merely alluded to the branching horns, growing as trees from the heads of animals, that is, the curved horns which formed their drinking cups. T. J.

Cromwell's Estates.—*Magor* (Vol. ii., p. 126.).—I have at length procured the following information respecting *Magor*. It is a parish in the lower division of the hundred of Caldicot, Monmouthshire. Its church, which is dedicated to St. Mary, is in the patronage of the Duke of Beaufort. SELEUCUS.

"*Incidis in Scyllam*," &c. (Vol. ii., p. 85.).—MR. C. FORBES says he "should be sorry this fine old proverb should be passed over with no better notice than seems to have been assigned to it in Boswell's *Johnson*," and then he quotes some account of it from the *Gentleman's Magazine*. I beg leave to apprise MR. FORBES that there is no notice whatsoever of it in Boswell's *Johnson*, though it is introduced (*inter alia*) in a note of MR. MALONE's in the later editions of Boswell: but that note contains in substance all that MR. FORBES's communication repeats. See the later

editions of Boswell, under the date of 30th March, 1783. C.

Dies Iræ (Vol. ii., p. 72. 105.).—Will you allow me to enter my protest against the terms "extremely beautiful and magnificent," applied by your respectable correspondents to the *Dies Iræ*, which, I confess, I think not deserving any such praise either for its poetry or its piety. The first triplet is the best, though I am not sure that even the merit of that be not its *jingle*, in which King David and the Sybil are strangely enough brought together to testify of the day of judgment. Some of the triplets appear to me very poor, and hardly above macaronic Latin. C.

Fabulous Account of the Lion.—Many thanks to J. EASTWOOD (Vol. i., p. 472.) for his pertinent reply to my Query. The anecdote he refers to is mentioned in the *Archæological Journal*, vol. i. 1845, p. 174., in a review of the French work *Vitraux Peints de S. Etienne de Bourges*, &c. No reference is given there; but I should fancy Philippe de Thaun gives the fable. JARLTZBERG.

Caxton's Printing-office (Vol. ii., p. 122.).—The abbot of Westminster who allowed William Caxton to set up his press in the almonry within the abbey of Westminster, was probably John Esteney, who became abbot in the year 1475, and died in 1498. If the date mentioned by Stow for the introduction of printing into England by Caxton, viz. 1471, could be shown to be that in which he commenced his printing at Westminster, Abbot Milling (who resigned the abbacy for the bishopric of Hereford in 1475) would claim the honour of having been his first patron: but the earliest ascertained date for his printing at Westminster is 1477. In the *Gentleman's Magazine* for April, 1846, I made this remark:

"There can, we think, be no doubt that the device used by Caxton, and afterwards by Wynkyn de Worde, (W. 4.7 C.)

was intended for the figures 74, (though Dibdin, p. cxxvii., seems incredulous in the matter), and that its allusion was to the year 1474, which may very probably have been that in which his press was set up in Westminster."

Will the Editor of "NOTES AND QUERIES" now allow me to modify this suggestion? The figures "4" and "7" are interlaced, it is true; but the "4" decidedly precedes the other figure, and is followed by a point (.). I think it not improbable that this cypher, therefore, is so far enigmatic, that the figure "4" may stand for *fourteen hundred* (the century), and that the "7" is intended to read doubled, as *seventy-seven*. In that case, the device, and such historical evidence as we possess, combine in assigning the year 1477 for the time of the erection of Caxton's press at Westminster, in the time of Abbot Esteney. If *The*

Game and Play of the Chesse was printed at Westminster, it would still be 1474. In the paragraph quoted by ARUN (Vol. ii., p. 122.) from Mr. C. Knight's *Life of Caxton*, Stow is surely incorrectly charged with naming Abbot Islip in this matter. Islip's name has been introduced by the error of some subsequent writer; and this is perhaps attributable to the extraordinary inadvertence of Dart, the historian of the abbey, who in his *Lives of the Abbots of Westminster* has altogether omitted Esteney,—a circumstance which may have misled any one hastily consulting his book.

JOHN GOUGH NICHOLS

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The Faukes's of York in the Sixteenth Century, including *Notices of the Early History of Guye Faukes, the Gunpowder Plot Conspirator*, is the title of a small volume written, it is understood, by a well-known and accomplished antiquary resident in that city. The author has brought together his facts in an agreeable manner, and deserves the rare credit of being content to produce a work commensurate with the extent and interest of his subject.

We learn from our able and well-informed contemporary, *The Athenæum*, that "one curious fact has already arisen out of the proposal for the restoration of Chaucer's Monument,—which invests with a deeper interest the present undertaking. One of the objections formerly urged against taking steps to restore the perishing memorial of the Father of English Poetry in Poets' Corner was, that it was not really his tomb, but a monument erected to do honour to his memory a century and a half after his death. An examination, however, of the tomb itself by competent authorities has proved this objection to be unfounded:—inasmuch as there can exist no doubt, we hear, from the difference of workmanship, material, &c., that the altar tomb is the original tomb of Geoffrey Chaucer,—and that instead of Nicholas Brigham having erected an entirely new monument, he only added to that which then existed the overhanging canopy, &c. So that the sympathy of Chaucer's admirers is now invited to the restoration of what till now was really not known to exist—the *original tomb* of the Poet,—as well as to the additions made to it by the affectionate remembrance of Nicholas Brigham."

Messrs. Ward and Co., of Belfast, announce the publication, to subscribers only, of a new work in Chromo-Lithography, containing five elaborately tinted plates printed in gold, silver, and colours, being exact fac-similes of an *Ancient Irish Ecclesiastical Bell*, which is supposed to have belonged to Saint Patrick, and the four sides of the jewelled shrine in which it is preserved, accompanied by a historical and descriptive Essay by the Rev. William Reeves, D.D., M.R.I.A. By an Irish inscription on the back of the case or shrine of the bell, which Doctor Reeves has translated, he clearly proves that the case or shrine was made in the end of the eleventh century, and that the bell itself is several hundred years older; and also that it has

been in the hands of the Mulhollands since the time the case or shrine was made; that they bore the same name, and are frequently mentioned as custodians of this bell in the "*Annals of the Four Masters*."

We have received the following Catalogues:—William Heath's, 29, Lincoln's Inn Fields, Select Catalogue, No. 4., of Second-Hand Books, perfect, and in good condition. Thomas Cole's, 15, Great Turnstile, Catalogue of a Strange Collection from the Library of a Curious Collector. John Petheram's, 94, High Holborn, Catalogue of a Collection of British (engraved) Portraits. Cornish's (Brothers), 37, New Street, Birmingham, List No. IX. for 1850 of English and Foreign Books.

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Erratum.—No. 38. p. 113. col. 2. 1. 37., for "participle" read "particle."

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A MEDIUM OF INTER-COMMUNICATION

FOR

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No. 40.]

SATURDAY, AUGUST 3. 1850.

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Notes.

TRANSLATIONS OF JUVENAL—WORDSWORTH.

MR. MARKLAND's ascertainment (Vol. i., p. 481.) of the origin of Johnson's "From China to Peru," where, however, I sincerely believe our great moralist intended not so much to borrow the phrase as to profit by its temporary notoriety and popularity, reminds me of a conversation, many years since, with the late William Wordsworth, at which I happened to be present, and which now derives an additional interest from the circumstance of his recent decease.

Some mention had been made of the opening lines of the tenth satire of Juvenal:

"Omnibus in terris, quæ sunt a Gadibus usque
Auroram, et Gangem pauci dignoscere possunt
Vera bona, atque illis multum diversa, remotâ
Erroris nebulâ."

"Johnson's translation of this," said Wordsworth, "is extremely bad:

"Let Observation, with extensive view,
Survey mankind from China to Peru."

"And I do not know that Gifford's is at all better:

"In every clime, from Ganges' distant stream,
To Gades, gilded by the western beam,
Few, from the clouds of mental error free,
In its true light, or good or evil see."

"But," he added, musing, "what is Dryden's? Ha! I have it:

"Look round the habitable world, how few
Know their own good, or, knowing it, pursue."

"This is indeed the language of a poet; it is better than the original."

The great majority of your readers will, without doubt, consider this compliment to Dryden well and justly bestowed, and his version, besides having the merit of classical expression, to be at once concise and poetical. And pity it is that one who could form so true an estimate of the excellences of other writers, and whose own powers, it will be acknowledged, were of a very high order, should so often have given us reason to regret his puerilities and absurdities. This language, perhaps, will sound like treason to many; but permit me to give an instance in which the late poet-laureate seems to have admitted (which he did not often do) that he was wrong.

In the first edition of the poem of Peter Bell (the genuine, and not the pseudo-Peter), London, 8vo. 1819, that personage sets to work to bang the poor ass, the result of which is this, p. 36.:

"Among the rocks and winding crags—
Among the mountains far away—
Once more the ass did lengthen out
More ruefully an endless shout,
The long dry see-saw of his horrible bray."

After some remarks on Peter's strange state of mind when saluted by this horrible music, and describing him as preparing to seize the ass by the neck, we are told his purpose was interrupted by something he just then saw in the water, which afterwards proves to be a corpse. The reader is, however, first excited and disposed to expect something horrible by the following startling conjectures:—

"Is it the moon's distorted face?

The ghost-like image of a cloud?

Is it a gallows there pourtrayed?

Is Peter of himself afraid?

Is it a coffin—or a shroud?

"A grisly idol hewn in stone?

Or imp from witch's lap let fall?

Or a gay ring of shining fairies,

Such as pursue their brisk vagaries

In sylvan bower or haunted hall?

"Is it a fiend that to a stake

Of fire his desperate self is tethering?

Or stubborn spirit doomed to yell

In solitary ward or cell,

Ten thousand miles from all his brethren."

"Is it a party in a parlour?

Cramm'd just as they on earth were crammd—

Some sipping punch, some sipping tea,

But, as you by their faces see,

All silent and all damn'd!

"A throbbing pulse the gazer hath," &c.

Part i., pp. 33, 39.

This last stanza was omitted in subsequent editions. Indeed, it is not very easy to imagine what it could possibly mean, or how any stretch of imagination could connect it with the appearance presented by a body in the water.

To return, however, from this digression to the subject of translations. In the passage already quoted, the reader has been presented with a proof how well Dryden could compress the words, without losing the sense, of his author. In the following, he has done precisely the reverse.

"Lectus erat Codro Procula minor."—*Juv. Sat. iii. 203.*

"Codrus had but one bed, so short to boot,

That his short wife's short legs hung dangling out!"

In the year 1801 there was published at Oxford, in 12mo., a translation of the satires of Juvenal in verse, by Mr. William Rhodes, A.M., superior Bedell of Arts in that University, which he describes in his title-page as "nec verbum verbo." There are some prefatory remarks prefixed to the third satire, in which he says:

"The reader, I hope, will neither contrast the following, nor the tenth satire, with the excellent imitation of a mighty genius; though similar, they are upon a different plan. I have not adhered rigidly to my author, compared with him; and if that were not the case, I am very sensible how little they are calculated to undergo so fiery an ordeal."

And speaking particularly of the third satire, he adds:

"This part has been altered, as already mentioned, to render it more applicable to London: nothing is to be looked for in it but the ill-humour of the emigrant."

The reader will perhaps recollect, that in the opening of the third satire, Juvenal represents himself about to take leave of his friend Umbricius, who is quitting Rome for Canæ: they meet on the road (the Via Appia), and turning aside, for greater freedom of conversation, into the Vallis Egeriæ, the sight of the fountain there, newly decorated with foreign marbles, leads to an expression of regret that it was no longer suffered to remain in the simplicity of the times of Numa:

"In vallem Egeriæ descendimus, et speluncas

Dissimiles veris. Quanto præstantius esset

Numen aquæ, viridi si margine clauderet undas

Herba, nec ingenuum violarent marmora tophum?"

Sat. iii. 17.

In imitating this passage, Mr. Rhodes, finding no fons Egeriæ, no Numa, and perhaps no Muses in London, transfers his regrets from a rivulet to a navigable stream; and makes the whole ridiculous, by suggesting that the Thames would look infinitely better if it flowed through grass, as every ordinary brook would do.

"Next he departed to the river side,

Crowded with buildings, tow'ring in their pride.

How much, much better would this river look,

Flowing 'twixt grass, like every other brook,

If native sand its tedious course beguil'd,

Nor any foreign ornament defil'd."

W. (1.)

DEDICATION TO MILTON BY ANTONIO MALATESTI.

Dr. Todd, in his *Life of Milton*, ed. 1826, mentions the accidental discovery of a manuscript by Antonio Malatesti, bearing the following title:

"La Tina Equivoci Rusticali di Antonio Malatesti, cōposti nella sua Villa di Taiano il Settembre dell' Anno 1637. Sonetti Cinquāta. Dedicati all' Ill^{mo} Signore et Padrone Oss^{mo} Signor Giovanni Milton, Nobil' Inghilese."

It seems that this MS. had been presented, together with Milton's works, to the Academy della Crusca, by Mr. Brand Hollis, but had by some chance again found its way to England, and was sold by auction at Evans's some short time before Mr. Todd published this second edition of Milton's Life.

I know not if there has been any further notice of this MS., which is interesting as a monument of the respect and attention our great poet received from the most distinguished literary men of Italy at the time of his visit, and I should be glad if any of your correspondents can indicate its existence,

and the place where it is now preserved. When it was on sale, I had permission to copy the title and a few of the sonnets, which were such as we could not imagine would have given pleasure to the chaste mind of Milton; each of them containing, as the title indicates, an *équivoque*, which would bear an obscene sense, yet very ingeniously wrapped up. The first sonnet opens thus:—

“Queste Sonnetti, o Tina, ch' i' hó composto,
Me gl' há dettati una Musa buffona,
Cantando d' improvviso, alla Carlona,
Sul suono, spinto dal calor del Mosto.”

The second may serve to show the nature of the *équivoque*:—

“Tina, l' so legger bene, e rilevato
La Storia di Liombrune, e Josafatte,
Se ben, per esser noto in queste fratte
Sotto il Maestro mai non sono stato.”

“E il lere del dificio m' ha giurato,
Quand' egli ha visto le Poesie ch' i' hó fatte,
Ch' elle son belle, e i piedi in terra batte,
E vuol ch' io mi sia in Pisa adottorato.”

“Io canto, quand' io son ben ben satollo,
Sul Chitarrin con voce sì sottile,
Ch' io ne disgrado insien Maestro Apollo.”

“Vien un poco da me, Tina gentile,
Che s' egli avvien che tu mi segga in collo,
M' sentirai ben tosto alzar lo stile.”

Antonio Malatesti was a man of mark in his time, being distinguished for his talent as an improvisatore. Among his friends were Galileo, Coltellini, and Valerio Chimentelli, who have all commendatory poems prefixed to Malatesti's “Sphinx,” a collection of poetical enigmas, which has been frequently reprinted. Beside his poetical talent, he studied astronomy, probably under Galileo; and painting, in which he was a pupil of Lorenzo Lippi, author of the “Malmantile Raquistato,” who thus designates him under his academical name of *Amostante Latoni* (canto i. stanza 61.):—

“E General di tutta questa Mandra
Amostante Laton Poeta insigne.
Canta improvviso, come un Calandra:
Stampa gli Enigmi, 'Strologia, e Dipigne.”

Malatesti was a member of the Academy degli Apatisti, of which Milton's friends Coltellini and Carlo Dati had been the principal founders. The house of the latter was a court of the Muses, and it was at the evening parties there that all who were distinguished for science or literature assembled: “Era in Firenze la sua Casa la Magione de' Letterati, particolarmente Oltramontani, da lui ricevuti in essa, e trattati con ogni sorta di gentilezza.”*

* Salvino Salvini Fasti Consolari dell' Accademia Fiorentina, 1717, p. 548. Milton's stay of two months at Florence must have been to him a period of pure enjoyment, and seems to have been always remembered with delight:—“Illa in urbe, quam præ ceteris

Heinsius, Menage, Chapelain, and other distinguished foreigners were members of this academy; and it is more than probable that, were its annals consulted, our poet's name would also be found there.

S. W. SINGER.

Mickleham, July 15. 1850.

PULTENEY'S BALLAD OF “THE HONEST JURY.”

On the application for a new trial, in the case of *The King against William Davies Shipley*, Dean of St. Asaph (1784), wherein was raised the important and interesting question, whether in libel cases the jury were judges of the law as well as the fact, Lord Mansfield, in giving judgment, remarked in reference to trials for libel, before Lord Raymond:

“I by accident (from memory only I speak now) recollect one where the *Craftsman* was acquitted; and I recollect it from a famous, witty, and ingenious ballad that was made at the time by Mr. Pulteney; and though it is a ballad, I will cite the stanza I remember from it, because it will show you the idea of the able men in opposition, and the leaders of the popular party in those days. They had not an idea of assuming that the jury had a right to determine upon a question of law, but they put it upon another and much better ground. The stanza I allude to is this:—

‘For Sir Philip well knows,
That his *innuendos*
Will serve him no longer,
In verse or in prose;

For twelve honest men have decided the cause,
Who are judges of fact, though not judges of laws.’

It was the admission of the whole of that party; they put it right; they put it upon the meaning of the *innuendos*; upon that the jury acquitted the defendant; and they never put up a pretence of any other power, except when talking to the jury themselves.”

In Howell's *State Trials* (xxi. 1038.) is a note on this passage. This note (stated to be from the *Speeches of Hon. Thomas Erskine*) is as follows:—

“It appears by a pamphlet printed in 1754, that Lord Mansfield is mistaken. The verse runs thus:—

‘Sir Philip well knows,
That his *innuendos*
Will serve him no longer in verse or in prose:
For twelve honest men have determined the cause,
Who are judges alike of the facts and the laws.”

propter elegantiam cum linguæ tum ingeniorum semper colui, ad duos circiter menses substiti; illie multorum et nobilium sanè et doctorum hominum familiaritatem statim contraxi; quorum etiam privatas academias (qui mos illic cum ad literas humaniores assidue frequentavi). Tui enim Jacobe Gaddi, Carole Dati, Frescobalde, Cultelline, Bonmatthæi, Chimentille Francine, aliorumque plurium memoriam apud me semper gratam atque jucundam, nulla dies delebit.”—*Defensio Secunda*, p. 96., ed. 1698.

Lord Campbell, in his *Lives of the Chancellors* (v. 25.) and *Lives of the Lord Chief Justices* (ii. 543.), and Mr. Harris, in his *Life of Lord Chancellor Hardwicke* (i. 221.), give the lines as quoted by Lord Mansfield, with the exception of the last and only important line, which they give, after the note to Erskine's speeches, as

"Who are judges alike of the facts and the laws."

And Lord Campbell (who refers to *State Trials*, xxi.) says that Lord Mansfield, in the Dean of St. Asaph's Case, misquoted the lines "to suit his purpose, or from lapse of memory."

I know not what is the pamphlet referred to as printed in 1754; but on consulting the song itself, as given in the 5th volume of the *Craftsman*, 337., and there entitled "The Honest Jury; or, Caleb Triumphant. To the tune of 'Packington's Pound,'" I find not only that Lord Mansfield's recollection of the stanza he referred to was substantially correct, but that the opinion in support of which he cited it is expressed in another stanza besides that which he quoted. The first verse of the song is as follows:

"Rejoice, ye good writers, your pens are set free;
Your thoughts and the press are at full liberty;
For your king and your country you safely may write,
You may say black is black, and prove white is white;
Let no pamphleteers
Be concerned for their ears;
For every man now shall be tried by his peers.
Twelve good honest men shall decide in each cause,
And be judges of fact, tho' not judges of laws."

In the third verse are the lines Lord Mansfield cited from memory:

"For Sir Philip well knows
That innuendoes

Will serve him no longer in verse or in prose;
Since twelve honest men have decided the cause,
And were judges of fact, tho' not judges of laws."

Lord Campbell and Mr. Harris both make another mistake with reference to this ballad, which I may perhaps be excused if I notice. They say that it was composed on an unsuccessful prosecution of the *Craftsman* by Sir Philip Yorke, and that this unsuccessful prosecution was subsequent to the successful prosecution of that paper on December 3rd, 1731. This was not so: Sir Philip Yorke's unsuccessful prosecution, and to which of course Pulteney's ballad refers, was in 1729, when Franklin was tried for printing "The Alcayde of Seville's Speech," and, as the song indicates, acquitted.

C. H. COOPER.

Cambridge, July 29. 1850.

NOTES ON MILTON.

(Continued from Vol. ii., p. 115.)

Comus.

On l. 8. (G.):—

"After life's fitful fever he sleeps well."
Macbeth, iii. 2.

On l. 101. (M.):—

"The bridegroom Sunne, who late the Earth had
spoused,
Leaves his star-chamber; early in the East
He shook his sparkling locks."
Fletcher's *Purple Island*, C. ix. St. 1.

On l. 102. (M.):—

"And welcome him and his with joy and feast."
Fairfax's *Tasso*, B. i. St. 77.

On l. 155. (D.):—

"For if the sun's bright beams do *blear* the sight
Of such as fix'dly gaze against his light."
Sylvester's *Du Bartas*, Week i. Day 1.

On l. 162. (G.):—

"Such reasons seeming plausible."
Warner's *Albion's England*, p. 155. ed. 1612.

On l. 166. (G.):—

"We are a few of those collected here
That ruder tongues distinguish villager."
Beaumont and Fletcher's *Two Noble Kinsmen*, iii. 5.

On l. 215. (G.) "Unblemished" was originally
(*Trin. Coll. Cam. MSS.*) written "unspotted,"
perhaps from Drayton:—

"Whose form unspotted chastity may take,"

On l. 254. (G.) Add to Mr. Warton's note,
that after the creation of Sir Robert Dudley to
be Earl of Leicester by Queen Elizabeth in 1564,
"He sat at dinner in his kirtle." So says Stow in
Annals, p. 658. edit. 1633.

On l. 290. (G.):—

"My wrinkl'd face,
Grown smooth as Hebe's."
Randolph's *Aristippus*, p. 18. 4to. ed. 1630.

On l. 297. (G.):—

"Of frame more than celestial."
Fletcher's *Purple Island*, C. 6. S. 28. p. 71. ed. 1633.

On l. 331. (G.):—

"Night begins to muffle up the day."
Wither's *Mistresse of Philarete*.

On l. 335. (G.):—

"That whiles thick darkness blots the light,
My thoughts may cast another night:
In which double shude," &c.
Cartwright's *Poems*, p. 220. ed. 1651.

On l. 345. (G.):—

"Singing to the sounds of oaten reed."
Drummond, p. 128.

On l. 373. (G.):—

"Virtue gives herself light thro' darkness for to wade."
Spenser's *F. Queene*.

(D.) For what is here finely said, and again beautifully expressed (v. 381.), we may perhaps refer to Ariosto's description of the gems which form the walls of the castle of Logistilla, or Reason :—

"Che chi l' ha, ovunque sia, sempre che vuole,
Febo (mal grado tuo) si può far giorno."
Orl. Fur. x. 60.

On l. 404. (G.) :—

"Whiles a puf and *rechlesse* libertine,
Himselfe the primrose path of dalliance treads,
And *reakes* not his owne reed."
Hamlet, i. 3.

On l. 405. (G.) :—

"Where death and danger *dog* the heels of worth."
All's Well that ends Well, iii. 4.

On l. 421. (M.) :—

"Thrice is he armed that hath his quarrel just :
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted."
2 Henry IV., iii. 2.

On l. 424. (G.) :—

"And now he treads th' *infamous* woods and downs."
Ph. Fletcher's *Eclog.*, i. p. 4. ed. 1633.

On l. 494. (G.) The same sort of compliment occurs in Wither's *Shepherd's Hunting*. (See *Gentleman's Mag.* for December 1800, p. 1151.)

"Thou wert wont to charm thy flocks ;
And among the massy rocks
Hast so cheered me with thy song,
That I have forgot my wrong."

He adds :—

"Hath some churle done thee a spight ?
Dost thou miss a lamb to-night ?"
Juvenilia, p. 417. ed. 12mo. 1633.

On l. 535. (M.) :—

"Not powerful Circe with her *Hecate rites*."
Ph. Fletcher's *Poetical Miscellanies*, p. 65. ed. 1633.

On l. 544. (D.) :—

"The soft sweet moss shall be thy bed
With crawling woodbine overspread."
Herrick's Hesperides, p. 223.

On l. 554. (G.) :—

"And flattery to his sinne *close curtain* draws."
Ph. Fletcher's *Purple Island*, p. 112. ed. 1633.

On l. 635. (G.) :—

"His *clouted shoon* were nailed for fear of wasting."
Ph. Fletcher's *Purple Island*, p. 113.

On l. 707. (G.) A passage in the Spanish Tragedy confirms Mr. Warton's reasoning :—

"After them doth Hymen hie as fast,
Clothed in sable and a saffron robe."
Old Plays, vol. iii. p. 214. ed. 1780.

On l. 734. (G.) :—

"Saw you not a lady come this way on a sable horse
studded with stars of white ?"
Beaumont and Fletcher's *Philaster*, Act iv.

On l. 752. (G.) :—

"A sweet *vermilian tincture* stained
The bride's fair cheek."
Quarles' *Argalus and Parthenia*, p. 118. ed. 1647.

On l. 812. (G.) :—

"Bathed in wordly bliss."
Drayton, p. 586. ed. 1753.

"The fortunate who *bathe* in floods of joys."
E. of Sterline's *Works*, p. 251. ed. 1637.

On l. 834. (D.) :—

"The lily-wristed morn."
The Country Life, Herrick's *Hesperides*, p. 269.

(G.) :—

"Reacht him her ivory hand."
Ph. Fletcher's *Purple Island*, p. 117.

On l. 853. (G.) Compare this line of Drayton in his *Baron's Warrs* :—

"Of gloomy magicks and benumbing charms."
Vol. i. p. 110. ed. 1753.

On l. 861. (G.) :—

"Through whose *translucent* sides much light is born."
Ph. Fletcher's *Pur. Island*, C. 5. St. 31. p. 54.

On l. 862. (M.) :—

"An hundred nymphs, that in his rivers dwell,
About him flock, with water-lilies crowned."
Ph. Fletcher's *Poet. Miscell.*, p. 67. ed. 1633.

On l. 863. (G.) The use of Ambergris, mentioned in Warton's note, appears from Drayton, v. ii. p. 483. :—

"Eat capons cooked at fifteen crowns apiece,
With their fat bellies stufft with ambergrise."

On l. 886. (G.) :—

"The wealth of Tagus nor the *rocks of pearl*,
That *pave the court of Neptune*, can weigh down
That virtue."
Beaumont and Fletcher's *Philaster*, Act iv.

On l. 894. (G.) :—

"Beset at th' end with emeralds and turches."
Lingua iv. 4. *Old Plays*, v. 5. p. 202. ed. 1780.

On l. 924. (M.) Mr. Warton says this votive address was suggested by that of Amoret in the *Faithful Shepherdess* ; but observes that "the form and subject, rather than the imagery, is copied." In the following maledictory address from Ph. Fletcher's 2nd eclogue, st. 23., the imagery is precisely similar to Milton's, the good and evil being made to consist in the fulness or decrease of the water, the clearness or muddiness of the stream, and the nature of the plants flowing on its banks :—

"But thou, proud Chame, which thus hast wrought
me spite,
Some greater river drown thy hatefull name ;
Let never myrtle on thy banks delight ;
But willows pale, the badge of spite and blame,
Crown thy ungratefull shores with scorn and shame :

Let dirt and mud thy lazie waters seize,
Thy weeds still grow, thy waters still decrease;
Nor let thy wretched love to Gripus ever cease."

P. 13. ed. 1633.

See also the "Masque," in Beaumont and Fletcher's *Maid's Tragedy*, Act I. vol. i. p. 17. edit. 1750.

On l. 936. (G.):—

"And here and there were pleasant arbors pight,
And shadie seats and sundry flowring banks."
Spenser's *F. Queen*, vol. ii. p. 146. ed. 1596.

On l. 958. (G.):—

"How now! back friends! shepherd, go off a little."
As You Like It, iii. 2.

On l. 989. (D.) See Bethsabe's address to Zephyr in the opening of Peele's *David and Bethsabe*:—

"And on thy wings bring delicate perfumes."

On l. 995. (D.):—

"Her gown should be goodliness
Well ribbon'd with renown,
Purfil'd with pleasure in ilk place
Furr'd with fine fashioun."

Robert Henryson's *Garment of Good Ladies*.
See Ellis' *Spec. of Early Eng. Poets*, i. 362.

J. F. M.

FOLK LORE.

High Spirits considered a Sign of impending Calamity or Death (Vol. ii., p. 84.).—

"Westmoreland. Health to my lord, and gentle cousin,
Mowbray.

Mowbray. You wish me health in very happy season;

For I am, on the sudden, something ill.

Archbishop of York. Against ill chances, men are ever merry;

But heaviness foreruns the good event.

West. Therefore be merry, cos; since sudden sorrow
Serves to say thus, — Some good thing comes to-morrow.

Arch. Believe me, I am passing light in spirit.

Mow. So much the worse, if your own rule be true."

Second Part of *King Henry IV.*, Act iv. Sc. 2.

In the last act of *Romeo and Juliet*, Sc. 1., Romeo comes on, saying,—

"If I may trust the flattering eye of sleep,
My dreams presage some joyful news at hand:
My bosom's lord sits lightly on his throne;
And, all this day, an unaccustom'd spirit
Lifts me above the ground with cheerful thoughts."

Immediately a messenger comes in to announce Juliet's death.

In Act iii. Sc. 2., of *King Richard III.*, Hastings is represented as rising in the morning in unusually high spirits. This idea runs through the whole scene, which is too long for extraction. Before dinner-time he is beheaded.

X. Z.

Norfolk Popular Rhymes.—On looking over an old newspaper, I stumbled on the following rhymes, which are there stated to be prevalent in the district in which these parishes are situated, viz. between Norwich and Yarmouth:—

"Halvergate hares, Reedham rats,
Southwood swine, and Cantley cats;
Acle asses, Moulton mules,
Beighton bears, and Freethorpe fools."

They seem to proceed simply on the alliterative principle mentioned by J. M. B. (Vol. i., p. 475.) as common to many popular proverbs, &c. Two others I subjoin from my own recollection, which differ in this particular:—

"Blickling flats, Aylsham fliers,
Marsham peewits, and Hevingham liars."

These are four villages on the road between Norwich and Cromer. A third couplet alludes merely to the situation of a group of villages near the sea-coast,—

"Giningham, Trimmingham, Knapton, and Trunch,
Northtrepps and Southtrepps, hang all in a bunch."

E. S. T.

Throwing Salt over the Shoulder.—This custom I have frequently observed, of taking a pinch of salt without any remark, and flinging it over the shoulder. I should be glad to know its origin.

E. S. T.

Charming for Warts.—In Vol. i., p. 19., a correspondent asks if the custom of "charming for warts" prevails in England.

A year or two ago I was staying in Somersetshire, and having a wart myself, was persuaded to have it "charmed." The village-charmer was summoned; he first cut off a slip of elder-tree, and made a notch in it for every wart. He then rubbed the elder against each, strictly enjoining me to think no more about it, as if I looked often at the warts the charm would fail.

In about a week the warts had altogether disappeared, to the delight of the operator. N. A. B.

NOTES ON COLLEGE SALTING; TURKISH SPY; DR. DEE: FROM "LETTERS FROM THE BODLEIAN, &c." 2 VOLS. 1813.

Having been lately reading through this interesting collection, I have "noted" some references to subjects which have been discussed in your columns.

1. *College Salting*. *Salt at Eton Montem* (Vol. i., pp. 261. 306. 321. 384. 390. 492.).—I am not quite clear as to the connection between these two subjects: but an identity of origin is not improbable. A letter from Mr. Byrom to Aubrey, "On the Custom of Salting at Eton," Nov. 15. 1693, is in vol. ii. p. 167.:

"I could send you a long answer to your queries, but have not the confidence to do it; for all that I can say was only heard from others when I was at school at Eton, and if I should depend upon that, perhaps I should make too bold with truth. 'Twas then commonly said that the college held some lands by the custom of salting; but having never since examined it, I know not how to account for it. One would think, at first view, considering the foundation was designed for a nursery of the Christian religion, and has not been in being much above 250 years, that it is not likely any remains of the Gentiles, relating to their sacrifices, should in so public a manner be suffered in it; however, I cannot but own with those that understand anything of antiquity, that the Christians very early assumed some rites of the heathens; and probably it might be done with this design,—that the nations, seeing a religion which in its outward shape was something like their own, might be the sooner persuaded to embrace it. To be free, sir, with you, I am apt to believe, for the honour of that society of which I was once an unworthy member, that the annual custom of salting alludes to that saying of our Saviour to His disciples, '*Ye are the salt of the earth*;' for as salt draws up all that matter that tends to putrefaction, so it is a symbol of our doing the like in a spiritual state, by taking away all natural corruption. . . . If this will not please, why may it not denote that wit and knowledge by which boys dedicated to learning ought to distinguish themselves. You know what *sal* sometimes signifies among the best Roman authors: *Publius Scipio omnes sale facetiisque superabat*, Cic.; and Terent., *Qui habet salem qui in te est*."

The Editor has a note on this letter:—

"There have been various conjectures relative to the origin of this custom. Some have supposed that it arose from an ancient practice among the friars of selling consecrated salt; and others, with more probability, from the ceremony of the *bairn* or *boy-bishop*, as it is said to have been formerly a part of the Montem-celebration for prayers to be read by a boy dressed in the clerical habit."

A letter from Dr. Tanner to Mr. Hearne on *Barne* or *Boy-bishops*, is in vol. i. p. 302.

2. *The Turkish Spy* (Vol. i., p. 324.; vol. ii., p. 12.).—The letter on the authorship of this work quoted by Dr. RIMBAULT from the Bodleian MSS., is printed in vol. i. p. 233.; and I observe that Dr. R. has incorporated in his communication the Editor's note on the passage.

3. *Dr. Dee* (Vol. i., pp. 216. 284.).—A letter about Dr. Dee from Mr. Ballard to T. Hearne occurs in vol. ii. p. 89. It does not throw light on the question why Dr. Dee left Manchester College? There are also notes for a life of Dee among Aubrey's *Lives*, appended to these *Letters* (vol. ii. p. 310.) Both letters and notes refer to original sources of information for Dee's Life.

CH.

Minor Notes.

Alarm.—A man is indicted for striking at the Queen, with intent (among other things) to *alarm* her Majesty. It turns out that the very judge has forgotten the legal (which is also the military) meaning of the word. An alarm is originally the signal to arm: Query, Is it not formed from the cry *à l'arme*, which in modern times is *aux armes*? The judge said that from the courage of her family, most likely the Queen was not alarmed, meaning, not frightened. But the illegal intent to alarm merely means the intent to make another think that it is necessary to take measures of defence or protection. When an *alarm* is sounded, the soldier who is *not* alarmed is the one who would be held to be frightened. M.

Taking a Wife on Trial.—The following note was made upon reading *The Historical and Genealogical Account of the Clan of Maclean*, by a Senneachie, published by Smith, Elder, and Co., London, 1838. It may be thought worthy of a corner amongst the Notes on Folk Lore, which form so curious and entertaining a portion of the "NOTES AND QUERIES."

In the beginning of the year 1608 a commission, consisting of the Archbishop of Glasgow, the Bishop of the Isles (Andrew Knox), Andrew Stewart, Lord Ochiltree, and Sir James Hay of Kingask, proceeded to the Isles with power to summon the chiefs to a conference, for the purpose of intimating to them the measures in contemplation by the government. A meeting for this purpose was held at Aross Castle, one of the seats of Maclean, in Mull, at which the principal barons and heads of houses attended.

The regulations contemplated had for their object the introduction of an additional number of pious divines, who were to be provided for out of the lands of the great island proprietors; the abolishing a certain remarkable custom which till then prevailed, namely, that of taking a wife on approbation, or, in plain intelligible terms, *on trial*!

The following are two examples recorded of this singular custom.

John Mac-Vic Ewen, fourth laird of Ardgour, had *handfasted* (as it was called) with a daughter of Mac Ian of Ardnamurchan, whom he had taken on a promise of marriage, if she pleased him. At the expiration of two years he sent her home to her father; but his son by her, the gallant John of Invorescaddel, a son of Maclean of Ardgour, celebrated in the history of the Isles, was held to be an illegitimate offspring by virtue of the "handfast ceremony."

Another instance is recorded of a Macneil of Borra having for several years enjoyed the society of a lady of the name of Maclean on the same principle; but his offspring by her were deprived

of their inheritance by the issue of his subsequent marriage with a lady of the Clanrannald family.

These decisions no doubt tended to the abolition of a custom or principle so subversive of marriage and of the legitimacy of offspring.

J. M. G.

Worcester, July 19.

Russian Language.—A friend of mine, about to go to Russia, wrote to me some time since, to ask if he could get a *Russian grammar in English, or any English books bearing on the language*. I told him I did not think there were any; but would make inquiry. Dr. Bowring, in his *Russian Anthology*, states as a remarkable fact, that the first Russian grammar ever published was published in England. It was entitled *H.W. Ludolfi Grammatica Russica quæ continet et Manuductionem quandum ad Grammaticam Slavonicam*. Oxon. 1696. The Russian grammar next to this, but published in its own language, was written by the great Lomonosov, the father of Russian poetry, and the renovator of his mother tongue: I know not the year, but it was about the middle of the last century. I have a German translation of this grammar "Von Johann Lorenz Stuvenhagen: St. Petersburg, 1764." Grotsch, Jappe, Adelung, &c., have written on the Russian language. Jappe's grammar, Dr. Bowring says, is the best he ever met with. I must make a query here with regard to Dr. Bowring's delightful and highly interesting *Anthologies*. I have his Russian, Dutch, and Spanish *Anthologies*: *Did he ever publish any others?* I have not met with them. I know he contemplated writing translations from Polish, Servian, Hungarian, Finnish, Lithonian, and other poets.

JARLTZBERG.

Pistol and Bardolph.—I am glad to be able to transfer to your pages a Shakspearian note, which I met with in a periodical now defunct. It appears from an old MS. in the British Museum, that amongst canoniers serving in Normandy in 1436, were "Wm. Pistail—R. Bardolf." Query, Were these common English names, or did these identical canoniers transmit a traditional fame, good or bad, to the time of Shakspeare, in song or story?

If this is a well-known Query, I should be glad to be referred to a solution of it, if not, I leave it for inquiry.

G. H. B.

EPIGRAM FROM BUCHANAN.

Doletus writes verses and wonders—ahem—

When there's nothing in *him*, that there's nothing in *them*.

J. O. W. H.

Queries.

CALVIN AND SERVETUS.

The fate of Servetus has always excited the deepest commiseration. His death was a judicial

crime, the rank offence of religious pride, personal hatred, and religious fanaticism. It borrowed from superstition its worst features, and offered necessity the tyrant's plea for its excuse. Every detail of such events is of great interest. For by that immortality of mind which exists for ever as History, or through the agency of those successive causes which still link us to it by their effects, we are never separated from the PAST. There is also an eloquence in immaterial things which appeals to the heart through all ages. Is there a man who would enter unmoved the room in which Shakspeare was born, in which Dante dwelt, or see with indifference the desk at which Luther wrote, the porch beneath which Milton sat, or Sir Isaac Newton's study? So also the possession of a book once their own, still more of the MS. of a work by which great men won enduring fame, written in a great cause, for which they struggled and for which they suffered, seems to efface the lapse of centuries. We feel present before them. They are before us as living witnesses. Thus we see Servetus as, alone and on foot, he arrived at Geneva in 1553; the lake and the little inn, the "Auberge de la Rose," at which he stopped, re-appear pictured by the influence of local memory and imagination. From his confinement in the old prison near St. Peter's, to the court where he was accused, during the long and cruel trial, until the fatal eminence of Champel, every event arises before us, and the air is peopled with thick coming visions of the actors and sufferer in the dreadful scene. Who that has read the account of his death has not heard, or seemed to hear, that shriek, so high, so wild, alike for mercy and of dread despair, which when the fire was kindled burst above through smoke and flame,—“that the crowd fell back with a shudder!” Now it strikes me, an original MS. of the work for which he was condemned still exists; and I, thinking that others may feel the interest I have tried to sketch in its existence, will now state the facts of the case, and lay my authorities before your readers.

“We condemn you, said the council, Michael Servetus, to be bound and led to Champel, where you are to be fastened to a stake, and burnt alive together with your book, as well the printed as the MS.”

“About midday he was led to the stake. An iron chain encompassed his body; on his head was placed a crown of plaited straw and leaves strewed with sulphur, to assist in suffocating him. At his girdle were suspended his printed books; and the MS. he had sent to Calvin.”

This MS. had been completed in 1546, and sent to Geneva for his opinion. Calvin, in a letter to Farel says:

“Servetus wrote to me lately, and accompanied his letter with a long volume of *his insanities*.”

This long volume was the MS. of the “Restitutio Christianismi,” now ready for the press. We

have seen that it was sent to Calvin. It was never returned, but produced in evidence, and burnt with him at the stake. Nevertheless, he either possessed another copy or took the pains of writing it afresh, and thus the work was secretly printed at Vienna, at the press of Balshazar Arnoullet in 1553. Of this edition, those at Frankfurt were burnt at the instance of Calvin; at Geneva, Robert Stephens sacrificed all the copies which had come into his hands; so that of an edition of one thousand, it is said only six copies were preserved. These facts I owe to the excellent Life of Calvin by Mr. T. H. Dyer, recently published by Mr. Murray. Now does the following MS. bear relation to that described as recopied by Servetus, from which Arnoullet printed? or is it the first rough sketch? Can any of your readers say into what collection it passed?

The extract is from the Catalogue of the Library of Cisternay Dufay, by Gabriel Martin, Paris, 8vo. 1725, being lot 764., p. 98., and was sold for 176 livres.

"*Librorum Serveti de Trinitate Codex MS. autographus. In fronte libri apparet nota quæ sequitur, manu ipsius defuncti D. du Fay exarata.*

"*Forsan ipsius auctoris autographus Codex hic MS. qui fuit percelebris Bibliopolæ Basiliensis Cælii Horatii Curionis. Videtur prima conceptio (vulgò l'Esquisse, en termes de Peinture) Libri valdè famigerati Mich. Serveti, a Joanne Calvino cum ipso Serveto combusti, cui Titulus, Christianismi Restitutio, hoc est totius Ecclesiæ Apostolicæ ad sua limina Vocatio, &c. &c., typis mandati anno 1554, Viennæ Allobrogum, 8vo. pagg. 734,*" concluding with an anecdote of the rarity of the volume.

There may be some to whom these "Notes" may be of use, others to whom a reply to the "Queries" may have interest, and so I send them to you. Such MSS. are of great historical importance.

S. H.

Athenæum, July 26.

ETYMOLOGICAL QUERIES.

Any remarks on the meaning and derivation of the following words, will be thankfully received.

Rykelot.—A magpie?

Berebarde.—"In the fever or the *Berebarde*."

Wrusum, or *Wursum*.—"My wounds that were healed gather new *wursum*, and begin to corrupt."

Deale.—Placed always between two sentences without any apparent connection with either of them. Is it an abbreviation of "*Dieu le sait*?"

Sabraz.—"He drinks bitter *sabraz* to recover his health."

Heteneste.—"Inclosed *hetenest* in a stone coffin or tomb."

Schunche.—"Schunche away."

I-menbred.—"A girdle *i-menbred*."

Blodbendes of silk.

Hesmel.—"Let their *hesmel* be high *istiled*, al without broach."

Irspille.—"Wear no iron, nor haircloth, nor *irspilles felles*." J. Mn.

Minor Queries.

Countess of Desmond.—I should be much obliged if any of your readers would inform me of the manner of the death of Catherine Fitzgerald, Countess of Desmond, commonly called the "old Countess of Desmond," who died in 1626, aged above 140 years,—some say, 162 years. I think I remember reading, some years since, that she died from a fall from a cherry-tree, at the age of 144 years. If so, where can the account be found?

K.

Cheetham Hill.

Noli me tangere.—Can any of your readers refer me to pictures upon the subject of *Noli me tangere*. I want to know what artists have treated the subject, and where their pictures exist.

B. R.

Line in Milton's "Penseroso."—In those somewhat hacknied lines,—

"And may my due feet never fail," &c.,

I am somewhat puzzled to understand the expression,—

"With antique pillars massy proof."

Now what is "proof,"—a substantive or adjective? If the latter, no edition is rightly stopped; for, of course, there should be a comma after "massy;" and then I somewhat doubt the propriety of "proof" for "proved," unless joined with another word, as "star-proof," "rain-proof."

If "proof" is a substantive, "massy proof" is in apposition to "antique pillars," and is very meaningless. Can any of your readers suggest an explanation?

H. A. B.

"Mooney's Goose."—As a pendant to "*Ludlam's dog*," I beg to insert the proverb of "*Full of fun and fooster*, like *Mooney's goose*," with the hope that your acute and ingenious correspondent D. V. S. may be able to throw some light upon "*Mooney*." Let me add that D. V. S. has perhaps somewhat misconceived my brief comment on *Ludlam*, which my regard for conciseness has left some deal obscure; and it does not appear worth while to go over the ground again. I repeatedly heard "*Dick's hat-band*" quoted by Lancashire friends exactly as given by Southey. Does not the variation "*cobbler's dog*" tend to prove the alliterative principle for which I had been contending?

J. M. B.

Translation of the Philobiblon.—Where can I procure a translation of Robert de Bury's *Philobiblon*?

L. S.

Achilles and the Tortoise.—Where is the paradox of "Achilles and the Tortoise" to be found? Leibnitz is said to have given it solution in some part of his works.

There is also a geometrical treatment of the subject by Gregoire de S. Vincent. Will some reading man oblige me with information or reference concerning it. Ἰδιώτης.

Dominicals.—I am desirous of obtaining information on a subject of much interest to Exeter.

An ancient payment is made to the rectors of each parish within the city of Exeter, called "Dominicals," amounting to 1*d.* per week from every householder within the parish. Payments of a similar nature are made in London, Canterbury, and I believe Worcester. Can any of your numerous readers state the origin of Dominicals, and give any information respecting them. W. R. C.

Yorkshire Dales.—A PEDESTRIAN would be much obliged by being informed if there is any map, guide, or description published, that would serve as a hand-book to the Dales in the West Riding of Yorkshire, between Lancashire and Westmoreland.

Replies.

TOBACCO IN THE EAST.

In the *Edinburgh Cabinet Library*, vol. iii. p. 383., art. "China," it is stated that three species of tobacco have been found in India and in China, under circumstances which can leave no doubt of their being native plants.

Dr. Bigelow (*American Botany*, 4to., vol. ii. p. 171.) tells us that *Nicot. fruticosa* is said to have been cultivated in the East prior to the discovery of America. Linnaeus sets down the same as a native of China and the Cape of Good Hope. Sir G. Staunton says that there is no traditional account of the introduction of tobacco into China; nor is there any account of its introduction into India*; though, according to Barrow, the time when the cotton plant was introduced into the southern provinces of China is noted in their annals. Bell of Antermony, who was in China in 1721, says,—

"It is reported the Chinese have had the use of tobacco for many ages," &c.—*Travels*, vol. ii. p. 73., Lond. ed. 4to. 1763."

Ledyard says, the Tartars have smoked from remote antiquity (*Travels*, 326.). Du Halde speaks of tobacco as one of the natural productions of Formosa, whence it was largely imported by the Chinese (p. 173. Lond. ed. 8vo. 1741).

The prevalence of the practice of smoking at an

early period among the Chinese is appealed to by Pallas as one evidence that in Asia, and especially in China, the use of tobacco for smoking is more ancient than the discovery of the New World. (See *Asiat. Journ.*, vol. xxii. p. 137.)

The Koreans say they received tobacco from Japan, as also instructions for its cultivation, about the latter end of the sixteenth century. (Authority, I think, Hamel's *Travels*, *Pink. Coll.*, vii. 532.) Loureiro states that in Cochin China tobacco is indigenous, and has its proper vernacular name.

Java is said to have possessed it before 1496. Dr. Ruschenberg says,—

"We are informed the Portuguese met with it on their first visit to Java."—*Voy. of U. S. S. Peacock*, vol. ii. p. 456, Lond. ed. 8vo. 1838.

Crauford dates its introduction into Java, 1601, but admits that the natives had traditions of having possessed it long before. (*Indian Archipelago*, vol. i. pp. 104. 409, 410. 8vo.) Rumphius, in the latter part of the seventeenth century, found it universal even where the Portuguese and Spaniards had never been.

Savary, in his *Parfait Négociant*, states that the Persians have used tobacco 400 years, and probably received it from Egypt. (See *Med. Chir. Review*, 1840, p. 335.)

Olearius found it fully established in Persia, 1637, only about fifty years after its arrival in England. (Lond. 1662, in fol. p. 322.) Chardin states, the Persians smoked long before the discovery of America, and had cultivated tobacco time immemorial.

"Coffee without tobacco is meat without salt."—Persian Proverb, Sale's *Koran*, Preliminary Discourse, 169. ed. 8vo.

In 1634 Olearius found the Russians so addicted to tobacco that they would spend their money on it rather than bread. (See edit. above quoted, lib. iii. p. 83.)

According to Prof. Lichtenstein, the Beetjuanen smoked and snuffed long before their intercourse with Europeans. (*Med. and Chir. Rev.*, 1840, p. 335.)

Liebault, in his *Maison Rustique*, asserts that he found tobacco growing naturally in the forest of Ardennes. Libavius says that it grows in the Hyrcinian forest. (*Ibid.*)

Dr. Cleland shows the three last to be falsehoods (?).

Ysbrants Ides found tobacco in general use among the Ostiaks and other tribes passed in his route to China, 1692. (Harris's *Coll.*, fol. vol. ii. pp. 925. and 926.)

The story told of Amurath IV. punishing a Turk for smoking seems to be a mistake, since Amurath only began to reign 1622; whereas Sandys relates the same story of a certain Morad Bassa, probably Murat III., who began to reign

* There is no positive notice of its introduction into Turkey, Persia, or Russia?

1576, and ended 1594. If this be the case, the Turks were smokers before tobacco was known in England.—In Persia smoking was prohibited by Shah Abbas. There were two princes of this name. The first began his reign 1585 A. D., died 1628: the second began 1641, died 1666. The proclamation against smoking was probably issued by the first, since (as before mentioned) in 1634 Olearius found the custom firmly established. If so, the Persians must have been early smokers. Smoking seems to have obtained at a very remote period among several nations of antiquity. Dr. Clarke quotes Plutarch on Rivers to show that the Thracians were in the habit of intoxicating themselves with smoke, which he supposes to have been tobacco. The *Quarterly Review* is opposed to this.

Lafitau quotes Pomp. Mela and Solin to show the same; also Herodotus and Maximin of Tyre, as evidences to the same custom prevailing amongst the Scythians, and thinks that Strabo alludes to tobacco in India. (See, for the Scythians, the *Universal History*.) Logan, in his *Celtic Gaul*, advances that smoking is of great antiquity in Britain. He says that pipes of the Celts are frequently found, especially at Brannocktown, co. Kildare, where in 1784 they were dug up in great numbers; that a skeleton dug out of an ancient barrow, actually had a pipe sticking between its teeth when found. (From *Anthol. Hibern.*, i. 352.) Halloran says Celtic pipes are found in the Bog of Cullen. In form, these pipes were very similar to those in use at this day.

Eulia Effendi mentions having found a tobacco pipe, still in good preservation, and retaining a smell of smoke, embedded in the wall of a Grecian edifice more ancient than the birth of Mahomet. (*Med. Chir. Rev.* 1840, p. 335.) This Dr. Cleland proves to be a lie(?). He proves the same of Chardin, Bell of Antermony, Mr. Murray, Pallas, Rumphius, Savary, &c.

Masson describes a "chillum," or smoking apparatus, found embedded in an ancient wall in Beloochistan. (*Travels*, ii. 157.)

Dr. Yates saw amongst the paintings in a tomb at Thebes the representation of a smoking party. (*Travels in Egypt*, ii. 412.)

There is an old tradition in the Greek Church, said to be recorded in the works of the early Fathers, of the Devil making Noah drunk with tobacco, &c. (Johnson's *Abyssinia*, vol. ii. p. 92.)

Nanah, the prophet of the Sikhs, was born 1419. Supposing him fifty when he published his *Ordinances*, it would bring us to 1469, or 23 years before the discovery of America by Columbus. In these *Ordinances* he forbade the use of tobacco to the Sikhs; but found the habit so deeply rooted in the Hindû that he made an exception in their favour. (Masson's *Beloochistan*, vol. i. p. 42.) Should this be true, the Hindû must have been in

the habit of smoking long before the discovery of America, to have acquired so inveterate a predilection for it.

If the prophecy attributed to Mahomet be not a fabrication of after times, it is strongly corroborative, and goes to show that he was himself acquainted with the practice of smoking, viz.

"To the latter day there shall be men who will bear the name of Moslem, but will not be really such, and they shall smoke a certain weed which shall be called tobacco."—See Sale's *Koran*, ed. 8vo. p. 169.

Query. Is tobacco the word in the original? If so, it is a stumbling-block.

Lieut. Burns, in his *Travels*, has the following curious statement:

"The city of Alores was the capital of a great empire extending from Cachimere to the sea. This was conquered by the Mahomedans in the seventh century, and in the decisive battle they are reported to have brought fire, &c., in their pipes to frighten the elephants."

Lieut. Burns conjectures that they must have smoked bang, &c., tobacco being then unknown.

Buchanan's account of the cultivation and preparation of tobacco in Mysore, carries with it a conviction that these elaborate processes were never communicated to them by Europeans, nor brought in any way from America, where they have never been practised. They strike one as peculiarly ancient and quite indigenous.

The rapid dissemination of tobacco, as also of forms and ceremonies connected with its use; its already very extensive cultivation in the remotest parts of the continent and islands of Asia, within a century of its introduction into Europe, amounts to the miraculous; and particularly when we see new habits of life, and novelties in their ceremonies of state, at once adopted and become familiar, to such otherwise unchangeable people as the orientals are known to be. Extraordinary also is the fact that the forms and ceremonies adopted should so precisely coincide (in most respects) with those in use among the American Indians, and should not be found in any of the intermediate countries through which we must suppose them to have passed. Who taught them the presentation of the pipe to guests, a form so strictly observed by the Red Men of America, &c.? But the "narghile," the "kaleoon," the "hookah," the "hubble-bubble," whence came they? They are indigenous.

Great stress is laid on the silence of Marco Polo, Rubruquis,—the two Mahomedans, Drake, Cavendish, and Pigafelta; also of the *Arabian Nights*, on the subject of smoking,—and with reason; but, after all, it is negative evidence: for we have examples of the same kind the other way. Sir Henry Blount, who was in Turkey in 1634, describes manners and customs very minutely without a single allusion to smoking, though we know

that twenty years previously to that date the Turks were inveterate smokers. M. Adr. Balbi insists likewise on the prevalence of the Haitian name "tambaku" being conclusive as to the introduction of tobacco from America. This, however, is not exactly the case: in many countries of the East it has vernacular names. In Ceylon it is called "dun-kol" or smoke-leaf; in China, "tharr" — Barrow says, "yen."

The Yakuti (and Tungusi?) call it "schaar." The Crim Tartars call it "tütün." The Koreans give it the name of the province of Japan whence they first received it. In the Tartar (Calmuc and Bashkir?) "gansa" is a tobacco-pipe. In America itself tobacco has many names, viz. "goia," "gozobba" or "cohobba," "petun," "y'ouly," "yoly," and "uppwoc." Are there any proofs of its growing wild in America? At the discovery it was every where found in a state of cultivation. The only mention I have met with is in Drake's *Book of the Indians**, where he says it grew spontaneously at Wingandacoa†, and was called by the natives "uppwoc." Does not this very notice imply something unusual? and might not this have been a deserted plantation?

The Indians have always looked to Europeans for presents of tobacco, which they economise by mixing with willow-bark, the uva-ursi, &c., and there are some tribes totally unacquainted with its use. M'Kenzie says, the Chepewyans learnt smoking from Europeans, and that the Slave and Dog-rib Indians did not even know the use of tobacco.

In mentioning the silence of early visitors to the East on the subject of smoking, I might have added equally the silence of the Norwegian visitors to America on the same subject. A. C. M.

Exeter, July 25. 1850.

The tobacco-plant does not appear to be indigenous to any part of Asia. Sir John Chardin, who was in Persia about the year 1670, relates in his travels, that tobacco had been cultivated there from time immemorial. "Honest John Bell" (of Antermomy), who travelled in China about 1720, asserts that it is reported the Chinese have had the use of tobacco for many ages. Rumphius, who resided at Amboyna towards the end of the seventeenth century, found it universal over the East Indies, even in countries where Spaniards or Portuguese had never been. The evidence furnished by these authors, although merely traditional, is the strongest which I am aware of in favour of an Asiatic origin for the use of tobacco.

Mr. Lane, on the other hand, speaks of the "introduction of tobacco into the East, in the beginning of the seventeenth century of our era," (*Arabian Nights*, Note 22. cap. iii.), "a fact that

has been completely established by the researches of Dr. Meyer of Königsberg, who discovered in the works of an old Hindostanee physician a passage in which tobacco is distinctly stated to have been introduced into India by the Frank nations in the year 1609." (Vide *An Essay on Tobacco*, by H. W. Cleland, M.D. 4to. Glasgow, 1840, to which I am indebted for the information embodied in this reply to Z. A. Z., and to which I would beg to refer him for much curious matter on the subject of tobacco.)

My own impression is, that the common use of *hemp* in the East, for intoxicating purposes, from a very early period, has been the cause of much of the misconception which prevails with regard to the supposed ante-European employment of "tobacco, divine, rare, super-excellent tobacco," in the climes of the East. J. M. B.

"JOB'S LUCK," BY COLERIDGE.

These lines (see Vol. ii., p. 102.) are printed in the collected editions of the poems of Coleridge. In an edition now before me, 3 vols. 12mo., Pickering, 1836, they occur at vol. ii. p. 147. As printed in that place, there is one very pointed deviation from the copy derived by Mr. SINGER from the Crypt. The last line of the first stanza runs thus:—

"And the sly devil did not take his spouse."

In the *Gentleman's Magazine* for February, 1848, there is a poem by Coleridge, entitled "The Volunteer Stripling," which I do not find in the collected edition above mentioned. It was contributed to the *Bath Herald*, probably in 1803; and stands there with "S. T. Coleridge" appended in full. The first stanza runs thus:—

"Yes, noble old warrior! this heart has beat high,

When you told of the deeds which our countrymen wrought;

O, lend me the sabre that hung by thy thigh,

And I too will fight as my forefathers fought."

I remember to have read the following version of the epigram descriptive of the character of the world some twenty or thirty years ago; but where, I have forgotten. It seems to me to be a better *text* than either of those given by your correspondents:—

"Oh, what a glorious world we live in,

To lend, to spend, or e'en to give in;

But to borrow, to beg, or to come at one's own,

'Tis the very worst world that ever was known."

J. BRUCE.

ECCIUS DEDOLATUS.

MR. S. W. SINGER, for an agreeable introduction to whom I am indebted to "NOTES AND QUERIES," having expressed a wish (Vol. ii.,

* Book iv., p. 5., ed. 8vo., Boston.
† Virginia.

p. 122.) "to see and peruse" the rare and amusing satire, entitled *Eccius dedolatus, authore Joanne-francisco Cottalembegio, Poeta Laureato*, I shall willingly forward to him a quarto volume which contains two copies of it, at any time that an opportunity may present itself. In the meanwhile, he may not have any objection to hear that these are copies of distinct impressions; neither of them intentionally recording place or printer.

Four separate and curious woodcuts decorate the title-page of one exemplar, which was certainly printed at Basil, apud Andream Cratandrum. The topmost woodcut, dated 1519, is here misplaced; for it should be at the bottom of the page, in which position it appears when employed to grace the title of the facetious *Responsio* of Simon Hess to Luther. The second copy is in Gothic letter, and has typographical ornaments very similar to those used at Leipsic in the same year. A peculiar colophon is added in the Basle edition; and after the words "Impressum in Utopia," a quondam possessor of the tract, probably its contemporary, has written with indignation, "Stulte mentiris!" The duplicate, which I suppose to be of Leipsic origin, concludes with "Impressum per Agrippum Panoplium, Regis Persarum Bibliopolam L. Simone Samaritano et D. Juda Schariottide Consulibus, in urbe Lucernarum, apud confluentes Rhenum et Istrum."

Professor Ranke, referred to by MR. SINGER, was mistaken in assigning "March, 1520," as the date of *Eccius dedolatus*. The terms "Acta decimo Kalendas Marcii" are, I believe, descriptive of Tuesday, the 20th of February, in that year.

Perhaps MR. SINGER may be able to communicate some tidings respecting the Apostolic Prothonotary Simon Hess, of whom I have casually spoken. Natalis Alexander (*Hist. Eccles.*, viii. 105. Paris, 1699) attributes the humorous production which bears his name ("Lege et ridebis," declares the original title-page) to Luther himself, amongst whose works it may be seen (tom. ii., fol. 126—185. Witeb. 1551); and it is a disappointment to read in Seckendorf, "*Hessus Simon, Quis hic fuerit, compertum mihi non est.*" (*Scholia sive Supplem. ad Ind. i. Histor.*, sig. l. 3. Francof. 1692.)

R. G.

Replies to Minor Queries.

Hiring of Servants (Vol. ii., p. 89).—It was provided by several old statutes, the first of which was passed in 1349, that all able-bodied persons who had no evident means of subsistence should put themselves as labourers to any that would hire them. In the following year were passed several other acts relating to labourers, by one of which, 25 Edward III. stat. i. c. i., entitled, "The Year and Day's Wages of Servants and Labourers in Husbandry," it was enacted that ploughmen and

all other labourers should be hired to serve for the full year, or other usual terms, and not by the day; and further,—

"That such labourers do carry openly in their hands, in market towns, their instruments of labour, and be there hired in a public place, and not privately."

For carrying into effect these provisions, it would be necessary to have certain days, and a fixed place set apart for the hiring of servants. In the former particular, no days would be so convenient as feast days: they were well known, and were days commonly computed from; they were, besides, holidays, and days for which labourers were forbidden to receive wages (*see* 34 Edw. III. c. 10. and 4 Henry IV. c. 14.); so that, although absent from labour, they would lose no part of the scanty pittance allowed them by act of parliament or settled by justices. As to the latter requirement, no place was so public, or would so naturally suggest itself, or be so appropriate, as the market-place.

Thus arose in our own land the custom respecting which W. J. makes inquiry, and also our statute fairs, or statutes; thus called on account of their reference to the various "Statutes of Labourers." I was not aware that any usage to hire on all festivals (for to such, I take it, your correspondent refers) still existed in England. As to France, I am unable to speak; but it is not improbable that a similar custom in that country may be due to causes nearly similar. ARUN.

George Herbert.—J. R. Fox (Vol. ii., p. 103.) will find in Major's excellent edition of Walton's *Lives* the information he requires. At p. 346. it is stated that Mrs. Herbert, the widow of George Herbert, was afterwards the wife of Sir Robert Cook, of Highnam, in the county of Gloucester, Knt., eight years, and lived his widow about fifteen; all which time she took a pleasure in mentioning and commending the excellences of Mr. George Herbert. She died in the year 1653, and lies buried at Highnam; Mr. Herbert in his own church, under the altar, and covered with a gravestone without any inscription.

And amongst the notes appended by Major to these *Lives*, is the following additional notice of Herbert's burial-place. The parish register of Bemerton states that

"Mr. George Herbert, Esq., parson of Ingleston and Bemerton, was buried the 3rd day of March, 1632."

"Thus he lived and thus he died," says Walton, "like a saint, unspotted of the world, full of alms-deeds, full of humility, and all the examples of a virtuous life, which I cannot conclude better than with this borrowed observation:—

'— All must to their cold graves;

But the religious actions of the just

Smell sweet in death, and blossom in the dust.'"

Altered from a dirge written by Shirley, attached

to his *Contention of Ajax and Ulysses for the Armour of Achilles*, Lond. 1659, 8vo. See Percy's *Reliques of English Poetry*, vol. i. p. 284.

J. M. G.

Worcester, July 22.

Lord Delamere (Vol. ii., p. 104.).—In Mr. Thomas Lyte's *Ancient Ballads and Songs*, 12mo. 1827, is a ballad, taken down from tradition, entitled *Lord Delamere*. It begins as follows, and though different from the opening lines given by Mr. Peacock, I am inclined to think that it is another version of the same ballad:—

"In the parliament house,
A great rout has been there,
Betwixt our good king
And the Lord Delamere;
Says Lord Delamere
To his Majesty full soon,
Will it please you, my liege,
To grant me a boon?"

After nine more stanzas, the editor remarks,—

"We have not, as yet, been able to trace out the historical incident upon which the ballad appears to have been founded, yet those curious in such matters may consult, if they list, *Proceedings and Debates in the House of Commons for 1621 and 1622*, where they will find that some stormy debates in these several years have been agitated in Parliament regarding the corn laws, which bear pretty close upon the leading features of the above."

EDWARD F. RIMBAULT.

Execution of Charles I. (Vol. ii., p. 72.).—P. S. W. E. is referred to *An exact and most impartial Account of the Indictment, Arraignment, Trial, and Judgment (according to law), of twenty-nine Regicides, &c.*, 1660.

Therein he will find minutes of the trial and conviction of one "William Hulett, alias Howlett," on the charge of having struck "the fatal blow." How far the verdict was consistent with the evidence (or, indeed, the whole proceedings of that court with the modern sense of justice), abler judges than I have long since determined.

On behalf of the prisoner Hulett, witnesses ("not to be admitted upon oath against the king") deposed that the common hangman, Richard Brandon, had frequently confessed (though he had also denied) that he had beheaded the king. One of these depositions, that of William Cox, is so remarkable that I am induced to transcribe it. If it be true, "*MATFELONENSIS*" is certainly justified in saying, "We need hardly question that Richard Brandon was the executioner."

"*William Cox* examined.

"When my Lord Capell, Duke Hamilton, and the Earl of Holland, were beheaded in the Palace-yard, in Westminster, my Lord Capell asked the common hangman, said he, 'Did you cut off my master's head?' 'Yes,' saith he. 'Where is the instrument that did

it?' He then brought the ax. 'Is this the same ax; are you sure?' said my Lord. 'Yes, my Lord,' saith the hangman, 'I am very sure it is the same.' My Lord Capell took the ax and kissed it, and gave him five pieces of gold. I heard him say, 'Sirrah, wert thou not affraid?' Saith the hangman, 'They made me cut it off, and I had thirty pound for my pains.'"

WILLIAM FRANKS MATHEWS.

Charade (Vol. ii., p. 120.).—I think I can answer MR. GATTY's Query as to the authorship of the charade in question. A schoolfellow of mine at Charterhouse wrote the following:—

"What's that which all love more than life,
Fear more than death or mortal strife;
That which contented men desire,
The poor possess, the rich require,
The miser spends, the spendthrift saves,
And all men carry to their graves?"

This was taken from the original copy, and it was certainly his own invention while at school, and was written about five years ago. I have not seen him since, and do not like therefore to give his name.

While on the subject of charades, can any of your correspondents inform me of either the authorship or the answer of the following:

"Sir Hilary charged at Agincourt —
Sooth! 'twas a fearful day!
The Rufflers of the camp and court
Had little time to pray.
'Tis said Sir Hilary utter'd there
Two syllables, by way of prayer —
The first to all the young and proud
Who'll see to-morrow's sun;
The next, with its cold and quiet cloud,
To those who'll meet a dewy shroud
Before to-day's is gone:
And both together to all bright eyes,
That weep when a warrior nobly dies."

I quote from recollection, so perhaps have omitted part, but believe it to be pretty correct. I heard it at the same time as the one quoted in No. 31., and believe both to be hoaxes, as no answer I have heard (including that given in No. 35.) can be considered satisfactory. The former charade was attributed at the time to the late Archbishop of Canterbury, and it was reported that a reward of 100*l.* was promised for the correct answer, and I know that a clergyman sent him an answer with that belief. Among the answers suggested was "*Tapir*," taken in its various significations, which I think was as near the mark as "*Church*," as given in No. 35.

I have never heard any answer suggested to Sir Hilary's dissyllabic prayer. B. H. C.

Discursus Modestus (Vol. i., pp. 142. 205.).—Such of your readers as have been making inquiries and suggestions respecting *Discursus Modestus* will

be glad to hear that a copy exists in the British Museum. Its title is as follows:—

“A Sparing Discoverie of ovr English Iesuits, and of Fa. Parson's proceedings vnder pretence of promoting the Catholick Faith in England: for a caueat to all true Catholicks, ovr very louing brethren and friends, how they embrace such very uncatholike, though Iesuiticall deaignments. Eccles. 4. *Vidi calumnias quæ sub sole geruntur, et lachrymas innocentium, et neminem consolatorem.*—Newly imprinted, 1601.”

At the end of the Preface are the initials W. W., making it clear that Watson, the author of *Important Considerations* and the *Quodlibets*, was the writer, and accounting for the connection which seemed to exist between the *Discursus* and the *Quodlibets*.

The two passages quoted by Bishop Andrewes (*Resp. ad Apol.* pp. 7. 117.) are to be found in p. 13. But the question now arises, from what earlier book the quotations are taken, as they both appear in the *Sparing Discovery* in Latin, and not in English? Did the Jesuits publish a work containing such statements? or are we to accept them as their opinions only on the authority of so bitter an opponent as Watson? JAMES BLISS.

“*Rapido contrarius orbi*” (Vol. ii., p. 120.) is in one of the finest passages in Ovid:—

“Nitor in adversum nec me qui cætera vincit
Impetus, et rapido contrarius evehor orbi.”

C. B.

“*Isabel*” and “*Elizabeth*.”—At pages 439. and 488. of Vol. i., “NOTES AND QUERIES,” are questions and answers on the names of “*Isabel*” and “*Elizabeth*.”

The following, from the *Epigrammaton Joannis Dunbari*, Lond. 1616, may amuse some of your readers:—

“AD. FREDERICUM PRINCIPEM PALATIN. RH.

Selectam Elector sibi quando elegit Elisam:
Verè Electoris nomine dignus erat.”

“AD ELISHABETHAM EIUS SPONSAM.

“El Deus est, ish vir, requiem Beth denique donat:
Hinc meritò Elisabeth nobile nomen habet.
Seilicet illa Deo est motore, et Principe primo,
Principis una sui lausque, quiesque viri.”

SCOTUS.

Hanap (Vol. i., p. 477.).—“A cup raised on a stem, either with or without a cover.” (*Arch. Journ.*, vol. ii. 1846, p. 263., where may be found an interesting account of old drinking vessels, &c., many of them curiously named.) JARLTZBERG.

Cold Harbour (Vol. ii., p. 60.).—There is a place bearing that designation at Gosport, running along side of Portsmouth harbour, between the town of Gosport and the Royal Clarence Victualling-yard. I am at present aware of none other. J. R. Fox.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The “Percy Society” has just issued *The Anglo-Saxon Passion of St. George*, from a manuscript in the Cambridge University Library. It is a work highly creditable to the Society; and in the interesting Introduction prefixed to it by the Editor, the Rev. C. Hardwick, M.A., Fellow of St. Catharine's Hall, he has gratified our national prejudices by showing the favour which the Saint from whom we take

“Our ancient word of courage, fair Saint George” enjoyed in England before the Norman Conquest. Mr. Hardwick's brief notice of the Anglo-Saxon allusions to Saint George is complete and most satisfactory.

Messrs. Puttick and Simpson, of 191. Piccadilly, will sell, on Tuesday and Wednesday next, the Miscellaneous Collections of the late Rev. J. Sundius Stamp, including several thousand Autograph Letters of every period and class. We need scarcely add that the autographs are classed and catalogued with Messrs. P. and S.'s usual tact.

We have received the following catalogues:—Bernard Quaritch's (16. Castle Street, Leicester Square) Catalogue of Italian and French Books; William Brown's (130. and 131. Old Street, St. Luke's) Catalogue of Books connected with Wesleyan Methodism.

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The Monthly Part for July, being the second of Vol. II., is also now ready, price 1s.

Our valued Correspondent at Cambridge is assured that we could afford some a satisfactory explanation of the several points referred to in his friendly remonstrance.

CAMBRIAN ARCHEOLOGICAL ASSOCIATION.

THE FOURTH ANNUAL MEETING will be held at DOLGELLAU, August 26th to 31st, 1850.

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JOHN WILLIAMS, Llanymowddwy, Mallwyd,
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THE MAGAZINE FOR AUGUST,

Being the Second Number of the New Volume,

Was Published on the 1st of the Month, price 2s. 6d.

NICHOLS AND SON, 25. PARLIAMENT STREET.

Printed by THOMAS CLARK SHAW, of No. 8. New Street Square, at No. 5. New Street Square, in the Parish of St. Bride, in the City of London; and published by GEORGE BELL, of No. 186. Fleet Street, in the Parish of St. Dunstan in the West, in the City of London, Publisher, at No. 186. Fleet Street aforesaid.—Saturday, August 3. 1850.

NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 41.]

SATURDAY, AUGUST 10. 1850.

{ Price. Threepence
{ Stamped Edition 4 d.

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Notes.

SIR WILLIAM GASCOIGNE.

Although you and I no doubt unite in the admiration, which all our fellow-countrymen profess, and some of them feel, for our immortal bard, yet I do not think that our zeal as Shakspearians will extend so far as to receive him as an unquestionable authority for the facts introduced into his historical plays. The utmost, I apprehend, that we should admit is, that they represent the tradition of the time in which he wrote, and even that admission we should modify by the allowance, to which every poet is entitled, of certain changes adopted

for dramatic effect, and with the object of enhancing our interest in the character he is delineating.

Two facts in his Second Part of *Henry IV.*, always referred to in connection with each other, notwithstanding the ingenious remarks on them made by Mr. Tyler in his *History of Henry V.*, are still accepted, and principally by general readers, on Shakspeare's authority, as undoubtedly true. The one is the incident of Prince Henry's committal to prison by Chief Justice Gascoigne; and the other is the magnanimous conduct of the Prince on his accession to the throne, in continuing the Chief Justice in the office, which he had shown himself so well able to support.

The first I have no desire to controvert, especially as it has been selected as one of the illustrations of our history in the House of Lords. Frequent allusion is made to it in the play. Falstaff's page says to his master, on seeing the Chief Justice:

"Sir, here comes the nobleman that committed the prince for striking him about Bardolph."

And Falstaff in the same scene thus addresses Gascoigne:

"For the box of the ear that the prince gave you,— he gave it like a rude prince, and you took it like a sensible lord. I have checked him for it, and the young lion repents."

And Gascoigne, when Henry refers to the incident in these words:

"How might a prince of my great hopes forget
So great indignities you laid upon me?
What! rate, rebuke, and roughly send to prison
The immediate heir of England! Was this easy?
May this be wash'd in Lethe, and forgotten?"

thus justifies himself to the king:

"I then did use the person of your father;
The image of his power lay then in me:
And in the administration of his law,
Whiles I was busy for the commonwealth,
Your highness pleased to forget my place,—
The majesty and power of law and justice,
The image of the king whom I presented,—
And, struck me in my very seat of judgment;
Whereon, as an offender to your father,
I gave bold way to my authority,
And did commit you."

Now this is a relation that we are well content, although unsupported by contemporaneous authority, to receive on tradition; because in the nature of the circumstances we cannot expect to find any authentic evidence of the occurrence. But we should never think of citing these passages as fixing the fact of the *blow*, as chronicled by Hall, in opposition to the milder representation of the story as told by Sir Thomas Elliott in "The Governour." The bard makes that selection between the two versions which best suits the scene he is depicting.

We cannot, however, be so easily satisfied with the second fact,—the reappointment of Gascoigne,—thus asserted by Shakspeare when making Henry say :

"You did commit me;

For which, I do commit into your hand
The unstain'd sword that you have us'd to bear;
With this remembrance,—that you use the same
With the like bold, just, and impartial spirit,
As you have done 'gainst me,"

We require better evidence for this than tradition, because, if true, better evidence can be adduced. A noble writer has very recently declared that he can "prove to demonstration that Sir William Gascoigne survived Henry IV. several years, and *actually filled the office of Chief Justice of the King's Bench under Henry V.* As to the first of these points he implicitly follows Mr. Tyler's history, who proves that Gascoigne died in December 1419, in the seventh year of the fifth Henry's reign; but as to the second point, deserting his authority and omitting the dates introduced in it, he entirely fails in supporting his assertion. The assertion, however, having been made in so recent a work, it becomes important to investigate its truth.

The only fact that gives an apparent authenticity to the story is that Gascoigne was summoned to the first parliament of Henry V. as "Chief Justice of our Lord the King." When we recollect, however, that this summons was dated on March 22, 1413, the day following the king's accession, we must see that his majesty could have had little more time than to command a parliament to be summoned; that the officer who made out the writs would naturally direct them to those peers, judges, and others who were summoned to the preceding parliament; and that the proper title of Gascoigne was Chief Justice until he was actually superseded. This evidence, therefore, is anything but conclusive, and in fact gives very little assistance in deciding the point at issue.

It is well known that Sir William Hankford was Gascoigne's successor as Chief Justice of the King's Bench, and the real question is, when he became so. Dugdale states that the date of his patent was January 29, 1414, ten months after King Henry's accession; and if this were so, the presumption would follow that Gascoigne continued

Chief Justice till that time. Let us see whether facts support this presumption.

Now, Hankford was a Judge of the Common Pleas at the end of the previous reign; but he was omitted when his brethren of that court received their new patents from Henry V., which were not issued till May 2, a day or two before Easter Term. And yet we find the name of Hankford in the Year-book reports of both that and Trinity Term; and we find it, not as acting in the Common Pleas, but as ruling in the King's Bench.

Further, although Gascoigne was summoned to the first parliament on March 22, yet on its meeting on May 15, he was not present;—added to which, his usual position, as first named legal trier of petitions, was filled by Sir William Hankford, placed too in precedence of Sir William Thirning, the Chief Justice of the Common Pleas.

These facts, so contradictory to Dugdale's date, rendered it necessary to refer to the roll. This, by the kindness of Mr. Duffus Hardy (who certainly can never be called the "strict-laced" gaoler of the records, alluded to in your fourth number, Vol. i., p. 60.), has been inspected; and the result is that the date of Hankford's appointment, instead of being *January 29, 1414*, as stated by Dugdale, turns out to be *March 29, 1413*; just eight days after King Henry's accession, and ten days previous to his coronation.

The peculiar period chosen for this act, and its precipitancy in contrast with the delay in issuing the new patents to the other judges, tend strongly, I am afraid, to deprive us of the "flattering unction" of supposing that it resulted from Gascoigne's choice, rather than Henry's mandate. Nor is the royal warrant of November 1414, 2 Henry V. (twenty months afterwards), granting him four bucks and four does yearly, during his life, out of the forest of Pontefract, a sufficient proof of favour to countervail the impression created by his early removal.

With these facts before us, King Henry's supposed generosity in renominating Gascoigne can no longer be credited. But, even presuming that none of these facts had been discovered, I must own myself surprised that any one could maintain that Gascoigne was ever Chief Justice to Hen. V., with two existing records before him, both containing conclusive proof to the contrary.

The first is the entry on the Issue Roll of July, 1413, of a payment made of an arrear of Gascoigne's salary and pension, in which he is called "*late Chief Justice of the Bench of Lord Henry, father of the present King.*"

The second is the inscription on his monument in Harwood Church in Yorkshire, where he is described as "*nuper capit. justic. de banco Hen. nuper regis anglie quarti.*"

I think I may fairly ask whether it is possible to suppose that in either of these records, particularly

the latter, he would have been docketed of his title, had he ever been Chief Justice of the reigning king?

Allow me to take this opportunity of thanking L. B. L. for his extracts from the Hospitaller's Survey (Vol. ii., p. 123.), which are most interesting, and, to use a modern word, very *suggestive*.

EDWARD FOSS.

Street-End House, near Canterbury.

AN OLD GUY?

No one would at present think of any other answer to a Query as to the meaning of this term than that the phrase originated with the scarecrows and stuffed apings of humanity with which the rising generation enlivens our streets on every fifth of November, and dins in our ears the cry, "Please to remember the guy," and that it alludes to the Christian name of the culprit, Guido. Have, however, any of your readers met this title, or any allusion to it, in any writer previously to 1605? and may its attribution to the supposed framer of the Gunpowder Plot only have been the accidental appropriation of an earlier term of popular reproach, and which had become so since the conversion of the nation to Christianity? This naturally heaped contumely and insult upon every thing relating to the Druids, and the heathen superstitions of the earlier inhabitants.

Amongst others, *Guy* was a term by which, no doubt, the Druids were very early designated, and is cognate, with the Italian *Guido* and our own *Guide*, to the Latin *cuidare*, which would give it great appropriateness when applied to the offices of teachers and leaders, with which these lordly flamens were invested. Narrowly connected with their rites, the term has descended to the present day, as is decidedly shown in the French name of the mistletoe, *le Gui*, and as denoting the priesthood. The common cry of the children at Christmas in France, *au gui l'an neuf*, marks the winter solstice, and their most solemn festival; so *ai-guil-lac*, as the name of new year's gifts, so necessary and expensive to a Frenchman, which they particularly bear in the diocese of Chartres, can only be explained by referring it to the same origin. In the French vocabulary at present this word, as I have before observed, is restricted to the mistletoe, the *viscum album* of Linnæus: but in Germany we have pretty much the same conversion of a favourite druidical plant, the trefoil, or shamrock, and the cinquefoil; both of them go in Bavaria and many other parts of Germany under the name of *Truten-fuss*, or Druid's foot, and are thought potent charms in guarding fields and cattle from harm; but there too, as with us, possibly the oldest title of guy, the term Druid, has grown into

a name of the greatest disgrace: "*Trute, Trute, Saudreck*," "Druid, Druid, sow dirt," is an insulting phrase reserved for the highest ebullitions of a peasant's rage in Schwaben and Franken.

Whilst on the subject of the mistletoe, I cannot forbear to mark the coincidences that run through the popular notions of a country in all ages. Pliny, in his very exact account of the druidical rites, tells us, when the archdruid mounted the oak to cut the sacred parasite with a golden pruning-hook, two other priests stood below to catch it in a white linen cloth, extremely cautious lest it should fall to earth. One is almost tempted to fancy that Shakespeare was describing a similar scene when he makes Hecate say —

"Upon the corner of the moon,
There hangs a vap'rous drop profound,
I'll catch it ere it come to ground,"

In a very excellent note to Dr. Giles' translation of Richard of Cirencester, p. 432., he adduces the opinion of Dr. Daubeny, of Oxford, that as the mistletoe is now so rarely found in Europe on oaks, it had been exterminated with the other druidical rites on the introduction of Christianity. I am not sufficiently botanist to determine how far it is possible to destroy the natural habitat of a plant propagated by extrinsic means, and should be more inclined to account for the difference then and now by supposing that the Druids may have known the secret of inoculating a desirable oak with the seeds where birds had not done so, and practised it when necessary.

P.S. Since writing the above, I recollect that the Latin verse,

"*Ad viscum Druidæ: Druidæ clamare solebant*,"

is frequently quoted from Ovid, sometimes, and that recently, specifying the Fasti. I need not tell you that it is not to be found there, and I wish to inquire if any of the numerous readers of your valuable publication can say where I can meet with it; if classical, it is another remarkable evidence of the endurance of popular customs to the present day. In the following quotation from Keyssler's *Treatise de Visco*, the Anklopfereinstag would be also a noisy demonstration dating from druidical times, at a period of the year not far removed from the beginning of November.

"In superiori Germaniæ parte, Marchionatu Onolbacensi comprehensa, cujus incolæ plurimas Gentilismi reliquias retinent, regio ipsa multis Druidum vestigiis abundat, tempore adventus Christi, sive media Hyeme (am Anklopfereinstag), vulgus per vias et pagos currit malleisque pulsant fores et fenestras indesinenter clamans *Gutheyl! Gutheyl!* Quod quidem non salutem per Christi adventum partam indicat, quasi diceret: *Gut Heyl!* bona salus; multo minus fœcitam Sanctam Günthildem, quam rustici illius tractus miris fabulis ac nugis celebrant, sed nomen ipsum visci est."

The present popular and only German name of the mistletoe, the parent of our English denomination, is *Mistel*, which is evidently only *Meist-hey!* (most heal, or healing), the superlative of the above *Gut-hey!*, and both wonderfully agreeing with the name which Pliny says is bore in his time, *Omnia sanans*.

WILLIAM BELL, PH. D.

FOLK LORE.

Folk Lore of South Northamptonshire.—No. 2.

Mice.—A sudden influx of mice into a house, hitherto free from their ravages, denotes approaching mortality among its inhabitants. A mouse running over a person is considered to be an infallible sign of death, as is also the squeaking of one behind the bed of an invalid, or the appearance or apparition of a white mouse running across the room. To meet with a shrew-mouse, in going a journey, is reckoned ominous of evil. The country people have an idea that the harvest-mouse is unable to cross a path which has been trod by man. Whenever they attempt, they are immediately, as my informant expressed it, "struck dead." This, they say, accounts for the numbers which on a summer's evening may be found lying dead on the verge of the field footpaths, without any external wound or apparent cause for their demise.

Snakes.—There is a very prevalent belief that a snake can never die till the sun is down. Cut or hack it as you will, it will never die till sunset. This idea has evidently its source in the amazing vitality common to the species.

Poultry.—The crowing of a hen bodes evil, and is frequently followed by the death of some member of the family. When, therefore, Dame Partlet thus experiments upon the note of her mate, she pays her head as the price of her temerity, a complete severance of the offending member being supposed to be the only way of averting the threatened calamity. No house, it is said, can thrive whose hens are addicted to this kind of amusement. Hence the old proverb often quoted in this district:

"A whi-ting woman and a crowing hen,
Is neither fit for God nor men."

According to Pluquet, the Normans have a similar belief, and a saying singularly like the English one:—

"Un poule qui chante le coq, et une fille qui siffle,
portent malheur dans la maison."

Before the death of a farmer his poultry frequently go to roost at noon-day, instead of at the usual time. When the cock struts up to the door and sounds his clarion on the threshold, the housewife is warned that she may soon expect a stranger. In what is technically termed "setting a hen," care is taken that the nest be composed of

an odd number of eggs. If even, the chickens would not prosper. Each egg is always marked with a little black cross, ostensibly for the purpose of distinguishing them from the others, but also supposed to be instrumental in producing good chickens, and preventing any attack from the weasel or other farm-yard marauders. The last egg the hen lays is carefully preserved, its possession being supposed to operate as a charm upon the well-doing of the poultry. In some cases, though less commonly, the one laid on Good Friday is preserved, from the same reason. When a baby is first taken out to see its friends, it is customary for them to give it an egg: this, if preserved, is held to be a source of good fortune to the future man. (*Vide Brand*, ii. p. 48.) The first egg laid by a pullet is usually secured by the shepherd, in order to present to his sweetheart,—the luckiest gift, it is believed, he can give her.

Crows.—To see a crow flying alone is a token of bad luck. An odd one, perched in the path of the observer, is a sign of wrath.

Owls.—The ominous screech of this, the most ominous of all birds, is still heard with alarm; and he remains with us, as in Chaucer's days,

"The oule eke that of deth the bode bringeth."

When, as sometimes happens, he exchanges the darkness of his ivy bush for the rays of the sun at noon-day, his presence is looked upon as indicative of bad luck to the beholder. Hence it not infrequently happens that a mortal is as much scared by one of these occasional flights as the small bird denizens of the tree on which he may happen to alight.

Cuckoos.—When the cry of the cuckoo is heard for the first time in the season, it is customary to turn the money in the pocket, and wish. If within the bounds of reason, it is sure to be fulfilled. In reference to the pecuniary idea respecting the cuckoo, the children sing,—

"Cuckoo, cuckoo, cherry tree,
Catch a penny and give it to me."

Robins and Wrens.—The robin is considered a sacred bird: to kill one is little less than sacrilege, and its eggs are free from the destroying hand of the bird-nester. It is asserted that the respect shown to it by man is joined in by the animals of the wood. The weasel and wild cat, it is said, will neither molest it, nor eat it when killed. The high favour in which this bird is held is usually attributed to the ballad of *The Babes in the Wood*. Few, however, among the peasantry of this district have even heard of it; and, however much that beautiful tale may have tended to popularise the belief, it is evident that we must trace the origin to a more remote source. One cause for the veneration in which it is held may be the superstition which represents him as the medium through which mankind are warned of approaching death.

Before the death of a person, a robin is believed, in many instances, to tap thrice at the window of the room in which he or she may be. The wren is also a bird which superstition protects from injury; but it is by no means treated with such reverence as the robin. The praises of both are sung in the old couplet:—

"The robin and the wren,
Be God A'mighty's cock and hen."

Pigeons.—No one, it is believed, can die on pigeons' feathers. In the northern parts of the county, the same thing is said of game feathers,—a superstition also current in Kent. —*Ingolsby Legends*, Third Series, p. 133.

Wasps.—The first wasp seen in the season should always be killed. By so doing you secure to yourself good luck and freedom from enemies throughout the year.

Bees.—The superstitious ceremonies and observances attached to these animals appear to be current throughout the kingdom, and by no means suffer any diminution in this county. Among others of less common occurrence, we have the belief that they will not thrive in a quarrelsome family.

The wild, or, as we term him, the *humble bee*, is not without a share of the superstitions which pertain to his more civilised brethren. The entrance of one into a cottage is deemed a certain sign of death.

Spiders.—The small spiders called "money spinners" prognosticate good luck; in order to propitiate which, they must be thrown over the left shoulder.

T. Y.

Minor Notes.

The Hon. A. Erskine.—In J. Reed's copy of *Boswell's and Hon. A. Erskine's Correspondence*, 12mo. 1763, was the following note in Reed's autograph:—

"The Hon. A. Erskine was fourth son of the fifth Earl of Kelley. Mr. Boswell told me the 30th of May, 1794, that A. E., having spent all his property, in a fit of despair threw himself from a rock into the sea last winter, and was drowned. His body was found five days after, when it appeared it was a deliberate act, as he had filled his pockets with stones."

Gloves.—The question of F. E. (Vol. i., p. 366.), "Why are gloves not worn before royalty?" having hitherto received no answer, may probably be as difficult of solution as another custom in which a glove figures as a token of defiance. Perhaps, however, covered hands, as well as a covered head, may have been considered discourteous. Indeed, we learn from Cobarruvias, in his *Tesoro*, that it was so considered in Spain:—

"ENGUANTADO. El que entra con Guantes adonde se le ha de tener a descortesia. El que sirve no los ha de

tener delante de su Senor: ni Vasallo, sea quien fuere, delante de su Rey." Fo. 453. b. ed. 1611.

The use of gloves must be of very high antiquity. In the Middle Ages the priest who celebrated mass always, I believe, wore them during that ceremony; but it was just the contrary in courts of justice, where the presiding judge, as well as the criminal, was not allowed to cover his hands. It was anciently a popular saying, that three kingdoms must contribute to the formation of a good glove:—Spain to prepare the leather, France to cut them out, and England to sow them.

I think the etymology of the word *glove* is in far from a satisfactory state. It is a good subject for some of your learned philological correspondents, to whom I beg leave to recommend its elucidation.

S. W. SINGER.

Mickleham, July 26. 1850.

Punishment of Death by Burning (Vol. ii., pp. 6, 50, 90.).—Your correspondent E.S.S.W. gives an account of a woman burnt for the murder of her husband in 1783, and asks whether there is any other instance of the kind in the latter part of the last century. I cannot positively answer this Query, but I will state a circumstance that occurred to myself about the year 1788. Passing in a hackney-coach up the Old Bailey to West Smithfield, I saw the unquenched embers of a fire opposite Newgate; on my alighting I asked the coachman "What was that fire in the Old Bailey, over which the wheel of your coach passed?" "Oh, sir," he replied, "they have been burning a woman for murdering her husband." Whether he spoke the truth or not I do not know, but I received it at the time as truth, and remember the impression it made on me.

It is, perhaps, as well to state that there were some fifteen to twenty persons standing around the smouldering embers at the time I passed.

SENEX.

India Rubber is now so cheap and common, that it seems worth while to make a note of the following passage in the *Monthly Review* for Feb. 1772. It occurs at p. 71., in an article on "A familiar Introduction to the Theory and Practice of Perspective, by Joseph Priestly, LL.D. F.R.S., 8vo. 5s., boards. Johnson."

"Our readers, perhaps, who employ themselves in the art of drawing, will be pleased with a transcript of the following advertisement:—'I have seen, says Dr. Priestly, a substance, excellently adapted to the purpose of wiping from paper the marks of a black lead pencil. It must, therefore, be of singular use to those who practise drawing. It is sold by Mr. Nairne, mathematical instrument-maker, opposite the Royal Exchange. He sells a cubical piece, of about half an inch, for three shillings; and, he says, it will last several years.'"

N. B.

Queries.

THE "BAR" OF MICHAEL ANGELO.

In that delightful volume, *In Memoriam*, in which Mr. Tenyson has so nobly and pathetically enshrined the memory of his friend, Arthur Hallam, the following passage occurs, pp. 126, 127.:—

"To these conclusions, when we saw
The God within him light his face,
And seem to lift the form, and glow
In azure orbits heavenly-wise;
And over those ethereal eyes
The bar of Michael Angelo."

To what does this allude? In the fine profile portrait by Julio Bonasoni, Michael Angelo appears to have had a protuberant brow; and Condivi says, in his very interesting and detailed account of his person, that his forehead was square, and that, seen in profile ("quasi avanza il naso"), it projected almost beyond the nose. It is remarkable that the same spirit pervades these verses which we find in the Platonic breathings of the *Rime* of the great artist; but we are most forcibly reminded of the poet of Vaucluse. The grief of the poet for the loss of his friend has however had a happier effect on his mind than the more impassioned nature of that of the lover of Laura produced: yet a kindred feeling, of spiritual communion with the lost one, pervades both poets; and this might have been the motto of Mr. Tenyson's volume:—

"Levommi il mio pensiero in parte ov'era
Quello ch'io cerco, e non ritrovo in terra;
In questa spera
Sarai ancor meco, s'el desir non erra."

Foscolo has remarked that "when a great poet describes his own heart, his picture of *Love* will draw tears from the eyes of every sensitive mortal in every age." And no one can read these effusions of deepfelt virtuous affection without emotions of a happy tendency. S. W. SINGER.

ANNOTATED COPIES OF BISHOP ANDREWES' WORKS.

Acting on a suggestion given in a previous number, I beg to state that I shall be much obliged by the use of any annotated copies of the following works of Bp. Andrewes, which I am engaged in taking through the press:—*Tortura Torti*; *Responsio ad Apolog. Cordius Bellarmini*; *Opuscula Posthuma*; *Two Answers to Cardinal Perron*, &c.; *Preces Private*. JAMES BLISS.

Ogborne St. Andrew, near Marlborough.

Minor Queries.

Robert Innes, a Grub Street Poet.—Is there anything known respecting a strange "madcap," one Robert Innes, who, according to a printed

broadside now before me, was a pauper in St. Peter's Hospital, 1787? He was in the habit of penning doggrel ballads and hawking them about for sale. Some of them have a degree of humour, and are, to a certain extent, valuable at the present time for their notices of passing events. In one of these now rare effusions, he styles himself "R. Innes, O.P.," and in explanation gives the following lines:—

"Some put unto their name A.M.,
And others put a D. and D.,
If 'tis no harm to mimick them,
I adds unto my name O. P.

Master of Arts, sure I am not,
No Doctor, no Divine I be;
But OAKUM PICKING is my lot,
Of the same clay are we all three."

The "works" of this "rogue and vagabond," now in my possession, were given me by the late Mr. Catnach of Seven Dials.

EDWARD F. RIMBAULT.

The Sicilian Vespers.—In what English work can a full and correct narrative of this event be found? C. H. COOPER.

Cambridge, July 29. 1850.

One Bell.—Can any of your readers favour me with a reference to some authority for the following, which may be found in Southey's *Book of the Church* (vol. ii. p. 121.)?

"Somerset pretended that one bell in a steeple was sufficient for summoning the people to prayer; and the country was thus in danger of losing its best music."

What follows is so beautiful and appropriate, that I may perhaps be excused for lengthening my quotation:

"—a music, hallowed by all circumstances, which, according equally with social exultation and with solitary pensiveness, though it falls upon many an unheeding ear, never fails to find some hearts which it exhilarates, and some which it softens."

It is a curious fact, that in many towers there may be often found a solitary *black-letter Bell* (if I may so call it), evidently of ante-Reformation date, making one of the peal. H. T. E.

Treasure Trove.—The prejudicial effect which the law of *Treasure Trove*, as it now exists in this country, has been found to exercise upon the preservation of objects of archaeological interest, especially if such articles happen to be formed of either of the precious metals, is just now exciting the attention of the antiquarian world. Any notes upon the state of this law upon the Continent, any references to instances of valuable "finds" which have been lost to archaeological investigation through the operation of this law, or to cases in which the decisions of the courts have been given upon questions of this law; in short, any hints

or information upon any points connected with the subject of *Treasure Trove* will be thankfully received by,
EFFESSA.

Poeta Anglicus.—The gloss on the Proœmium to the *Constitutions of Clement V.*, col. iv. "Corp. Jur. Can." t. iii. Lugd. 1671, has the following remark:—

"Et dicitur a *Papæ*, quod est, interjectio admirantis, et vere admirabilis: quia vices Dei in terris gerit. Inde dixit ille Anglicus in poetria nova: *Papa stupor mundi*. Et circa fin., *Qui maxima rerum, nec Deus es nec homo, quasi neuter es inter utrumque.*"

Who is the Anglicus Poeta? What is the name of his poem? J. B.

Hornbooks.—Can either of your numerous intelligent readers give me an account of the horn-books from which our ancestors learned their letters? If so, I shall feel especially obliged for the information.
JOHN TIMBS.

Ben Jonson, or Ben Johnson.—Among some papers I possess of the Digby family, I have an autograph poem on *The Picture of the Minde of the Lady Venetia Digby*, by Ben "Johnson." Is this the same as Ben "Jonson?" and, if so, how comes it the "h" has been dropped from his name? Or was there some other Ben "Johnson," a poet of that period?
N. A. B.

MS. Book of Prayers belonging to Queen Catherine Parr.—In vol. ix. of the *Gentleman's Magazine* is a description of a MS. book of prayers, bound in silver, which probably belonged to Queen Catherine Parr. Can you or any of your numerous readers inform me in whose possession the volume is now?
J. L. W.

Waltheof—De Combre Family—Ilda.—In *Waltheof, or the Siege of York*, an historical drama published at York, 1832, one of the *dramatis personæ*, Judith, the niece of the Conqueror, and daughter of the Countess of Albemarle, is made to say,—

"When gallant *Waltheof*, as his country's champion,
On business of high import and high matters,
Oft at my royal uncle's court appeared,

We married privately.
Two years and more have passed since this has happened,
And one sweet pledge of love has crowned our vows."

Now I am anxious to know,

1. Whether there be any historical authority for *Waltheof* being sent as envoy to William? and, if so, on what mission?

2. Is it not the more correct account, that the Conqueror gave his niece Judith in marriage to *Waltheof* after the surrender of the city, [at the

same time that he conferred other honours upon him, out of respect for his brave defence of the city; creating him, first, Earl of Northampton and Huntingdon, and afterwards Earl of Northumberland, A.D. 1070]. And if so, as *Waltheof* could certainly not have had any "pledge of love" before the siege of York; so neither is it probable that he had any issue at all by Judith, as in the same year, 1070, he was beheaded by William, for supposed participation in a conspiracy at York.

The above drama is said to be "by a descendant of one of the *dramatis personæ*," viz. of "*De Combre*, one of William's generals;" being written by Rev. Thomas Comber, of Oswaldkirk, Yorkshire. This *De Combre* is represented as having married *Ilda*, a daughter of King Harold, and sister of *Edgar*. Can any of your correspondents furnish me with information as to the origin and antiquity of this family of Comber? I learn from the present representatives of this family, that they have no recorded pedigree which goes higher than the reign of Henry VI., but that the family tradition has always been, that their ancestor came over from Normandy with William, and married *Ilda*, daughter of Harold. It seems that the name of *Ilda* is at this very day borne by one of the family. In the *Memoirs of Dr. Thomas Comber, Dean of Durham*, this *De Combre* is said to have had the manor of Barkham, in Sussex, given to him by the Conqueror. What family had King Harold II.? Had he any daughter *Ilda*? and, if so, is there any record or mention of her husband's name?

T. E. L. L.

19th July, 1850.

"*De male quæsitis*," &c.—Spelman's striking argument, that spoliated church property is seldom enjoyed for more than three generations, seems but a special application of a general principle,—

"*De male quæsitis gaudet non tertius hæres.*"

Can any of your readers tell me who is the author of the above verse? I find it quoted as "an adage" by John Gadsbury, in his work *On the Doctrine of Nativities*, 1658.
R. P.

Westminster Abbey.—The late Sir Harry Enghelfield is known to have had access to some of the original fabric accounts of this venerable structure. Can any of your readers inform me whether he published the information he may have obtained from those documents; and, if so, where it may be found?
J. Br.

Haberdasher—Martinet.—Can any of your correspondents suggest an etymology for the word *haberdasher*? I ought, perhaps, to say that I am acquainted with the derivations propounded by Mr. Richardson, but consider them all unsatisfactory. While on the subject, I would also ask if Mr. Richardson's *Dictionary* is considered the best

source extant of information on English etymology, because I cannot help thinking that it has very many faults and deficiencies. The very word, for instance, on the derivation of which your valuable correspondent Mr. FORBES offered a suggestion in No. 38., viz. *Martinet*, I had in vain sought for in Mr. Richardson's *Dictionary*, at least in his quarto edition, 1837.

PRISCIAN.

"*Querela Cantabrigiensis*."—Is anything known of the authorship of the *Querela Cantabrigiensis*: or, a Remonstrance by way of Apologie for the banished Members of the late flourishing University of Cambridge. By some of the said Sufferers. Anno Dom. 1647? This seems a favourable time for inserting this Query, as there is a chance of a second series of "*The Universities' Complaint*" making its appearance before the year is out.

J. M. B.

Long Lonkin.—Can any of your readers give me a clue to the personality of Long Lonkin, the hero of a moss-trooping ballad popular in Cumberland, which commences—

"The Lord said to his ladie,
As he mounted his horse,
Beware of Long Lonkin
That lies in the moss."

And goes on to tell how Long Lonkin crept in at "one little window" which was left unfastened, and was counselled by the wicked maiden to—

"Prick the babe in the cradle"

as the only means of bringing down the poor mother, whom he wished to kill.

Are there any other traditions of him, and can he have any connection with the name bestowed by children on the middle finger, in the following elegant rhyme?—

"Tom Thumbkin,
Will Wilkins,
Long Lonkin," &c. ?

This I had always supposed merely to refer to the length of the finger, but the coincidence of names is curious.

SELEUCUS.

Replies.

TREATISE OF EQUIVOCATION.

I can now inform you that the MS. *Treatise of Equivocation*, about which J. M. inquired (Vol. i., p. 263.), is preserved in the Bodleian Library (Laud, *Miscellaneous MSS.* 655.). Dodd, in his *Church History* (vol. ii. pp. 381, 428.), under the names Blackwell and Francis Tresham, mentions the work by its second title, *A Treatise against Lying and fraudulent Dissimulation*, and states that the MS. is in the Bodleian. Through the kindness of Dr. Baudinel, I have seen the tract; and as there is a certain historical interest attached to it,

some information on the subject may be acceptable to your readers. But it may be as well first to give the account of its production at the trial of Guy Fawkes and the conspirators, Jan. 27, 1606. (See *State Trials*, vol. ii. col. 180.) After Coke had introduced under the seventh head of his speech, as the fourth means for carrying on the plot, "their perfidious and perjurious equivocating," there follows:—

"And here was showed a Book, written not long before the Queen's death, at what time Thomas Winter was employed into Spain, entituled, 'A Treatise of Equivocation,' which book being seen and allowed by Garnet, the superior of the Jesuits, and Blackwell, the Archpriest of England, in the beginning thereof Garnet with his own hand put out those words in the title of 'Equivocation,' and made it thus: 'A Treatise against Lying and fraudulent Dissimulation.' . . . And in the end thereof, Blackwell besprinkles it with his blessing, saying, 'Tractatus iste valde doctus, et vere pius et Catholicus est. Certe S. Scripturarum, patrum, doctorum, scholasticorum, canonistarum, et optimarum rationum prædiis plenissime firmat æquitatem æquivocationis; ideoque dignissimus est qui typis propagetur, ad consolationem afflictorum Catholicorum, et omnium piorum instructionem.'"

Coke referred to it again at Garnet's trial, March 28, 1606 (*State Trials*, vol. ii. p. 234.); and the importance attached to the discovery of the work may be judged of by Morton's *Full Satisfaction*, 1606: a very large part of which is occupied in discussing it.

The copy in the Bodleian is the one which was produced at the trial. It is a small quarto in a vellum cover, on the outside of which is written, on the front side, in a later hand, "Blackwell de Equivocatione, &c.;" on the other side, in Sir E. Coke's hand, "Equivocations." It consists of sixty-six pages in all; i. e. two leaves at the beginning originally left blank, and not numbered; sixty-one pages numbered continuously, and fifty-nine of them written on: p. 61., that is, the fly-leaf at the end, contains Blackwell's imprimatur as described by Coke. On the first fly-leaf, at the beginning, is the following memorandum:—

"This booke, contening 61 pages, I founde in a chamber in the Inner Temple, wherein S^r Thomas Tresham used to lye, and whiche he obteyned for his two younger sonnes. This 5 of December, 1605. EDW. COKE.

"Os quod mentitur occidit animam."

It may be enough to remind the reader, that after Nov. 5, 1605, Coke, being Attorney-General, was engaged in prosecuting the discovery of the plot and seeking for evidence. Francis Tresham, to whom the authorship is attributed by Dodd (vol. ii. p. 427, 428.), was a son of Sir Thomas Tresham; his connection with Garnet and the plot is well known. Sir T. Tresham died Sept. 11, 1605. (Dodd, vol. ii. p. 58.) Francis had been committed

to prison, and died Nov. 20, 1605; and Coke found this in searching his chambers a fortnight after. The title originally stood thus:—

“A TREATISE OF EQUIVOCATION, wherein is largely discussed the question, whether a Catholicke or any other person before a Magistrate being demaunded upon his oath whether a Priest were in such a place, may (notwithstanding his perfect knowledge to the contrary), wthout Perjury, and securely in conscience answer, No: wth this secreat meaning reserved in his minde, That he was not there so that any man is bound to detect it.”

The words in small capitals and Italics occupying the first two lines are crossed out, and “whe-” the first syllable of whether, re-written at the beginning of line 3. At the end of this title, interlined by another hand, follow the words “*newly, overseer . . . ignorants;*” but these words are also struck through and re-written on the preceding leaf, on which, written by the same hand by which the interlineation was made (Garnet’s, as it would seem), the title stands,—

“A Treatise of against Lying and fraudulent Disimulation. Newly overseen by the Authour, and published for the defence of Innocency and for the Instruction of Ignorants.”

The “*of,*” in Italics, is struck out. The MS. has other corrections throughout in the same (Garnet’s) hand; and was evidently prepared for the press, as Blackwell’s imprimatur implies.

I have to apologise for some incorrect dates in my last communication. J. B.

BOETHIUS’ CONSOLATIONS OF PHILOSOPHY.

The celebrated treatise *De Consolatione Philosophiæ*, was translated into English verse by John Walton, otherwise called Johannes Capellanus, in the year 1410. A beautiful manuscript on parchment, of this translation, is preserved in the British Museum (*Harl. MS.* 43.). Other copies are amongst the archives of Lincoln Cathedral, Baliol College, &c. It was printed in the Monastery of Tavestok in 1525, a copy of which impression is of the utmost rarity. There is an English prose translation by “George Colvil, alias Coldewell,” printed by John Cawood, 4to. 1556. And again, *Boethius’ Five Bookes of Philosophicall Comfort*, translated by J. T., and printed at London in 12mo., 1609.

Viscount Preston’s translation was first printed in 8vo., 1695. The edition of 1712, mentioned by your correspondent, was the *second*. Boethius was again translated by W. Causton in 1730, and with notes and illustrations, by the Rev. P. Ridpath, 8vo., 1785. The latter is, I believe, an excellent translation; it is accompanied by a Life of Boethius, drawn up with great care and accuracy. In 1789 a translation by R. Duncan appeared at Edin-

burgh; and in 1792, an anonymous translation was printed in London. The latter is said to be a miserable performance.

King Alfred’s Anglo-Saxon version, with an English translation and notes, by J. S. Cardale, was printed at London, in 8vo., 1829.

EDWARD F. RIMBAULT.

Queen Elizabeth’s Translation of Boethius (Vol. ii., p. 56.).—One of JARLTZBERG’s inquiries is, “Has Queen Elizabeth’s work (which she executed during her captivity before she ascended the throne) been printed?” Certainly not: if it had been, it would have been well known. May we venture to anticipate an affirmative reply to another parallel question—Does Queen Elizabeth’s translation of *Boethius* exist in manuscript? But where did JARLTZBERG learn that it was “executed during her captivity before she ascended the throne?” We know that she made such a translation when she was sixty years of age, that is, in October and November, 1593, (see Nichols’s *Progresses, &c., of Queen Elizabeth*, vol. iii. p. 564., and the *Gentleman’s Magazine* for February last, p. 143.), and it is a very interesting proof of the continuance of her learned studies at that advanced period of her life; and, as the curious document which records this fact is unnoticed in the last edition of *Royal and Noble Authors* by Mr. Park, it is probably a misapprehension that the same task had engaged some of the hours of her captivity; or rather is it not one of those dove-tailing conjectures in which some of our most popular lady-biographers have recently exhibited such extravagant and misplaced ingenuity?

JOHN GOUGH NICHOLS.

Boethius’ Consolations of Philosophy (Vol. ii., p. 56.).—JARLTZBERG is wrong in supposing that Richard Viscount Preston’s translation appeared first in 1712. I have now before me an edition in 8vo. “London: printed by J. D. for Awnsham and John Churchill, at the Black Swan, in Paternoster row; and Francis Hildyard, bookseller in York, mdcxcv.” Horace Walpole, in his *Royal and Noble Authors*, states that the publication in 1712 was the “second edition corrected;” and Mr. Park says in a note, that the first edition was in 1695, 8vo.

C. H. COOPER.

Cambridge, June 24. 1850.

ETYMOLOGICAL QUERIES ANSWERED.

J. MN. (Vol. ii., p. 153.) has propounded a dozen of most recondite and puzzling archaisms, upon which I have to offer a few notes.

“*Rykelot*, a magpie?”—The popular and provincial names of animals deserve more careful notice than they have received from glossarists. I need scarcely observe how frequently personal names were derived from those of birds. In the

Hundred Rolls we find a "Richard Rikelot" in Huntingdonshire (vol. ii. p. 626.). I know not what has led to the supposition that this name denotes the magpie. It may possibly be traced to the same root as that of a cognate species, the *cornix frugivora*; *Roeck*, Germ., according to Gesner; Friesic, *roek*; Ang.-S. *hroc*, the rook: but I am at a loss to discover anything similar in old French to explain the occurrence of the termination, which seems to be a popular or familiar diminutive, a Gallicism, analogous to *partlot*.

"*Wrusum* or *Wursum*."—The latter is the correct reading. Trotter Brockett includes the word amongst Northern Provincialisms. — "*Wursum*, pus, particularly when foul." Jamieson is inclined to derive the word *woursom* or *worsum*, used in the same sense by Douglas, in his translation of Virgil, and by other North Country writers, from Ang.-S. *Wyr*, pus, and *sum*, as denoting quality.

"*Sabraz*."—This term has perplexed me much in preparing notes on the portion of the *Promptorium* I have now in hand. In the Harl. MS. 221. is found "*Sabræce, sabracia*, Comm." The authority cited, the *Commentarius Curialium*, is still unknown to me; and I have failed in searching for the word *sabræcia*, which is not found in Dugange, or other glossaries of debased Latinity. Mr. Halliwell gives "*Sabras*, salve, plaster;" but he cites no authority. It appears, however, rather to signify a tonic or astringent solution than a salve. I have hitherto found it only in the following passage (*Sloane MS.* 73., f. 211., late xv. sec.) in a recipe for making "cheuerel lether of perchemyne." The directions are, that it be "basked to and fro" in a hot solution of "alome roche;—after take zelkis of eyren and breke hem smale in a disch, as thou woldist make therof a caudel, and put these to thyn alome water, and chaufe it; thanne take it down fro the fier, and put it in the cornetrey; thanne tak thi lether and basche it wel in this *sabras*, to it be wel drunken up into the lether." A little flour is then to be added, the mixture heated, and the "perchemyn well basked therein, and thi that *sabras* be wel drunken up into the lether;" and if it enters not well into the leather, "lay it abroad in a good long vessel that be scheld, the fleschside upward, and poure thi *sabræce* al abouen the lether, and rubbe it wel yn. It is further recommended to "late the lether ligge so still al a nyzt in his owen *sabras*."

"*I-menbred*, a girdle i-menbred." (Thus, in old French, "*menbrer, membrer*," &c., Roquefort). Charpentier gives a similar use of the Latin word, — "*Membrare, instruere, ornare, Gall. garnir*;" citing a French document, dated 1352: "*Item, unam zonam de serico Membratam de argento et esmandis*;" and another of 1366: "*Duas zonas de serico, argento stofatas et Membratas*." The term was thus used also in England, as in the inventory of valuables belonging to Edward I. in 1300

(*Liber Garderobæ*, p. 347.):—"Una zona, cum catenis argenti annell' cum targ' et membris argenti." It might be supposed from this expression, that the *membra* were, strictly speaking, the transverse bars of metals, or *cloux*, Fr., by which the girdle was divided into several compartments, the intervening spaces being filled by chased ornaments of goldsmiths' work, and occasionally by armorial scutcheons, "*targie*."

But enough for the present. I should esteem it a favour if your correspondent would inform me where these curious terms are found, as the context would greatly facilitate their elucidation.

ALBERT WAY.

Wonham, Reigate, August 3.

Replies to Minor Queries.

Solingen (Vol. ii., p. 135.).—Will you allow me to state, for the information of T. S. LAWRENCE, who inquires who Solingen, the sword cutler, was, — that Solingen is the name of a small town near Elberfeld, in Westphalia; a sort of Sheffield for the whole of that part of Germany. Immense quantities of cutlery of all sorts are made there, and many knives are, I was told, made there, stamped with English names, and imported into England as true British ware, — being equally good with ours, and, of course, cheaper. Solingen is still, and has been for centuries, renowned for its sword blades. You cannot ride through the town without meeting a troop or two of girls with a load of sword blades on their heads.

May I suggest to your inquirer JARLTZBERG that the derivation of *blackguard* is as likely to be *blagarode*, the Russian for *nobleman*, as many words are to be descended from their reputed parents. C. B. M.

P. C. S. S. believes that a little research would have enabled Mr. LAWRENCE (Vol. ii., p. 135.) to ascertain that *Solingen* (not *Salingen*) was not the name of a sword cutler, but of a place in Prussian Westphalia, long celebrated for the fabrication of that weapon, as well as of fencing-foils. Of the latter instrument P. C. S. S. has several pairs in his possession, all marked with the inscription "*In Solingen*." That the Solingen manufactory still flourishes there, is stated in Murray's *Handbook for Northern Germany*, p. 373. P. C. S. S.

Blackguard (Vol. ii., p. 134.).—In the second vol. of B. Jonson's works by Gifford, page 169., there is the following note on this word:—

"In all great houses, but particularly in the royal residences, there were a number of mean, dirty dependants, whose office it was to attend the wool-yard, sculleries, &c.; of these the most forlorn wretches seem to have been selected to carry coals to the kitchens, halls, &c. To this smutty regiment, who attended the

progresses, and rode in the carts with the pots and kettles, the people in derision gave the name of *blackguards*."

I find also the following in Butler's *Hudibras*, part 3. :—

"Thou art some paltry, *blackguard* sprite,
Condemn'd to drudgery in the night;
Thou hast no work to do in the house,
Nor halfpenny to drop in shoes."

AREDJID KOEEZ.

The Three Dukes (Vol. ii., p. 9.).—Perhaps a note which I have just stumbled upon, in a MS. account of the Griffin family, may furnish some clue as "to the Dukes who killed the Beadell."

"Edward Griffin was probably the same person, to whom a pardon was granted, April 11. 1671, for the death of Peter Werriell; in the like manner as was granted to the Duke of Albemarle and the Duke of Monmouth."

At all events, both casualties occurred in the same spring, and a reference to the gazettes of the day would perhaps set the question at rest.

BRAYBROOKE.

Audley End.

Bonny Dundee (Vol. ii., p. 134.) is the name attached to one of the most beautiful of the Scotch melodies. The song is said to be very old. The words, which I recollect to have heard sung to it more than half a century ago, began :

"O, whar gat ye that hauers-meal bannock,
My bonny young lassie, now tell it to me?"
'I got it frae a sodger laddie,
Between Saint Johnstone and bonnie Dundee.'"

It is clear that it is to the town, not the man (though from the portraits of him he was very handsome), that the epithet applies. My version of the song differs from that given in Cromek's Burns, and also from Allan Cunningham's; and I am disposed to think my memory at fault from the so near recurrence of the word "bonnie" in the stanza.

Neither the date of the birth of Viscount Dundee, nor his age at the time of his death, is mentioned by the Scottish Peerage writers, Crawford, Douglas, or Wood. F. R. S. L. and E.

Was Quarles pensioned? (Vol. i., p. 201.).—I believe that no reply has been made to this Query. The following passage, transcribed from the "Epistle Dedicatory" to the surreptitious edition of Quarles's *Judgment and Mercy*, affords a slight negative proof to the contrary :

"And being so usefull, I dare not doubt your patronage of this *child*, which survives a *father* whose utmost abilities were (till death darkened that great light in his soule) sacrificed to your service."

Now if Charles had conferred a pension on Quarles, is it not exceedingly probable that the publisher and dedicator, Richard Royston, would have recalled

so honourable a circumstance to the memory of his "most gracious sovereign King Charles" in this "Epistle Dedicatory," when he had so excellent an opportunity of doing so? T. M. B.

Collar of Esses (Vol. ii., p. 140.).—Mr. J. G. NICHOLS, in his reply to the Query of Φ., says, that "the judges" are among those who are *now* privileged to wear these collars. Allow me to suggest to him that the privilege among them is limited to the *chiefs* of the three courts. The other judges certainly now never wear them, and I am unaware that they ever did so. I have a large, though by no means a perfect collection of legal portraits, and there is not one puisne judge or baron so distinguished. The earliest legal worthy who is represented with this collar is in the reign of Henry VIII., and it adorns not a chief justice, but a chancellor, viz. Sir Thomas More; and he is the only chancellor upon whose shoulders it appears. This collar is formed by continuous Esses, without any ornament between them. It is united in the front by two portcullises, with a rose pendant. The print is from Holbein's picture, and presents him as chancellor, with the purse. The first chief justice wearing the collar is Sir James Dyer, Ch. C. P. in the reign of Elizabeth. The only difference between it and Sir Thomas More's is, that the rose is placed between the portcullises. I have another, in a later period of the same reign, of Sir Christopher Wray, Ch. K. B., in which the Esses are alternated with ornamental knots. I am not aware of any portrait of a chief baron before Sir Thomas Bury, in the first year of George I.; so that I am uncertain whether the collar was previously worn by that functionary.

It is curious that during the Commonwealth the Collar of Esses was worn by John Glynn, the Chief Justice of the Upper Bench, with a difference; that difference being a quatrefoil, instead of the knot, between each S; and a large jewel, surrounded by smaller ones, being substituted for the portcullises and rose.

These facts may, I hope, be of some use to Mr. J. G. NICHOLS in the volume I am glad to see that he contemplates. I hope he will not forget to answer the other Query of Φ., "Under what circumstances, and at what dates, was the privilege of wearing these collars reduced to its present limitation?" EDWARD FOSS.

The Story of the three Men and their Bag of Money (Vol. ii., p. 132.).—In *Tales, and quicke Answers, very mery, and pleasant to rede*, is the following, with the title "Howe Demosthenes defended a Mayde:"—

"There were two men on a time, the whiche lefte a great somme of money in kepyng with a maiden, on this condition, that she shulde nat delyuer hit agayne, except they came bothe to gether for hit. Nat lang

after one of them cam to hir mornyngly arrayde, and sayde that his felowe was deed, and so required the money, and she delyuered it to hym. Shortly came the tother man, and required to haue the moneye that was lefte with her in keypyng. The maiden was than so sorrowfull, both for lacke of the money, and for one to defend her cause, that she thought to hange her selfe. But Demosthenes, that excellent oratour, spake for her and sayd: 'Sir, this mayden is redy to quite her fidelitie, and to deliuer agayne the money that was lefte with her in keypyng, so that thou wylt brynge thy felowe with thee to receyue it.' But that he coude not do."

This is the 69th tale in the collection. I cite from the reprint which appeared in 1831, under the title of *The Hundred Merry Tales: or Shakespeare's Jest Book*. C. H. COOPER.

Cambridge, July 29. 1850.

The story of *the three men and their bag of money* (Vol. ii., p. 132.) is here stated to be "in the Notes to *Rogers's Italy*:" but it is in the *body* of the work, as a distinct story, headed, "The Bag of Gold." ROBERT SNOW.

Will. Robertson of Murton (Vol. ii., p. 155.) is stated by Douglas in his *Baronage*, p. 413., to be descended in the fourth degree from Alexander Robertson, fifth baron of Strowan. The pedigree of Robertson of Strowan is given in the same vol. F. R. S. L. and E.

Long Meg of Westminster.—I am not quite of DR. RIMBAULT's opinion, that Long Meg of Westminster is a fictitious personage. I believe her to have been as much a real woman as Moll Cutpurse was a century later.

If the large stone shown as Long Meg's grave had been anywhere else within the walls of Westminster Abbey than where it is, I should have had great doubts about the Westminster tradition. But Long Meg, there is reason to believe from the numerous allusions to her in the Elizabethan dramatists, was a heroine after the Reformation, and her burial, therefore, in the cloisters, where few people of wealth or good reputation were buried between 1538 and 1638, seems to me a common occurrence. Had Islip or Esteney buried her among the abbots in the cloister, I could then have joined in DR. RIMBAULT's surprise. I have altered the passage, however, to "marking the grave, it is said." This will meet, I trust, DR. RIMBAULT's objection, though I have Gifford to support me in the passage as it at present stands:

"There is a penny story-book of this tremendous vi-rago [Westminster Meg], who performed many wonderful exploits about the time that Jack the Giant Killer flourished. She was buried, as all the world knows, in the cloisters of Westminster Abbey, where a huge stone is still pointed out to the Whitsuntide visitors as her grave stone."—Gifford's *Ben Jonson*, viii. 78.

Let me add, that I am much obliged to DR. RIMBAULT, as well as to other correspondents, for corrections and still more valuable additions to my book, printed in "NOTES AND QUERIES."

PETER CUNNINGHAM.

The Churchwardens' Accounts of St. Antholin's (Vol. i., pp. 180. 260.).—In my additions to Mr. Cunningham's *Handbook for London*, I noticed two folio volumes of churchwardens' accounts, belonging to the parish of St. Antholin's, that had *accidentally* got away from the custody of their proper guardians. This notice roused from his slumbers one of the said guardians, the present overseer of the parish, W. C., Junior, who stated in your journal of February 23. that

"The churchwardens' accounts are in good preservation, and present (in an unbroken series) the parish expenditure for nearly three centuries."

The worthy overseer also wishes to impress your readers with a belief that I had been misled by Thorpe's *Catalogue*, and that the books to which I referred were merely *extracts*. In justice to myself, I therefore give the entries in Thorpe's *Catalogue verbatim as they occur*. Your readers will then be better able to judge which is the "true" Dromio:—

"The Churchwardens' Accounts from 1615 to 1752 of the Parish of St. Antholin's, London. Folio, 3*l*. 3*s*."

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This last note contains some Queries which I should be glad to see answered.

EDWARD F. RIMBAULT.

The Plant "Hæmony" (Vol. ii., p. 88. and p. 141.).—The mystical meaning of "Hæmony" is evolved by Coleridge in a passage which occurs in his *Statesman's Manual*, appendix B., and which cannot fail to interest the readers of *Comus*.

"It is found in the study of the Old and New Testament, if only it be combined with a spiritual partaking of the Redeemer's blood, of which, mysterious as the symbol may be, the sacramental wine is no mere or arbitrary *memento*. This is the only certain, and this is the universal, preventive of all debasing superstitions; this is the true hæmony (*αἷμα*, blood, *οἶνος*, wine), which our Milton has beautifully allegorised in a passage strangely overlooked by all his commentators. Bear in mind, reader! the character of a militant Christian, and the results (in this life and in the next) of the redemption by the blood of Christ, and so peruse the passage."

T. M. B.

Mildew in Books (Vol. ii., p. 103.).—Your correspondent B. suggests that "any hints as to the cause or remedy of *mildew in books* will be most acceptable." I venture, therefore, an opinion that the cause is to be found in the defective bleaching and manufacture of the rags from which the paper is made, and the careless or intentional admixture of linen with cotton rags. The comparatively modern method of bleaching with oxymuriatic acid of lime, or chlorine in substance, with the ad-libitum and unacknowledged admixture of gypsum (to give weight and firmness to the paper), are, I believe, the true causes of the defects in question, which are to be found more in modern books and prints than in those of an earlier date, and do not arise from damp, as the term "*mildew*" might seem to imply, although the same appearance no doubt arises from that cause alone in the older paper. But paper made and bleached by the processes I have mentioned will become covered with brown spots, however dry it may be kept.

I have a folio edition of *La Armeria Real de Madrid*, printed at Paris, without date, but subsequently to 1838 by the preface. The paper is very stout and fine, and was free from blemish when I purchased it three years ago, but at present it is covered with brown patches, and the beauty of the work destroyed, although it has been kept in a very dry room.

For such defects I should be equally delighted with B. to discover a remedy; but I fear that so long as our paper manufacturers study expedition and economy in preference to quality, the case is hopeless. The ashes left after the combustion of a sheet of paper clearly indicate the amount of modern sophistication, and greatly exceed those of more ancient paper. In fact, some paper may now be classed, with more propriety, among mineral than vegetable productions. Mildew, arising from damp in old books, may be arrested, if not re-

moved, by exposure to light, air, and a dry atmosphere.

HENRY WILKINSON.

The Carpenter's Maggot (Vol. ii., p. 104.).—The ancient tune known as the *Carpenter's Maggot*, and until lately played at the annual dinner of the Livery of the Carpenters' Company, may be found at p. 258. of the first volume of a rare work entitled *The Dancing Master*, sm. obl. 1721. The same volume contains a choice assemblage of "Maggots," i. e. Barker's Maggot, Cary's Maggot, Draper's Maggot, Hill's Maggot, Huntington's Maggot, M. Coppinger's Maggot, &c.

The word Maggot, from the French *Magot*, means a whim, or a fancy. The bird "magpie," originally "maggoty-pie," was so called on account of its whimsical drollery. "A maggoty-pated fellow" is often used to imply a *whimsical* man.

I do not trace the word, as applied to a tune, earlier than the end of the seventeenth century. Before that time, tunes of a similar description were termed *Fancies*.

If your correspondent F. T. P. wishes to have a copy of the tune from my volume, he is quite welcome. I append my London address to this Reply, in order that he may favour me with a communication.

EDWARD F. RIMBAULT.

3. Augustus Square, Park Village East.

Martello Towers (Vol. ii., p. 9. and p. 110.).—The interesting account of Le Tellier's defence in Corsica, shows clearly what first drew the attention of our government to these forts; but E. V.'s queries do not yet seem satisfactorily answered. The late Duke of Richmond, it is said, gave the plan of the first erected along the British Channel. But as to their name and origin I apprehend that (as in the case of Charles Martel, whose blows also fell so numberless and effectual on the heads of enemies, Vol. i., p. 86.) the old Frank word *martel* is much more likely to have originated the name than any *locality*, town, or tower, in either Spain or Corsica; and the following extract from Dr. Robertson's *Life of Charles V.* (bk. c. p. 452., 8vo. ed.) should not be passed over in their history:—

"The commerce of the Mediterranean was greatly interrupted by his cruisers (viz. Hasen Aga's, about 1541), and such frequent alarms given to the coast of Spain, that there was a necessity of erecting watch towers at proper distances, and of keeping guards constantly on foot, in order to descry the approach of his squadrons, and to protect the inhabitants from his descents."

The doctor then gives a marginal reference to *Jovii Hist.* L. 40. p. 266. for authority. I have not Jovius, nor access to him here; but I would be obliged by learning whether he gives any and what more specific account of these towers, or how they were called.

LANBDA.

Highland Kilts.—I have waited a "reasonable time" to learn a little about *kilts* from your correspondents; but seeing that no one has yet entered the arena, I forward an additional glove to cast before any member of the Scottish societies luxuriating in London. It is from a work written by one of themselves, hight Dr. Macculloch, who, in his *Highlands and Western Isles of Scotland* (vol. i. p. 176.), gives a whole chapter on northern attire, which is well worth attention. To be sure, he is rather merciless on some of Sandy's present likings, showing them to be of no standing as to time; and he declares that the kilt resembles the loricated skirts of the Roman tunica, only just as much as Macedon does Monmouth. I will not mention how he laughs at the groups of masquerading Highlanders—nine times out of ten no Highlanders at all—who congregate under the notion that they are sporting a Celtic dress; but will proceed to lay an extract before you, which may incite inquiry and reply:—

"A few enthusiasts have amused themselves with deriving the Highland kilt from one of the dresses of the Romans, to which the resemblance is sufficiently vague. These worthy antiquaries forget the anger they feel at the bare notion that the Romans ever interfered with the Highlanders."

"The Roman theory of the kilt is, indeed, demolished at one blow, by the fact, that this article of dress in an independent form, or the phillibeg (feala beg), is of very modern introduction, and, what is still worse, that it was the invention of an Englishman. It was first introduced at Tyndrum about a century past, (*this was published in 1824*), by Rawlinson, the superintendent or agent for the lead mines; who, finding his labourers encumbered with their belted plaids, taught them to separate the two into the present form."

Derivation of Penny.—Not from the Celtic *Pen*, but from the German *Pfennig*, *pf* being softened into *p*, as in *pfau*, *peacock*, and *ig* into *y*, as in *hereig*, *heartly*. B. H. K.

Scarf (Vol. ii., p. 126.).—The custom of the Church for many centuries, which is the authority for the wearing of the scarf, or stole, sanctions the use of it by all orders of the clergy now existing in the Church of England, but with certain distinctions in the manner of wearing it. By deacons it is worn, as in ancient times, over the left shoulder only, hanging down before and behind; by priests, over both shoulders, hanging down in front only, and was formerly crossed on the breast and passed through the girdle at the waist; bishops have always worn it over both shoulders, and not crossed. It was once considered in some sort as a mark of authority, and as peculiarly appropriate to preachers; thus the sub-deacon wore no stole, because he had no authority to preach the Gospel in public. So in the Roman Catholic

Church at the present day, when a number of clergymen are assembled together, except on a few extraordinary occasions, no person wears the stole but the presiding or principal clergyman, and the person who preaches or officiates. The stole was originally a linen handkerchief used for wiping the face, but being afterwards made of embroidered silk and other rich materials, it was retained as a decoration. Previous to the Reformation, the stole was one of the vestments used in the celebration of the Holy Eucharist, and consequently, in preaching also, but not at vespers or the ordinary services. The authorities for these statements are Paley's *Gothic Architecture*, the *Oxford Manual for Brasses*, *Popular Tracts illustrating the Prayer-book*, No. 2., and *An Explanation of the Construction, &c., of a Catholic Church*.

ARUN.

Smoke-money (Vol. ii., p. 120.).—It may contribute to answering B's Query, to know that smoke-pennies are also yearly levied from most of the inhabitants of the New Forest, and understood by them to be an acknowledgment for their right of cutting peat and turf for fuel, in the waste of the forest.

LAMBDA.

Common, Mutual, Reciprocal.—1. What is equally related to A., B., (C., &c.), is *common* to them.

2. What A. and B. entertain, feel, do, &c. towards one another, is said to be *mutual*.

3. What A. entertains, feels, does, &c. to B. in return for the same entertained, felt, done, &c. by B. towards him, is said to be *reciprocal*. Thus:

1. A., B., (C., &c.), have a *common* friend X.

2. A. and B. entertain a *mutual* esteem for each other.

3. B. has a regard for A., and A. has a *reciprocal* regard for B.

In the passage quoted by Mr. GATTY (Vol. i., p. 440.), I think, with deference to the eminent historian whom he cites, that *reciprocal* should have been written instead of *mutual*. B. H. K.

Juice Cups.—Should no more satisfactory Reply to the Query of N. B. (Vol. ii., p. 89.) present itself, the following suggestions may be acceptable to him. Without pretending to *professional* knowledge on the point, I conceive that the use of an inverted cup in the centre of a fruit pie is twofold. It answers the purpose of supporting the crust, which, being usually thin and light, has but little strength in itself, probably less than that of a meat pie, while, by the shrinking of the fruit in baking it is left unsupported: and it further serves, not indeed as some good ladies seem to suppose, to increase the quantity of juice, but to keep a portion of it in reserve; so that the pie may not become too dry when a few spoonfuls of its more liquid contents have been taken out.

This, I conceive, it effects in the following manner. It contains, when inserted, a considerable quantity of cold air. This expands as the pie is heated in the oven, until it drives out from under the cup all, or nearly all, of the fluid that has originally collected under it; and then, continuing to expand, much of the air escapes through the air-holes of the pie into the oven. As the pie cools, the portion of air remaining under the cup, and which, while heated, was sufficient to fill it, contracts; and then the pressure of the external atmosphere, entering through the air-holes of the pie, and acting upon the surface of the juice round about the cup, forces a portion of it into the cup, just on the same principle that water rises into the chamber or cylinder of a pump when a partial vacuum is formed in it. Having once risen into the cup, the same law of hydrostatic pressure keeps it there until the cup is raised sufficiently to admit air under its edge, when the juice of course escapes.

J. T. S.

Curfew (Vol. ii., p. 103.).—Your correspondent NABOC will find the information he seeks upon this subject in a valuable communication to the *Journal of the British Archaeological Association*, vol. iv. p. 133., by Mr. Syer Cuming. To Mr. C.'s list may be added, Charter House, London; Newport, S. W.; and Lowestoft, Suffolk.

E. B. PRICE.

Derivation of Totnes.—From the Anglo-Saxon *toten* or *totten*, to project, to rise above, and *ness* or *nes*, nose, (French *nez*, German *nase*, Latin *nasus*). Tooting, Tottenham, &c.

B. H. K.

Dogs in Monuments.—S. S. S. (Vol. i., p. 405.) is informed that a dog, at the feet of monumental effigies of females, is as common as a lion accompanying male figures. It is most probable that the dog was meant to represent affection, fidelity, &c., just as the lion signified courage, generosity, &c. There are, however, some instances (Deerhurst, Gloucestershire, Ingham, Norfolk) where the dog's name is inscribed; and then it was doubtless the intention to give a favourite *pet* the honour of a monument, that of itself, as well as of its mistress, should "witness live in brass."

T. S. LAWRENCE.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

It is long since the students of English Archæology received a more welcome or valuable addition to their libraries than the recently published *Antiquities of Richborough, Reculver, and Lymne, in Kent*, by Charles Roach Smith, F.S.A., illustrated by F. W. Fairholt, F.S.A. Originally intended to have been a volume

confined to Richborough, of which the well-known collections of Mr. Rolfe were to form the basis, it has been wisely extended to Reculver and Lymne, and now forms, both in its literary and pictorial illustrations of those highly interesting localities, a most valuable and instructive Memorial.

Messrs. Sotheby and Co. (3. Wellington Street, Strand) will sell on Wednesday, the 21st, and following Day, a rare interesting and valuable collection of Works, chiefly relating to the History of America, including an early edition of the Celebrated Letter of Columbus, some curious Books relating to the Quakers and Brownists, &c.

We have received the following Catalogue:—John Petheram's (94. High Holborn) Catalogue (Part CXIV., No. 8. for 1850) of Old and New Books.

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The Monthly Part for July, being the second of Vol. II., is also now ready, price 1s.

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C. W. B. will see in this latter Notice an answer to his Query.

DE BALDOC'S Query in our next.

Pray Remember the Grotto. Several Correspondents who have applied to us respecting the origin of this now popular cry, are referred to No. 1., p. 5., for a very probable explanation of it.

B. M. E. H. We believe a *Life of St. Philip Neri*, who founded the Order of the Oratory in 1574, has been published by Richardson of Fleet Street.

THE GENTLEMAN'S MAGAZINE for
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**A CATALOGUE of BRITISH POR-
TRAITS.** Just published. *Gratis and Post Free.* Also,

**A CATALOGUE of BOOKS in ALL
CLASSES of LITERATURE.** Part VIII. for 1850. *Gratis
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JOHN PETHERAM, 94. High Holborn.

Printed by THOMAS CLARK SHAW, of No. 8. New Street Square, at No. 5. New Street Square, in the Parish of St. Bride,
in the City of London; and published by GEORGE BELL, of No. 186. Fleet Street, in the Parish of St. Dunstan in
the West, in the City of London, Publisher, at No. 186. Fleet Street aforesaid. — Saturday, August 10. 1850.

NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 42.]

SATURDAY, AUGUST 17. 1850.

{ Price Threepence
{ Stamped Edition 4d.

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Notes.

ALFRED'S OROSIUS.

The two exceedingly valuable elucidations which the geography of King Alfred relating to Germany (intercalated in the royal author's translation of Orosius), has received from your learned contributors MR. R. T. HAMPSON (Vol. i., p. 257.) and MR. S. W. SINGER (Vol. i., p. 313.) induce me to offer some new views on the same subject. From my having passed a long series of years in the countries described, and read and examined all that continental authors, as well as Englishmen, have written or conjectured on the subject, I trust that my opinions, though differing from all hitherto

received, may not be unworthy the attention of these gentlemen, and of your other numerous subscribers. I shall, however, at present, not to exceed the necessary limitation of your articles, restrict myself to a consideration of the very disputed *Cwenas* and the *Cwen-sae*, which both the gentlemen have not alluded to.

The universal agreement amongst the commentators (with the two solitary exceptions I shall hereafter mention), by which this sea is taken for the White Sea, is diverting, and has been the primary source of many of their errors, and of that most monster one, by which Othere's narrative has been made the relation of a voyage round the North Cape to Archangel. It is difficult to say who may have first broached the brilliant idea. Spelmann's annotators, his alumni Oxonienses of University College, seem to have left the matter without much consideration, in which they were pretty servilely followed by Bussæus, though not so much so as to justify Professor Ingram's remark, "that his notes were chiefly extracted thence." (Pref. viii.) Professor Murray of Göttingen (1765), and Langebeck, in his *Scriptores Rerum Danicarum* (1773), make no mention of these arctic discoveries; and the latter is satisfied that the *Cwenas* are the Amazons of Adam of Bremen:—

"De Quenorum priseis Sedibus et Quenlandiæ situ, vide Torfæus, *Hist. Norweg.* i. 140. Adamus Bremens, pp. 58, 59. 61., per Amazones et terram Fœminarum voluit Quenones et Quenlandiam intelligi."

and it remains, therefore, to the next commentator, John Reinhold Forster (the companion navigator with Sir Joseph Banks), to have been the first to whom we owe the important error. He was praised by Daines Barrington, for whose edition he gave the notes afterwards reproduced in his *Northern Voyages of Discovery*; but still with certain reservations. The honourable translator found some negative evidences which seemed to militate against the idea that the voyage could have extended into the arctic circle; for, in such a case, Othere would hardly have refrained from mentioning the perpetual day of those regions; the northern lights, which he must have experienced; to which

we add, the perpetual snows, and many other very striking peculiarities, so new and seemingly inexplicable to a southern traveller or listener.

Succeeding writers seem to have had fewer scruples, and to have admitted the idea without consideration. Thorkelin, the Dane, (when in England to copy out the poem of *Beowulf* for publication at Copenhagen), gave a very flattering testimony to Forster's notes, in *Bibliotheca Topographica*, vol. ix. p. [891.] *et seq.*, though I believe he subsequently much modified it. Our own writers who had to remark upon the subject, Sharon Turner, and Wheaton, in his *History of the Northmen*, may be excused from concurring in an opinion in which they had only a verbal interest. Professor Ingram, in his translation of *Othere's Voyage* (Oxford, 1807, 4to. p. 96. note), gives the following rather singular deduction for the appellation: Quenland was the land of the Amazons; the Amazons were fair and white-faced, therefore *Cwen-Sae* the White Sea, as Forster had deduced it: and so, having satisfied himself with this kind of Sorites, follows pretty closely in Forster's wake. But that continental writers, who took up the investigation avowedly as indispensable to the earliest history of their native countries, should have given their concurrence and approval so easily, I must confess, astonishes me.

Dahlman, whilst Professor of History at Kiel, felt himself called upon by his situation to edit and explain this work to his countrymen more detailedly than previously, and at vol. ii. p. 405. of the work cited by MR. SINGER gives all Alfred's original notices. I shall at present only mention his interpretation of *Quen Sae*, which he translates *Weltmeer*; making it equivalent to the previous *Garsecg* or *Oceanus*. He mentions the reasonings of Rask and Porthan, of Abo, the two exceptions to the general opinion (which I shall subsequently notice), without following, on this point, what they had previously so much more clearly explained. The best account of what had previously been done on the subject is contained in Beckmann's *Litteratur der alten Reisen* (s. 450.); and incidental notices of such passages as fall within the scope of their works, are found in Schlözer's *Allgemeine nordische Geschichte*, Thummann's *Untersuchungen*, Walch's *Allgemeine Bibliothek*, Schöning's *Gamle nordiske Geographie*, Nyerup's *Historisk-statistisk Skildring*, &c., in *Norge i ældre og nyere Tider*, in Sprengel's *Geschichte*, and by Wörbs, in Kruse's *Deutsche Alterthümer*. Professor Ludw. Giesebrecht published in 1843, at Berlin, a most excellent *Wendische Geschichte*, in 3 vols. 8vo.; but his inquiries concerning this Periplus (vol. iii. p. 290.) are the weakest part of his work, having mostly followed blindly the opinions to which the great fame and political importance of Dahlman had given full credence and authority. He was not aware of the importance of Alfred's notices for

the countries he describes, and particularly for the elucidation of the vexed question of Adam of Bremen's *Julin* and Helmold's *Veneta*, by an investigation of Othere's *Schiringsheal*, and which I endeavoured to point out in a pamphlet I published in the German language, and a copy of which I had the pleasure of presenting, amongst others, to Professor Dahlman himself at the Germanisten Versammlung at Lübeck in 1847. To return, however, to the *Cwena land* and *sae*, it is evident that the commentators, who are principally induced by their bearings to Sweon land to look upon the latter as the White Sea, have overlooked the circumstance that the same name is found earlier as an arm of the Wendel or Mediterranean Sea; and it is evident that one denomination cannot be taken in a double meaning; and therefore, when we find Alfred following the boundaries of Europe from Greece, "*Crecalande ut on pone Wendelsae Þnord on pone Garsege 7 þe man Cwen sae hæc,*" it is certain that we have here an arm of the Wendel Sea (here mistaken for the ocean) that runs from Greece to the north, and it cannot also afterwards be the White Sea. It will be necessary to bring this, in conformity with the subsequent mention of *Cwen-Sae*, more to the northward, which, as I have just said, has been hitherto principally attended to.

In Welsh topography no designation scarcely recurs oftener than *Gwent* (or, according to Welsh pronunciation, and as it may be written, *Cwent*) in various modifications, as Gwyndyd, Gwenedd, Gynneath, Gwynne, &c. &c.; and on the authority of Gardnor's *History of Monmouthshire* (Appendix 14.), under which I willingly cloak my ignorance of the Welsh language, I learn that *Gwent* or *Went* is "spelt with or without a *G*, according to the word that precedes it, according to certain rules of grammar in the ancient British language, and that *Venedotia* for North Wales is from the same root." The author might certainly have said, "the same word Latinized." But exactly the same affinity or identity of names is found in a locality that suits the place we are in search of: in an arm of the Mediterranean stretching from Greece northwards; viz. in the Adriatic, which had for its earliest name *Sinus Venedicus*, translated in modern Italian into *Golfo di Venezia*.

Of the multitudes of authorities for this assumption I need only mention Strabo, who calls the first settlers on its northern end (whence the whole gulph was denominated) "*Ένετοί*," or Livy, who merely Latinizes the term as *Heneti*, lib. i. cap. i., "*Antenorem cum multitudine Henetum.*" With the fable of Antenor and his Trojan colony we have at present no further relation. The name alone, and its universality at this locality, is all that we require. I shall now show that we can follow these Veneti (which, that it is a generic name of situation, I must now omit to prove, from the compression

necessary for your miscellany) without a break, in an uninterrupted chain, to the north, and to a position that suits Alfred's other locality much more fitting than the White Sea. The province of *Vindelicia* would carry us to the Boden See (Lake of Constance), which Pomponius Mela, lib. iii. cap. i. ad finem, calls *Lacus Venedicus*. This, omitting the modern evidences of this name and province in Windisch-Grätz, Windisch-Feistritz, &c. &c., brings us sufficiently in contact with the Slavonic and Wendic people of Bohemia to track the line through them to the two Lausitz, where we are in immediate proximity to the Spree Wald. There the Wends (pronounce *Vends*) still maintain a distinct and almost independent community, with peculiar manners, and, it is believed, like the gypsies, an elected or hereditary king; and where, and round Lüchow, in Hanover, the few remnants of this once potent nation are awaiting their final and gradual absorption into the surrounding German nations. Whenever, in the north of Germany, a traveller meets with a place or district ending in *witz*, *itz*, *pitz*, &c., wherever situate, or whatever language the inhabitants speak, he may put it down as originally Wendish; and the multitude of such terminations will show him how extensively this people was spread over those countries. Itzenplitz, the name of a family once of great consequence in the Mark of Brandenburg, is ultra-Wendish. It will, therefore, excite no wonder that we find, even in Tacitus, Veneti along their coasts: and Ptolemy, who wrote about a century and a half later than Strabo or Livy, seems to have improved the terminology of the ancients in the interval; for, speaking of the Sarmatian tribes, he calls these Veneti Οὐένεδαι παρ' ὅλον τὸν Οὐένεδικὸν κόλπον. Here we find the truest guide for the pronunciation, or, rather, for the undigamaising of the Latin *V* and the Welsh *W*, as *Ouenetoi*, which is proved in many distant and varying localities. St. Ouen, the Welsh Owen and Evan, and the patron saint of Rouen, no doubt had his name (if he ever existed at all) coined from the French Veneti of Armorica, amongst which he lived; and when foreigners wish to render the English name *Edward* as spoken, they write *Edouard*: and Robert the Wizzard, the Norman conqueror of Sicily and Apulia, has his name transformed, to suit Italian ears, into *Guiscard*, and as William into *Gulielmi*. Thus, therefore, the whole coast of Prussia, from Pomerania, as far, perhaps, as known, and certainly all the present Prussia Proper, was the *Sinus Venedicus*, Ptolemy's κόλπον; and this was also Alfred's Cwen-Sae, for the north. I admit that when Alfred follows Orosius, he uses *Adriatic* for the *Golfo de Venezia*; but when he gives us his independent researches, he uses an indigenous name. Professor Porthan, of Abo in Finland, published a Swedish translation, with notes, of the *Voyages of Othere and Wulfstan* in

the *Kongl. Vitterhets Historie och Antiquitet Aca-
demiens Handlingar, sjette Delen*. Stockholm, 1800, p. 37-106., in which he expressly couples Finland with Cwenland; and, in fact, considering the identity of *Cwen* and *Ven*, and the convertibility of the *F* and *V* in all languages, *Ven* and *Fen* and *Cwen* will all be identical: but I believe he might have taken a hint from Bussæus, who, in addition to his note at p. 13., gives at p. 22. an extract from the *Olaf Trygvassons Saga*, where "Finland edr Quenland" (Finland or Quenland) are found conjoined as synonyms. Professor Rask, who gives the original text, and a Danish translation in the *Transactions of the Shandinavisk Litteratur Selshkab* for 1815, as "Otter og Wulfstans Korte Reideberetninger," &c., though laudatory in the extreme of Porthan, and differing from him on some minor points, yet fully agrees in finding the Cwen-Sea within the Baltic: and he seems to divide this inland sea into two parts by a line drawn north and south through Bornholm, of which the eastern part is called the Cwen or Serminde, or Sarmatian Sea.

Be that as it may, the above is one of a series of deductions by which I am prepared to prove, that as the land geography of Germany by Alfred is restricted to the valleys of the Weichsel (Wisle), the Oder, the Elbe, and the Weser, so the sea voyages are confined to the debouchures of such of these rivers as flow into the Baltic. This would give a combined action of purpose to both well suited to the genius of the monarch and the necessities of an infant trade, requiring to be made acquainted with coasts and countries accessible to their rude navigation and limited commercial enterprise. So prudent a monarch would never have thought of noting down, for the instruction and guidance of his subjects and posterity, the account of a voyage which even now, after an interval of ten centuries of continued nautical improvements, and since the discovery of the compass, is not unattended with danger, nor accomplished in less than a year's time wasted.

WILLIAM BELL, Phil. Dr.

British Archæological Association.

REMARKABLE PROPOSITION CONCERNING IRELAND.

The following passage, which contains a curious proposition relating to Ireland, will probably be new and interesting to many readers of "NOTES AND QUERIES," since the book from which I extract it is a scarce one, and not often read. Among the many various schemes that have of late been propounded for the improvement of our sister country, this is perhaps not the least remarkable, and shows that the *questio vexata*, "What is to be done with Ireland?" is one of two centuries' standing. James Harrington, in his *Oceana, the Intro-*

duction, (pp. 35, 36., Toland's Edition, 1700), speaking of Ireland under the name of Panopea, says,—

"Panopea, the soft Mother of a slothful and pusillanimous people, is a neighbor Iland, antiently subjected by the Arms of *Oceana*; since almost depopulated for shaking the Yoke, and at length replanted with a new Race. But (through what virtues of the Soil, or vice of the Air, soever it be), they com still to degenerat. Wherefore seeing it is neither likely to yield men fit for Arms, nor necessary it should; it had bin the Interest of *Oceana* so to have dispos'd of this Province, being both rich in the nature of the Soil, and full of commodious Ports for Trade, that it might have bin order'd for the best in relation to her Purse, which, in my opinion (if it had been thought upon in time), might have bin best don by planting it with *Jews*, allowing them their own Rights and Laws; for that would have brought them suddenly from all parts of the World, and in sufficient numbers. And though the *Jews* be now altogether for merchandize, yet in the Land of *Canaan* (except since their exile, from whence they have not bin Landlords), they were altogether for Agriculture, and there is no cause why a man should doubt, but having a fruitful Country and excellent Ports too, they would be good at both. *Panopea* well peopled, would be worth a matter of four millions of dry rents; that is besides the advantage of the Agriculture and Trade, which, with a Nation of that Industry, coms at least to as much more. Wherefore *Panopea* being farin'd out to the *Jews* and their Heirs for ever, for the pay of a provincial Army to protect them during the term of seven years, and for two millions annual Revenue from that time forward, besides the Customs which would pay the provincial Army, would have bin a bargain of such advantage both to them and this Commonwealth, as is not to be found otherwise by either. To receive the *Jews* after any other manner into a Commonwealth, were to maim it; for they of all Nations never incorporat, but taking up the room of a Limb, are of no use or office to the body, while they suck the nourishment which would sustain a natural and useful member."

HENRY KERSLEY.

Corpus Christi Hall, Maidstone.

NEWS.

A FEW OLD MATERIALS FOR ITS ELUCIDATION.

"*Novum*, vulgo *Nouvelle*. Ugutio: '*Rumor, murmur, quod vulgo dicitur Novum.*' Occurrit non semel in Epistolis Marini Sanuti. '*Novis de Obitu Papæ auditis,*' in *Regesta Universitatis Paris*, an. 1394. *Spicileg. Acher.*, tom vi. p. 60."

So far Ducange, who also refers to the following:

"Supervenerunt nobis *Nova* certa de morte, videlicet quorundam Nobilium, nobis adhærentium, captorum per partem dicti Philippi in Britannia, et de speciali Præcepto suo Parisiis ignominiosæ morti traditorum; nec non de Strage, &c. &c."—*Charta an.* 1346, apud Rymer, t. v. p. 497.

The derivation of this word has been so strenuously and ably discussed by the contending parties in your pages, that I have no intention of interfering (*non nostrum tantas componere lites*) further than to furnish a few materials bearing on the subject, which may not have come under their notice.

It seems uncertain whether *Newes* was considered by our ancestors *plural* or *singular*. Resolute John Florio is sadly inconsistent in his use of it: in his *World of Wordes*, ed. 1598, we have:

"*Nova*, newe, fresh, a noueltie, a newe report.

"*Novella*, a tale, a nouell, a noueltie, a discourse, a newes, a message."

In Queen Anna's *World of Wordes*, 1611:

"*Nova*, a noueltie, a new report.

"*Novella*, a tidings, or newes.

"*Novellante*, a teller of newes or tidings."

Here we have *newes* treated both as *singular* and *plural*! while we have *tidings* as the singular of *tidings*, a form which, from long disuse, would now appear strange to us. In the following extract from Florio's very amusing book of Dialogues, *Second Frutes*, 1591, he makes *newes* decidedly plural:—

"*C.* What doo they say abroade? what *newes* have you, Master Tiberio? *T.* Nothing that I know; can you tell whether the post be come? *C.* No, Sir; they saye in the Exchange that the great Turke makes great preparation to warre with the Persian. *T.* 'Tis but a deuce; *these be newes* cast abroade to feede the common sorte, I doo not beleue them. . . . *C.* Yea, but *they* are written to verie worshipful marchants. *T.* By so much the lesse doo I beleue them; doo not you know that euerie yeare *such newes* are spreade abroade? *C.* I am almost of your minde, for I seldome see these written reports prove true. *T.* Prognostications, *newes*, deuices, and letters from forraine countries (good Master Cæsar), are but used as confections to feed the common people withal. *C.* A man must giue no more credite to Exchange and Powles' *newes* than to fugitiues promises and plaibers fables."

In Thomas's *Principal Rules of the Italian Grammar, with a Dictionarie*, printed by Thomas Powell in 1562, but written in 1548, we have —

"*Novella*, a tale, a parable, or a neweltee.

"*Novelluzza*, an ynkelynge.

"*Novellare*, to tell tales or newes."

In the title-page of a rare little volume printed in 1616, we have the adjective *new* in apposition with the substantive *newes*, thus:

"Sir Thomas Overburie his Wife, with new Elegies upon his (now knowne) untimely death. Whereunto are annexed *New Newes* and Characters written by himselfe and other learned Gentlemen. Editio septima. London: printed by Edward Griffin for Lawrence Lisle, 1616, 12mo."

The head of one section is —

"*Newes* from any-whence, or, *Old Truth* under a supposal of *Nouvelité*."

Chaucer uses for the *newe* and of the *newe* (sc. fashion) elliptically. *Tiding* or *Tidings*, from the A.-S. *Tīð-an*, evidently preceded *newes* in the sense of intelligence, and may not *newes* therefore be an elliptic form of *new-tidings*? Or, as our ancestors had *newelté* and *newellés*, can it have been a contraction of the latter? If we are to suppose with Mr. Hickson that *news* was "adopted bodily into the language," we must not go to the High-German, from which our early language has derived scarcely anything, but to the Neder-Duytsch, from the frequent and constant communication with the Low Countries in the sixteenth century. The following passages from Kilian's *Thesaurus*, printed by Plantin, at Antwerp, in 1573, are to the purpose, and may serve to show how the word was formed:—

"*Nieuwtijdinge*, oft *wat nieuws*, *Nouvelles*, *Nuntius* vel *Nuntium*."

"*Seght ons wat nieuws*, *Dicté nous quelquechose de nouveau*, *Recita nobis aliquid novi*."

"*Nieuwsgierich*, *nygierich*, *Convoiteux de nouveutez*, *Cupidus novitatis*."

I trust these materials may be acceptable to your able correspondents, and tend to the resolution of the question at issue.

S. W. SINGER.

Mickleham, August 6. 1850.

"*News*," *Origin of the Word* (Vol. i., pp. 270. 369. 487.; vol. ii., pp. 23. 81. 106.).—Your correspondents who have written upon this subject may not have seen the following note in *Zimmerley's Encyclopædia*, p. 472.:—

"The original orthography was *newes*, and in the singular. Johnson has, however, decided that the word *newes* is a substantive without a singular, unless it be considered as singular. The word *new*, according to Wachter, is of very ancient use, and is common to many nations. The Britons, and the Anglo-Saxons, had the word, though not the thing. It was first printed by Caxton in the modern sense, in the *Siege of Rhodes*, which was translated by John Kay, the Poet Laureate, and printed by Caxton about the year 1490. In the *Assembly of Foulis*, which was printed by William Copland in 1530, there is the following exclamation:—

"*'Newes! newes! newes! have ye any newes?'*"

"In the translation of the *Utopia*, by Raphe Robinson, citizen and goldsmythe, which was imprinted by Abraham Nele in 1551, we are told, 'As for monsters, because they be no *newes*, of them we were nothyng inquisitive.' Such is the rise, and such the progress of the word *news*, which, even in 1551, was still printed *newes*!"

W. J.

Havre.

FOLK LORE.

Charming for Warts (Vol. i., p. 19.; vol. ii. p. 150.).—In Lord Bacon's *Sylva Sylvarum, or a Natural History in Ten Centuries* (No. 997.), the great philosopher gives a minute account of the practice, from personal experience, in the following words:—

"The taking away of warts, by rubbing them with somewhat that afterward is put to waste and consume, is a common experiment; and I do apprehend it the rather, because of mine own experience. I had from my childhood a wart upon one of my fingers; afterwards, when I was about sixteen years old, being then at Paris, there grew upon both my hands a number of warts (at least an hundred), in a month's space; the English Ambassador's lady, who was a woman far from superstition, told me one day she would help me away with my warts; whereupon she got a piece of lard with the skin on, and rubbed the warts all over with the fat side, and amongst the rest, that wart which I had from my childhood; then she nailed the piece of lard with the fat towards the sun, upon a post of her chamber window, which was to the south. The success was, that within five weeks' space all the warts went quite away, and that wart which I had so long endured for company; but at the rest I did little marvel, because they came in a short time and might go away in a short time again, but the going of that which had stayed so long doth yet stick with me. They say the like is done by rubbing of warts with a green elder stick, and then burying the stick to rot in muck."

J. M. B.

Minor Notes.

Capture of Henry the Sixth.—At Waddington in Mytton stands a pile of building known as the "Old Hall," once antique, but now much indeed despoiled of its beauty, where for some time the unfortunate king, Henry the Sixth, was concealed after the fatal battle of Hexham, in Northumberland. Quietly seated one day at dinner, "in company with Dr. Manting, Dean of Windsor, Dr. Bedle, and one Ellarton," his enemies came upon him by surprise, but he privately escaped by a back door, and fled to Brungerley stepping-stones (still partially visible in a wooden frame), where he was taken prisoner, "his legs tied together under the horse's belly," and thus disgracefully conveyed to the Tower in London. He was betrayed by one of the Talbots of Bashall Hall, who was then high-sheriff for the West Riding. This ancient house or hall is still in existence, but now entirely converted into a building for farming purposes: "Sic transit gloria mundi." Near the village of Waddington, there is still to be seen a meadow known by the name of "King Henry's Meadow."

In Baker's *Chronicle*, the capture of the king is described as having taken place "in *Lincolnshire*,"

but this is evidently incorrect; it is Waddington, in Mytton, West Yorkshire.

CLERICUS CRAVENSIS.

The New Temple (Vol. ii., p. 103.).—As your correspondent is interested in a question connected with the occupants of the New Temple at the beginning of the fourteenth century, I venture to state, at the hazard of its being of any use to him, that I have before me the transcript of a deed, dated at Canterbury, the 16th of July, 1293, by which two prebendaries of the church of York engage to pay to the Abbot of Newenham, in the county of Devon, the sum of 200 marks sterling, at the New Temple in London, in accordance with a bond entered into by them before G. de Thornton and others, the king's justices. S. S. S.

Queries.

ESSAYES OF CERTAIN PARADOXES: POEM ON NOTHING.

Who was the author of a thin 4to. volume with the above title, printed for Tho. Thorpe, 1616? The contents are, "The Praise of K. Richard the Third—The French Poetes—Nothing—That it is good to be in Debt."

The late Mr. Yarnold had a MS. copy of the "Praise of K. Richard," to which was prefixed the following dedication:—

"TO THE HONOURABLE SIR HENRY NEVILL, KNIGHTE."

"I am bolde to adventure to yo^r honors viewe this small portion of my privatt labors, as an earnest peny of my love, beinge a mere Paradoxe in prayse of a most blame-worthie and condemned Prince, Kinge Richard the Third; who albeit I shold guilde wth farre better termes of eloquence then I have don, and freate myself to deathe in pursuite of his commendacions, yet his disgrace beinge so publicke, and the worlde so opinionate of his misdoings, as I shold not be able so farre to justifie him as they to condemne him. Yet that they may see what may be saide, and to shew how farre they haue mispraysed his vertues, this following Treatise shall make manifest. Yo^r hon^r may peruse and censure yt at yo^r best leisure, and though yt be not triekt up wth elegancye of phrase, yet may it satisfye a right curious judgmente, yf the reasons be considered as they ought. But, howsoever, yf you please to accepte it, I shall thinke my labors well bestowed; who, both in this and what ells I may, devote myself to yo^r hono^r, and rest,

Yo^r hono^rs most affectionat servant,

"HEN. W."

The praise of Nothing is very well versified from the Latin of Passerat, whose verses Dr. Johnson thought worthy of a place in his *Life of Lord Rochester*. Besides Rochester's seventeen stanzas "Upon Nothing," there appears to have been another copy of verses on this fertile subject; for Flecknoe, in his *Epigrams of All Sorts*, 1671, has

"Somewhat to Mr. J. A. on his excellent poem of Nothing." Is *anything* known of this *Nothing*?

S. W. SINGER.

Mickleham, July 29. 1850.

Minor Queries.

Papers of Perjury.—In Leicester's *Commonwealth* occurs the following passage:—

"The gentlemen were all taken and cast into prison, and afterwards were sent down to Ludlow, there to wear papers of perjury."

Can any of your readers refer me to a graphic account of the custom of perjurers wearing papers denoting their crime, to which I suppose this passage alludes? S. R.

Church Rates.—CH. would be obliged to any of your readers who could refer him to the volume of either the *Gentleman's* or the *British Magazine* which contains some remarks on the article on Church Rates in Knight's *Political Dictionary*, and on Cyric-seat.

St. Thomas of Lancaster's Accomplices.—In No. 15. I find an extract from Rymer, by MR. MONCKTON MILNES, relative to some accomplices of St. Thomas of Lancaster, supposed to have worked miracles.—Query, Was "The Parson of Wigan" one of these accomplices, and what was his name? Was he ever brought to trial for aiding the Earl, preaching sedition in the parish church of Wigan, and offering absolution to all who would join the standard of the barons? and what was the result of that trial—death or pardon?

CLERICUS CRAVENSIS.

Prelates of France.—P. C. S. S. is desirous to know where he can meet with an accurate list of the Archbishops and Bishops of France (or more properly of their Sees) under the old régime.

Lord Chancellor's Oath.—The gazette of the 16th July notified that the Right Hon. Sir Thomas Wilde, in council, took the oath of Lord Chancellor of Great Britain and Ireland on the 15th inst.; and the same gazette announced the direction of the Queen that letters patent be passed granting the dignity of baron to the Right Hon. Sir Thomas Wilde, Knt., Lord Chancellor of that part of the United Kingdom of Great Britain and Ireland called *Great Britain*.

Why, when he is only Chancellor of Great Britain, should he take the oath of Chancellor of Great Britain and Ireland? J.

Mediæval Nomenclature.—In what work is to be obtained the best information explanatory of the nomenclature of the useful arts in mediæval times? Δ.

Sir Christopher Sibthorp.—Can any of your readers furnish me with information as to the ancestry of Sir Christopher Sibthorp, whose name appears in the title-page of the following tract: *A friendly Advertisement to the pretended Catholics of Ireland, by Christopher Sibthorp, Knt., one of H. M. Justices of his Court of Chief Place in Ireland, 1622, Dublin; and also as to the crest, arms, and motto borne by him.* DE BALDOC.

Alarm (Vol. ii., p. 151.).—The derivation of *alarm*, and the French *alarme*, from *à l'arme*, which your correspondent M. has reproduced, has always struck me as unsatisfactory, and as of the class of etymologies suspiciously ingenious. I do not venture to pronounce that the derivation is wrong: I merely wish to ventilate a doubt through "NOTES AND QUERIES," and invite some of your more learned readers to help to decide the question.

Of the identity of the words *alarm* and *alarum* there is no doubt. The verb *alarm* is spelt *alarum* in old writers, and I have seen it so spelt in manuscripts of Charles II.'s reign, but unfortunately have not taken a "Note." Dr. Johnson says *alarum* is a corruption of *alarm*. Corruption, however, usually shortens words. I cannot help having a notion that *alarum* is the original word; and, though I may probably be showing great ignorance in doing so, I venture to propound the following Queries:—

1. How far back can the word *alarum* be traced in our language, and how far back *alarm*?

2. Can it be ascertained whether the French took *alarme* from our *alarm*, or we *alarm* from them?

3. Can any explanation be given of *alarum*, supposing it to be the original word? Is it a word imitative of sound?

A l'arme, instead of *aux armes*, adds to the suspiciousness of this derivation. CH.

Replies.

SHAKESPEARE'S USE OF "DELIGHTED."

Although Dr. Kennedy does not think I have discovered the source from whence Shakspeare's word *delighted* is derived, I am gratified to find that he concurs with me in drawing a distinction between this and the more common word. His failure to convince me is a source almost of regret, so happy do I regard the derivation he proposes in the last passage cited. But in the passage from *Measure for Measure*, it does not appear to me to express the sense which I deduce from the context; and as I look upon the word in question as the same in each of the three passages, I feel more inclined to adhere to my view, that it is a word of English manufacture, according to the analogy referred to. I express my opinion with

hesitation; and there can be no doubt the question is deserving of full and attentive consideration.

Strengthened, however, in my main purpose, which was to show that Shakspeare did not use *delighted* in the ordinary sense of *highly gratified*, I am better prepared to meet Mr. HALLIWELL. This gentleman does me no more than justice in the remark, not expressed, though, I hope, implied, that I would not knowingly make use of an offensive expression towards him or any living man; and I appreciate the courtesy with which he has sweetened the uncomplimentary things he has felt constrained to say of me. I trust it will be found that I can repay his courtesy and imitate his forbearance. As a preliminary remark, however, I must say that Mr. HALLIWELL, in his haste, has confounded the "cool impertinence" for which I censured one editor, with the "cool correction" which was made by another; and, moreover, has referred the remark to *Measure for Measure*, which I applied to the notes to the passage in *Othello*. As I have not yet learned to regard the term "delightful" as an *active participle*, it is evident that, however "cool" I may consider the correction, I have not called it an "impertinence." But he has no mind that I should escape so easily; and therefore, like a true knight-errant, he adopts the cause without hesitation, as though to be first satisfied of its goodness would be quite inconsistent in its champion.

When I am charged with an "entire want of acquaintance with the grammatical system" employed by Shakspeare, I might take exception to the omission of the words "as understood by Mr. Halliwell," this gentleman assuming the very point in question between us. I believe he has paid particular attention to this subject; but he must not conclude that all who presume to differ from him "judge Shakspeare's grammar by Cobbett or Murray." And if I were disposed to indulge in as sweeping an expression, I should say that the remark excites a suspicion of the writer's want of acquaintance with the spirit of Shakspeare's works. I do not think so, though I think Mr. HALLIWELL has formed his opinion hastily; and I think, moreover, that before I have ended, I shall convince him that it would not have been amiss had he exercised a little more reflection ere he began. In the passage in *Othello*, I object to the substitution of *delighting* or *delightful* for *delighted*, as weak epithets, and such as I do not believe that Shakspeare would have used. It was not as a school-master or grammarian, but in reference to the peculiar fitness and force of his expressions, and his perfect acquaintance with the powers of the English language, and his *mastery* over it, that I called Shakspeare its greatest master.

But to return to the first passage I cited—that from *Measure for Measure*,—Mr. HALLIWELL will be surprised to find that in the *only* remark I made

upon it as it stands he actually agrees with me. I said that the passage "in our sense of the term" is unintelligible. I still say so; and he who attempts to mend it, or modernise the form, says so too. The question next arises, Does he not mean *no system*, when he says *system*? Otherwise, why does he say that Shakspeare uses the passive for the active participle, when he explains the word not by the active participle, but by an adjective of totally different meaning? Is it not more likely that MR. HALLIWELL may have misunderstood Shakspeare's system, than that the latter should have used intelligible words, and precise forms of words, so at random? And, moreover, does not the critic confound two meanings of the word *delightful*; the one obsolete, *full of delight*, the other the common one, *giving delight*, or *gratifying*?

Now, by a violent figure which Shakspeare sometimes uses, *delighted* may mean *delightful* in the former sense; perhaps, rather, *filled with delight*. The word then would be formed directly from the noun, and must not be regarded as a participle at all, but rather an ellipsis, from which the verb (which may be represented by *give*, *fill*, *endow*, &c.) is omitted. Take, as an instance, this passage in *Measure for Measure* :—

"Clau. Death is a fearful thing!
"Isa. And shamed life a hateful."

The meaning here is not *life ashamed*, but *life covered with shame*. In this sense MR. HALLIWELL, apparently without knowing why, has adopted the term *delightful*; but then the two succeeding words of his explanation, "sweet, pleasant," he would appear to have taken at random from a dictionary, forgetting that he was not using the word in its ordinary sense; for it is not possible that he can suppose Shakspeare to have used the word in the sense of the active participle. Now, though I do not think this at all the expression that Shakspeare would use, it is undoubtedly allowable as a general characteristic; but the word actually used would appear to imply the result of a particular action, which would have been productive of anything but delight. In short, as we are agreed that the word *delighted* in the passage in question in its present sense is unintelligible, so also are we, I think, agreed that the substitute, if any, must be used in a passive sense.

Now, with regard to the first instance furnished by MR. HALLIWELL of the use of the passive for the active participle, if I were sure that the delinquent were well out of hearing, and not likely "to rise again and push us from our stools," I should be disposed to repeat the charge of impertinence against the editor who altered "professed" to "professing." The word *professed* is one of common use, and in the present instance perfectly

intelligible. "To your bosom, *professed* to entertain so much love and care for our father, I commit him," seems to express the sense of the passage: a doubt is implied by the expression, but there is a directness of insult in the term *professing* quite inconsistent with the character of Cordelia.

"Becomed love" is love suited or fitted to the occasion. The use of the passive participle is every way more appropriate than that of the active, though the latter is more common now.

In the next instance, I have to observe that there is no such verb as *guile*. *Guile* is a noun; and "guiled shore" is *guile-covered*, or *charactered shore*. According to this rule, the modern word *talented*, that is, *talent-endowed*, has been formed, it not having been considered that licences are allowed in poetry that are unsuited to ordinary language.

The passage next referred to is conditional, and I regard the use of the passive participle here, too, as correct.

I have thus reduced MR. HALLIWELL's list to that number which usually forms the exception rather than the rule; and if accident, misprint, error in copying, or other special circumstance be not held sufficient to account for the single remaining instance, I have then only to say that I prefer *deformed* to *deforming*, as an epithet applied disparagingly to Time's hand as more in accordance with Shakspeare's practice, who was not in the habit of repeating the same idea, which, in the latter case, would occur again in the word "defeatures" in the following line.

MR. HALLIWELL may, doubtless, find other instances, perhaps more felicitous than these; at present, all I can say is that he has failed to show that the use of the passive for the active participle was common with Shakspeare. As to other variations between the grammatical usage of Shakspeare's day and that of our own, I can assure him that I am not quite so ignorant of the fact as he imagines.

SAMUEL HICKSON.

August 1. 1850.

ENGLISH COMEDIANS IN GERMANY.

I am glad to be enabled to reply to MR. BOLTON CORNEY's Query (Vol. i., p. 439.) respecting a German book of plays.

The learned illustrator of the *Curiosities of Literature* would find the information he desires in the *Vorrath zur Geschichte der deutschen dramatischen Dichtkunst* of the formerly celebrated J. Christoph Gottsched (Leipzig, 1767-69, 2 vols. 8vo.). But as this book, now somewhat neglected, would perhaps be difficult to be found even in the British Museum, I will transcribe the contents of the *Schau-Bühne englischer und französischer Comödianten auff welcher werden vorgestellt die schönsten und neuesten Comödien*, so vor

wenig Jahren in Frankreich, Teutschland und andern Orten . . . seynd agirt und präsentirt worden.
— Frankfurt, 1670, 3 vols. 8vo.

Vol. I. —

1. Amor der Arzt.
2. Die Comödia ohne Comödia.
3. Die köstliche Lächerlichkeit.
4. Der Hahnrey in der Einbildung.
5. Die Hahnreyinn nach der Einbildung.
6. Die Eyfreude mit ihr Selbst.
7. Antiochus, ein Tragicomödia.
8. Die buhlhaffte Mutter.
9. Damons Triumph-Spiel.

Vol. II. —

10. Von Sidonia und Theugene.
11. Der Verliebten Kunstgriffe.
12. Lustiges Pickelhärings-Spiel, darum er mit einem Stein gar artige Possen macht.
13. Von Fortunato seinem Wünschhütlein und Seckel.
14. Der unbesonnene Liebhaber.
15. Die grossmüthige Thalikleä.

Vol III. —

16. Vom Könige Ahasvero und Esther und dem hoffärtigen Hamon.
17. Vom verlohrnen Sohn, in welchem die Verzweiflung und Hoffnung gar artig introducirt werden.
18. Von Königs Mantalors unrechtmässiger Liebe und derselben Straffe.
19. Der Geitzige.
20. Von der Aminta und Sylvia.
21. Macht den kleinen Knaben Cupidinis.
22. George Damlin, oder der verwirrte Ehemann.

Some years before, another similar collection had been published. The first vol. printed in 1620, and reprinted in 1624, has this title:

“Englische Comedien und Tragedien, d. i. Sehr schöne, herrliche und ausserlosene, geist- und weltliche Comedi- und Tragedi-Spiel (sic), sampt dem Pickelhering, welche wegen ihrer artigen Inventionen kurtzweiligen auch theils wahrhaftigen Geschichte habet, von den Engelländern in Deutschland (I beg to notice these words) an Königlichen, Chur- und Fürstlichen Höfen, auch in vornehmen Reichs- See- und Handel Städten seynd agirt und gehalten worden, und zuvor nie im Druck aussgangen.”

The volume contains 10 plays. The 1, 2, 3, 5, and 10, are the 16, 17, 13, 10, and 12, of the collection of 1670. The other five are the following:

4. Eine schöne lustige Comödia von Jemand und Niemand.
7. Tragödia von Julio und Hippolyto.
8. Eine sehr klägliche Tragödia von Tito Andromico und hoffertigen Kayserinn, darinnen denkwürdigen Actiones zu befinden.
9. Ein lustig Pickelherings-Spiel von der schönen Mario und alten Hanrey.

The second volume was published in 1630, under the, title *Lieberkampff, oder ander Theil der Englischen Comödien*: it contains 8 plays. The 1st is

the 21st of the collection of 1670, with this addition:

Die Personen der Lustspiels sind · 1. Venus, die stumme Person; 2. Cupido; 3. Jucunda, Jungfraw; 4. Floretus, Liebhaber; 5. Balendus, Betrieger; 6. Corcellana, Kuplerin; 7. Hans Worst.

The 2d is the 20th of the same collection, “mit 9 Personen, worunter die lustige Person Schrämm heisst.”

3. Comædia von Prob getrewer Lieb mit 11 Personen, worunter auch eine allegorische, der Traum ist.

The 4th is the 18th, “mit 9 Personen, worunter die lustige Schampilasche *Lean Potage* heisst.”

The four remaining are operas, without particular titles.

Ebert (*Bibliogr. Lexicon*, N. 5064.), speaking of these collections, says, “the plays they are composed of are not translations from the English,” but, “as it appears,” German original works.

I am at a loss to understand how that bibliographer, generally so exact, did not recognise at least five comedies of Molière. MR. BOLTON CORNEY will, I wish and hope, point out the originals—English, Italian, and, I suppose, Spanish — of some others.

If you think proper to make use of the above, I entreat you, for the sake of your readers, to correct my bad English, and to consider my communication only as a token of the gratification I have found in your amusing and useful “NOTES AND QUERIES.”

D. L.

Ancien Membre de la Société des Bibliophiles.

Béthune, July 31. 1850.

P. S.—The Query (Vol. i., p. 185.) concerning the name of the Alost, Louvain, and Antwerp printer, *Martens* or *Mertens*, is settled in the note, p. 68., of *Recherches sur la Vie et les Editions de Thierry Martens (Martinus, Martens)*, par J. De Gand, 8vo. Alost, 1845. I am ready to send a copy of the note if it is required.

[We have also received a reply to MR. CORNEY'S Query from MR. ASHER of Berlin, who refers for particulars of this interesting collection to Tieck's Preface to his *Alt-Deutsche Theater*. We propose shortly returning to the curious fact of English comedians performing in Germany at the close of the sixteenth and commencement of the seventeenth centuries: a subject which has several times been discussed and illustrated in the columns of our valuable contemporary *The Athenæum*.]

ACHILLES AND THE TORTOISE.

(Vol. ii., p. 154.)

This paradox, whilst one of the oldest on record (being attributed by Aristotle to Zeus Eleates, B.C. 500), is one of the most perplexing, upon first presentation to the mind, that can be selected

from the most ample list. Its professed object was to disprove the phenomenon of motion; but its real one, to embarrass an opponent. It has always attracted the attention of logicians; and even to them it has often proved embarrassing enough. The difficulty does not lie in proving that the conclusion is absurd, but in *showing where the fallacy lies*. From not knowing the precise kind of information required by *ἰσότης*, I am unwilling to trespass on your valuable space by any irrelevant discussion, and confine myself to copying a very judicious note from Dr. Whateley's *Logic*, 9th edit. p. 373.

"This is one of the sophistical puzzles noticed by Aldrich, but he is not happy in his attempt at a solution. He proposes to remove the difficulty by demonstrating that in a certain given time, Achilles *would* overtake the tortoise; as if any one had ever doubted *that*. The very problem proposed, is to surmount the difficulty of a seeming demonstration of a thing palpably impossible; to show that *it is* palpably impossible, is no solution of the problem.

"I have heard the present example adduced as a proof that the pretensions of logic are futile, since (it was said) the most perfect logical demonstration may lead from true premises to an absurd conclusion. The reverse is the truth; the example before us furnishes a confirmation of the utility of an acquaintance with the syllogistic form, *in which form the pretended demonstration in question cannot be exhibited*. An attempt to do so will evince the utter want of connection between the premises and the conclusion."

What the Archbishop says is true, and it disposes of the question as one of "Formal Logic;" but yet the form of the sophism is so plausible, that it imposes with equal force on the "common sense" of all those who repose their conclusions upon the operations of that faculty. With them a different procedure is necessary; and I suspect that if any one of the most obstinate advocates of the sufficiency of common sense for the "balancing of evidence" were to attempt the explanation of a hundred fallacies that could be presented to him, he would be compelled to admit that a more powerful and a more accurate machine would be of advantage to him in accomplishing his task. This machine the syllogism supplies.

The discussion of Gregory St. Vincent will be found at pages 101-3. of his *Opus Geometricum*, Antw., 1647, fol. The principle is the same as that which Aldrich afterwards gave, as above referred to by Dr. Whateley. I can only speak from memory of the discussion of Leibnitz, not having his works at hand; but I am clear in this, that his principle again is the same. *ἰσότης* is in error, however, in calling St. Vincent's "a geometrical treatment" of it. He indeed uses lines to represent the spaces passed over; and their discussion occurs in a chapter on what is universally (but very absurdly) called "geometrical propor-

tion." It is yet no more *geometrical* than our school-day problem of the basket and the hundred eggs in Francis Walkinghame. Mere names do not bestow character, however much *philosophers as well as legislators* may think so. All attempts of the kind have been, and must be, purely numerical.

T. S. D.

Shooter's Hill, August 3.

Achilles and the Tortoise.—Your correspondent will find references in the article "Zeno (of Elea)" in the *Penny Cyclopædia*. For Gregory St. Vincent's treatment of the problem, see his *Quadratura Circuli*, Antwerp, 1647, folio, p. 101., or let it alone. I suspect that the second is the better reference. Zeno's paradox is best stated, without either Achilles or tortoise, as follows:—No one can go a mile; for he must go over the first half, then over half the remaining half, then over half the remaining quarter; and so on *for ever*. Many books of logic, and many of algebra, give the answer to those who cannot find it.

M.

Replies to Minor Queries.

"*Barum*" and "*Sarum*" (Vol. ii., p. 21.).—The formation of the first of these words has not yet been accounted for. I must premise my attempt to supply an explanation by admitting that I was not aware it was in common use as a contraction for Barnstaple. I think it will be found that the contracted form of that name is more usually "Berdest," "Barnst." In trying further to contract the word, the two last letters would be omitted, and it would then be "Barñ," with the circumflex showing the omission of several letters. Having reduced it to this state, an illiterate clerk would easily misread the circumflex for the plain stroke "-", expressing merely the omission of the letter "n," and, perhaps ignorant of the name intended, think it as well to write at full length "*Barum*."

J. Br.

Countess of Desmond (Vol. ii., p. 153.)—It is stated in Turner's *Sacred History*, vol. iii. p. 283., that the Countess of Desmond died in 1612, aged 145. This is, I presume, the correct date of her decease, and not 1626, as mentioned by your querist K.; for in Lord Bacon's *History of Life and Death*, originally published in 1623, her death is thus alluded to:—

"The Irish, especially the Wild Irish, even at this day, live very long. Certainly they report that within these few years the Countess of Desmond lived to a hundred and forty years of age, and bred teeth three times."

The manner of her death is recorded by Mr. Crofton Croker, in his agreeable volume of *Researches in the South of Ireland*, 4to. London, 1824.

Speaking of Drumana, on the Blackwater, a little above Youghall, as the "reputed birth-place of the long-lived Countess of Desmond," he says,—

"In this part of the country, her death is attributed to a fall whilst in the act of picking an apple from a tree in an orchard at Drumana."

In the *Olla Podrida*, a volume of miscellanies, printed for private distribution, by Mr. Sainthill of Cork, there is a portrait of the "old countess," from an etching made by Mr. Crofton Croker (if I mistake not) in his early days. J. M. B.

Michael Servetus, alias Reves.—The manuscript, the character and fate of which S. H. (Vol. ii., p. 153.) is anxious to investigate, contained books iii.—vii., inclusive, of the work of Servetus *De Trinitate*; and as these fragments differed somewhat from the printed text, they were probably the first, or an early, draft (not necessarily in the author's handwriting) of part of the *Christianismi Restitutio*. The purchaser of this MS., at the sale of Du Fay's library in Paris in the year 1725, was the Count de Hoym, ambassador to France from Poland. I beg to refer your correspondent to pp. 214–18. of the *Historia Michaelis Serveti*, by Henr. ab Allwoerden, published with Mosheim's approbation, Helmstad. 1728.

Both a "Note" and a "Query" might be founded on a memorable passage in the fifth book *De Trinitate*, in which Servetus, long before Harvey, explains the circulation of the blood. R. G.

Caxton's Printing-office (Vol. ii., pp. 99. 122. 142.).—It is a pity MR. NICHOLS did not take the trouble to see, and, having seen, to notice in his first communication, that Abbot Islip was mentioned in the passage from Stow's *Survey* cited by MR. RIMBAULT. As that gentleman quotes from, I believe, the second edition of the *Survey*, I may be allowed to doubt, until it is clearly shown, that "Islip's name has been introduced by the error of some subsequent writer." But supposing this to be so, it would in no way affect the only question which is material, Who was Caxton's patron? nor touch the accuracy of the *Life of Caxton*, which MR. NICHOLS seems desirous of impeaching. I am anxious to point this out, because I feel it right to vindicate to the utmost, where they deserve it, useful works, which, like the little volume I am writing of, are published at a price that ensures for them a circulation of almost unlimited extent. ARUN.

Somagia (Vol. ii., p. 120.).—This is the plural of "somagium," "summagium," and means "horse-loads." It is a word frequently found in documents relating to agrarian matters, and may signify the load packed upon the horse's back (whence the name "sumpter-horse"), or in a cart drawn by a horse. MR. SANSOM will find a full

explanation of the derivatives of its root, "sagma," at p. 50., vol. vii., of Ducange. J. Bt.

Various Modes of Interment among the Ancients (Vol. ii., pp. 8, 9. 22. 41. 78.).—In modes of interment some nations have been distinguished by an idiosyncrasy almost incredible from their inhumanity.

"Barcæi, populi inter Colchos et Iberos morbo absumptos igni comburebant, sed qui in bello fortiter occubissent, honoris gratia vulturibus devorandos objiciebant."—Ælian. *Hist. Anim.* lib. x. "In Hyrcania (refert Cicero in *Tusc. Quæst.* lib. i. 45.) ali canes solitos fuisse, a quibus delaniarentur mortui, eamque optimam Hyrcanos censuisse sepulturam."—Kirchmannus *de Funer. Romanorum*.

The appendix to this work may be consulted for this, and yet greater violations of the law of nature and nations.

"Apud saniores barbaros ab animalibus discerpi cadavera fœdum semper ac miserabile creditum fuit. Fœtus abortivi feris alitibusque exponebantur in montibus aut locis aliis inaccessis, quin et ipsi infantes, &c. Fuit hæc Asinina sepultura pœna Tyrannorum ac perduellium. (Spoudan. *de Cæmet. S.* pp. 367. 387. et seqq.) Quam et victorum insolentia odiumque vulgi implacabile in hostes non raro exercuit."—Ursinus, *Arbor. Biblicum*.

Hyde accounts for the Persians who embraced the religion of the Magi not having adopted the two contrivances of corporal dissolution prevalent among civilised nations—cremation or burning, and simple inhumation—by the superstitious reverence with which they regarded the four elements. Sir T. Browne remarks that similar superstitions may have had the same effect among other nations.

Of the post-mortem *punishments* described by Ducange, the former was the customary sepulture of the Trogloditæ; the latter corresponds with the rite of some of the Scythians recorded by Statius:

"At gente in Scythica suffixa cadavera truncis,
Lenta dies sepelit putri liquentia tabo."

I shall be obliged if you or a correspondent disposed "not only to teach but to communicate," will kindly throw light on a passage, relating to the Trogloditæ, in Strabo, book xvi., where he relates, "Capræ cornu mortuis saxorum cumulo coopertis fuisse superimpositum." T. J.

Guy's Porridge-pot (Vol. ii., p. 55.).—Your correspondent is quite correct, when he says "neither the armour nor pot belonged to the noble Guy." He would have been a *guy* if he *had* worn the armour, seeing that it was made for a horse, and not for a man.

What the stout old lady who showed us the "relics of old Guy" in 1847 called "Guy's breast-plate," and sometimes his helmet! is the "croupe" of a suit of horse armour, and "another breast-plate" a "poitrel." His porridge-pot is a garrison

crook of the sixteenth century, used to prepare "sunkits" for the retainers; and the fork a military fork temp. Hen. VIII.

The so called "Roman swords" are "anelaces," and a couteau de chasse of the sixteenth and seventeenth centuries.

The "British weapon" is a hammer at arms temp. Hen. VIII., and "the halbert" a black bill temp. Hen. VII. The only weapons correctly described are the Spanish rapiers.

The shield with the "sight" is very curious; it weighs thirty pounds, and is of the temp. of Henry VIII.

It is impossible to describe the horror of the old lady at our doubting her version; she seemed to wonder the earth did not open and swallow us for our heresy. NASO.

"Welcome the coming, speed the parting Guest" (Vol. ii., p. 134.).—

"Welcome the coming, speed the parting guest," is from Pope (*Imitations of Horace*, book ii. sat. ii.).

Pope's distich, whence the line is taken, runs,—

"For I, who hold sage Homer's rule the best,
Welcome the coming, speed the going guest."

Query. Where is "sage Homer's rule" to be found? RUSTICUS.

[The following additional reply furnishes a solution of the Query of RUSTICUS:—

"True friendship's laws are by this rule express'd,
Welcome the coming, speed the parting guest."

These lines are from Pope's *Homer*, the *Odyssey*, Book xv., lines 83 and 84. E. H.]

"A Chrysostom to smoothe his Band in" (Vol. ii., p. 126.).—This Query by Rev. ALFRED GATTY is answered by referring him to the *Happy Life of a Country Parson*, by Swift, beginning with—

"Parson, these things in thy possessing,
Are worthy of a bishop's blessing."

And enumerating amongst them

"A large Concordance bound long since,
Sermons to Charles the First when prince,
A chronicle of ancient standing,
A chrysostom to smoothe thy band in;
The polyglott—three parts—my text,
Howbeit—likewise—to my next."

T. H. Q.

[C. I. R. (to whom we are indebted for a similar reference) adds the concluding line—

"And shake his head at Doctor Swift."

which would show that the verses were written not earlier than 1701, as Swift, the author, took his D. D. degree in that year.]

William of Wykeham (Vol. ii., p. 89.).—

"Historica descriptio complectens vitam ac res gestas beatissimi viri Guilmi Wicani quondam Vintoniensis

episcopi et Angliæ Cancellarii et fundatoris duorum collegiorum Oxoniæ et Vintoniæ."

is the title of a biography of William of Wykeham attributed to Thomas Martin, published in 4to. Oxford, 1597.

There is also a little work which may come under the head of biographies, viz.:

"Uvedale (Robert) Examination of Lowth's objections to the account given by Leland of the parentage of William of Wykeham," 8vo. 1801.

Vide Oettinger's *Bibliographie Biographique*.

S. W.

Dutch Language (Vol. ii., p. 77.).—H. B. C. recommends, among other works, Hendrik Conscience's novels. These are in Flemish, not Dutch. The difference may not be great between the two; but one would hardly recommend to a learner of English, Burns's *Poems* as a reading-book. In 1829 Dr. Bowring wrote an article, being a sketch of Dutch literature, in the *Foreign Quarterly Review*; which article was reprinted in Amsterdam in the form of an 18mo. volume, and which I believe is still to be got, and is a very useful guide to Dutch literature. S. W.

"A frog he would," &c. (Vol. ii., p. 45. and elsewhere).—I remember, when a boy, to have heard an old aunt repeatedly sing this song; but the chorus was very strange.

"A frog he would a-wooing ride,
With a rigdum bullydimy kymy;
With sword and buckler by his side,
With a rigdum bullydimy kymy.
Kymyary kelta cary kymyary kymy,
Strimstram paradiddle larrabona ringting,
Rigdum bullydimy kymy."

A.

City Sanitary Laws (Vol. ii., p. 99.).—The act of parliament prohibiting the slaughter of cattle within the city, referred to in the passage from *Arnold's Chronicle*, extracted by your correspondent T. S. D., is the 4 Hen. VII. c. 3., which enacts that—

"No butcher shall kill any flesh within his scalding-house, or within the walls of London, in pain to forfeit for every ox so killed 12d. and for every other beast 8d., to be divided between the king and the prosecutor."—Bohun's *Privilegia Londini*, 1723, p. 480.

Brydall, in his *Camera Regis* (Lond. 1666, p. 114.), quotes the statute of 11 Hen. VII. c. 21, as the authority for the "singularity" attaching to the city, that "butchers shall kill no beasts in London." I believe, however, Bohun's reference will be found to be the correct one. The statute in question has, I think, never been repealed; but in the absence of abbatoirs, or other proper provision for the slaughtering of cattle without the walls of the city, it seems doubtful whether the

pains and penalties to which the "contrary doers" were liable, were at any time strictly enforced.

JAMES T. HAMMACK.

Sanitary Laws of other Days (Vol. ii., p. 99.).—The statute referred to by T. S. D. in his article, by which "it is ordeigned y^e no such slaughter of best shuld be used or had within this cite," was no doubt 4 & 5 Henry VII. c. 3., intituled "An Act that no Butcher slea any Manner of Beast within the walls of London." The penalty is only twelpence for an ox or a cow, and eightpence for any smaller animal. The act itself seems unrepealed, but the penalties are too small at the present day to abate the nuisance.

C. R. Soc.

Michael Scott, the Wizard (Vol. ii., p. 120.).—I have now lying before me a small duodecimo, Lugdini, 1584, entitled—

"Alberti Magni de Secretis Mulierum libellus, scholiis auctus et a mendis repurgatus,"

to which is appended a work of the wizard's "ob materiæ similitudinem,"

"Michaelis Scoti philosophi De Secretis Naturæ Opusculum."

E. S. T.

Clerical Costume (Vol. ii., p. 22.).—Possibly the answer to this Query may be found in the passage from Bacon's *History of Life and Death*, in the third part of the *Instauratio Magna*, which I copy below from Craik's *Bacon and his Writings*, vol. iii. p. 45.:—

"Some report that they have found great benefit in the conservation of their health by wearing scarlet waistcoats next their skin and under their shirts, as well down to their nether parts as on the upper."

From the quantity of serge bought, as well as from the nature of the material, I think it likely it might be required for the purpose here noticed by Bacon, and not for an outer waistcoat.

ARUN.

The Curfew (Vol. ii., p. 103.).—As NABOC can, I imagine, only get a perfect list of the places where the curfew is still rung by the contributions of scattered correspondents, I will furnish my mite by informing him that a very short time ago it was rung at Sturminster Newton in Dorsetshire.

J. Br.

Welsh Language; Armenian Language (Vol. ii., p. 136.).—JARLTZBERG will find no Welsh dictionary with the part reversed. I possess a dictionary in Welsh and English, in two volumes, by Pugh, published in 1832, which is one of the best. The one in two volumes by Walters is in English and Welsh, and is also one of the best. The four volumes would make a good dictionary. The best grammar is, I think, Pugh's. See the Welsh book-seller in Holywell Street: I believe his name is Williams.

Father Chamick compiled the *History of Armenia* from the historical works of several authors, which was published at Venice in 1786; and in 1811 an abridgment thereof, which was translated by Mr. Acdall, of Calcutta, in 1827. See Messrs. Allen and Co.'s *Catalogue of Oriental Works*, at whose house these, and translations of other works (particularly the *History of Vartan* and the *Memoirs of Artemi*), may be procured. I think JARLTZBERG will find a dictionary in Armenian and French. I saw a notice of one a short time since. (See Bernard Quaritch.) In 1841, Peterman published at Berlin, *Porta Ling. Orient., sive Elementa Ling. Syr., Chald., Arab., &c. &c.*, which I think contains an Armenian grammar. See Williams and Norgate; also a list of Klaproth's works.

AREDJID KOOEZ.

Armenian Language (Vol. ii., p. 136.).—In reply to JARLTZBERG, I can answer that Lord Byron did not compose the English part of Aucher's *Armenian and English Grammar*. A very learned friend of mine was at St. Lazero, in Venice, and knew both Aucher and Lord Byron. Lord Byron was taking lessons in Armenian, and a few of his exercises were introduced into Aucher's *Grammar*, which was written for Armenians to learn English, with which language Aucher was quite familiar, having resided four years in London. But a new *Armenian and English Grammar* has recently been published. There is one, very rare, in Armenian and Latin, and another in Armenian, modern Greek, and Italian. I have just seen John Bunyan's *Pilgrim's Progress* in vulgar Armenian, with plates, published at Smyrna; and the *Prayers of St. Nierses*, in twenty-four languages, Venice, 1837, of which Armenian is one. Several works in Armenian have been published at Calcutta.

HENRY WILKINSON.

Brompton.

North Sides of Churchyards unconsecrated (Vol. ii., p. 55.).—The strong preference given to the south side of the churchyard is traceable to two principal causes; first and chiefly, because the churchyard cross was always placed here; secondly, because this is the sunny side of the churchyard. The cross, the emblem of all the Christian's hopes, the bright sun shining on the holy ground, figurative of the sun of righteousness, could not fail to bring to mind the comforting assurance that they who slept around would one day rise again. And as the greater part of the congregation entered the church by the south and principal door, another cause of the preference was the hope that the sight of the resting places of those of their friends and neighbours who had died in the communion of the church, might remind the survivors each time they repaired to the house of prayer to remember them in their sup-

plications. There is not, however, I believe, the slightest reason for considering that the north side of the churchyard was left unconsecrated, nor do I think it possible that such could ever be the case, inasmuch as all consecrated ground was required to be fenced off from that which was unhal- lowed. But the north side has always been con- sidered inferior to the south. For example;— excommunicated persons were at one time buried outside the precincts of the churchyard, which, of course, would not have been necessary if any part had been left unconsecrated; nor are instances of this practice wanting since the Reformation.* And when discipline began to be relaxed, and murderers were interred even within the church itself, it was still on the north side.† It is very usual in small country parishes to find the north side of the churchyard without a single grave, nor is it generally resorted to until the south side is fully occupied. It would be difficult to mention another instance of a prejudice so universal, ex- isting so long after the causes of it have mainly passed away.

I cannot conclude without expressing the ex- treme interest which, though he seems not to be aware of it, attaches to the statement of your cor- respondent, to the effect that he had on two occasions, namely, on the Revel Sunday, and on another festival, observed the game of football in a churchyard in the West of England. It is, indeed, interesting to find that relics of a custom which, however repugnant to our notions, was sanctioned by the highest authority in the best days of our church, still linger in some of our rural districts; thus amply bearing out the mention made by Bishop Peirs more than two centuries ago, of the attachment of the people of the west to, and "how very much they desired the con- tinuance of," these ancient celebrations. For the letter of the prelate, which was addressed to Arch- bishop Laud, and for many valuable details with respect to dedication festivals, and the observance of Sundays in former times, I would refer those who take an interest in the matter to the *Hierur- gia Anglicanæ*.

ARUN.

"*Sir Hilary charged at Agincourt*."—Your cor- respondent B. H. C., who, at Vol. ii., p. 158., inquires after the author and answer to this charade, might have easily ascertained that the author was the late Mackworth Praed, and that the answer is "Good-night." I believe your correspondent has been guilty of some verbal inaccuracies, which makes the answer appear not so pertinent to his

version as it really is; but I have not the original at hand. Some few years ago, the charade ap- peared in a Cambridge paper, with a story about Sir Walter Scott having sent it anonymously to Queen Adelaide. This was contradicted, and the real author named in a subsequent number of the newspaper, and a metrical solution given, amongst others, of the charade, with which, though I believe I could recollect it, I will not trouble the Editor of "NOTES AND QUERIES." I think the charade first appeared in a cheap periodical, which was set on foot by the parties concerned in *Knight's Quarterly*. J. H. L.

"*Sir Hilary charged at Agincourt*" (Vol. ii., p. 158).—This enigma was written by the late Win- throp Mackworth Praed, and appeared in *Knight's Quarterly Magazine*, vol. ii. p. 469.: whether solved or soluble, I cannot say.

May I here express my concurrence in an opinion expressed in a very recent number of the *Examiner*, that a collected edition of Mr. Praed's poems is wanted? C. H. COOPER.

Cambridge, August 5. 1850.

Unicorn (Vol. ii., p. 136.).—King James I. abandoned the red dragon of Henry VII. as one of the supporters of the royal arms of England, and substituted the unicorn, one of the supporters of the royal arms of Scotland. S. S. S.

Abbey of St. Wandrille, Normandy (Vol. i., pp. 338. 382. 486.).—As the Vicar of Ecclesfield appears interested in the history of this abbey, in the immediate neighbourhood of which I am at present living, I forward the following list of works which have relation to the subject, including the *Chronicle*, extracts from which have already been given by GASTROS:—

"*Briefve Chronique de l'Abbaye de St. Wandrille, publiée par la première fois, d'après le Cartulaire de St. Wandrille, de Marcoussis M.S. du XVI. siècle, de la Bibliothèque de Rouen par M. A. Potter*."—*Révue Rétrospective Normande*, Rouen, 1842.

"*Le Trisergon de l'Abbaye de Fontenelle (or St. Wandrille), en Normandie, par Dom Alexis Bréard. M.S. du XVII. siècle*."—*Bibliothèque de Rouen*, M. S. S. Y. 110.

"*Appendix ad Chronicon Fontanellense in Spicileg. Acherii, t. ii. p. 285.*

"*Gallia Christiana, vol. ii., in fo., page 155., (con- taining the Ecclesiastical History of Normandy).*

"*Acta sanctor ord. St. Bened. tom. v. — Miracula Wandregisili.*

"*Essais sur l'Abbaye de St. Wandrille, par Lang- lois, in 8vo. Rouen, 1827.*

Several books formerly belonging to this monas- tery, are now in the public library at Havre. W. J. Havre.

Russian Language (Vol. ii., p. 152.).—A James Heard wrote a grammar of this language, and pub-

* See Parish Register of Hart, Durham, December 17th, 1596; of St. Nicholas, Newcastle, December 31st, 1664.

† Parish Register of St. Nicholas, Newcastle, August 1st, 1616, and August 13th, 1620.

lished it at St. Petersburg, in 1827. Mr. Heard also published a volume of *Themes, or Exercises*, to his grammar, in the same year. I am not acquainted with any other Russian grammar written in English.

Hamonière published his *Grammaire Russe* at Paris in 1817; and Gretsck (not Grottsch) published (in Russian) his excellent grammar at St. Petersburg about thirty years ago. A French translation appeared at the same place in 1828, in 2 vols. 8vo., by Reiff.

In the *Révue Encyclopédique* for 1829, p. 702., some curious details will be found respecting the various Russian grammars then in existence. Jappe's *Russian Grammar* is possibly a misprint for Tappe, whose grammar, written in German, is a good one. Besides these, the titles of some twenty other Russian grammars, in Russian, French, or German, could be mentioned.

The anthologies published by Dr. Bowring, besides his Russian, Dutch, and Spanish, are the Magyar, Bohemian, Servian, and Polish.

Writing from Oxford, where the first Russian grammar ever published was printed, as your correspondent JARLTZBERG correctly states, perhaps it may interest him, or his friend, who, he says, is about to go to Russia, to be informed (should he not already be aware of the fact) that a "Course of Lectures on Russian Literature" was delivered in this university, by Professor Trithen, at Sir Robert Taylor's Institution, in the winter of 1849.

J. M.

Oxford, Aug. 6. 1850.

Miscellaneous.

A very interesting contribution to our early national literature, as well as to legendary history, has lately been published by Dr. Nicolaus Delius of Bonn. He has edited in a small octavo volume, published at a very moderate price, *Maistre Wace's St. Nicholas*, an old French poem, by the poetical Canon of Bayeux, whose *Roman de Rou et des Ducs de Normandie*, edited by Pluquet, and *Roman de Brut*, edited by Le Roux de Lincy, are, doubtless, familiar to many of our readers. The present valuable edition to the published works of Maistre Wace, is edited from two Oxford MSS., viz., No. 270. of the Douce Collection, and No. 86. of the Digby Collection in the Bodleian: and to add to the interest of the present work, especially in the eyes of English readers, Dr. Delius has appended to it the old English metrical life of *Saint Nicolas the Bishop*, from the curious series of *Lives and Legends* which Mr. Black has recently shown to have been composed by Robert of Gloucester.

We have received the following Catalogue: — John Russell Smith's (4. Old Compton Street, Soho) Part IV. for 1850. of a Catalogue of Choice, Useful, and Curious Books in most Departments of Literature.

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JANUS DOUSA. The Notes on Folk Lore have been received and will be used very shortly. The Queries just received shall be duly inserted.

Errata.—In No. 41., p. 166., col. 1., line 8 from bottom, for "Cordius" read "Cardin."; p. 171., l. 29., for "havers" read "haver"; and p. 172., l. 24., for "Murton" read "Muirton."

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Aldrete, del Origen de la Lengua Castellana o Romance (an Old-Spanish Dictionary), folio, vellum, 15s. Madrid, 1674.

Anderson's Royal Genealogies, or the Genealogical Tables of Emperors, Kings, and Princes, from Adam to these times, folio, hf. bd. scarce, 26s. 1732.

Annals of Ireland, by the Four Masters, translated from the Original Irish by Owen Connellan, Esq., with Additions by Mac Dermott, 4to., morocco super-extra, gilt edges. 30s. Dublin, 1846.

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Baluze, Histoire Généalogique de la Maison d'Auvergne, 2 vols. folio, numerous plates of Coats of Arms and Monumental Effigies, calf gilt, 20s. Paris, 1708.

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Caraffa Family. Aldimari, Historia Genealogica della Famiglia Carafa, 3 vols. folio, numerous very fine portraits and Coats of Arms, fine copy in vellum, scarce, 28s. Napoli, 1691.

Carpentier, Alphabetum Tironianum, seu notas Tironis explicandi methodus, folio, with numerous Short-hand Alphabets, Diplomas, Charters, &c. of Louis the Pious, hf. bd. calf, 9s. Paris, 1747.

Codex Traditionum Corbejensium Diplomatarium Sarachonis Abbatis Registrum, cum notis Falcke, thick folio, fac-similes of Old Deeds, &c., vellum, 18s. Lips. 1752.

Cornille, Œuvres de, avec les commentaires de Voltaire, 12 vols. 8vo. best edition, newly hf. bd. calf, 36s. Paris, 1817.

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Edwards, Recherches sur les Langues Celtiques, 8vo. sd. 6s. Paris, Imprimerie Royale, 1844.

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Færeyinga-Saga eller Færoboernes Historie, in Icelandic, Danish, and the Faroer Dialect, by Rafn, imp. 8vo. Large Paper, bds. 7s. 6d. Kiob. 1832.

Heineken, Idée générale d'une Collection complète d'Eстамpes et Dissertation sur l'origine de la Gravure, plates, calf, 18s. 1771.

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This French translation has been made under the patronage of the author, who has added many notes and references. Karamsin is the greatest of all the Russian writers.

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Contains Armoric, Irish, Scottish, Welsh Grammars and Dictionaries.

Lope de Vega, Obras Suelas, en Prosa y en Verso, 21 vols. small 4to. vellum, 3l. 10s. Madrid, 1776.

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These three volumes of this edition comprise the whole of the Heimskringla, as originally published in 1697 by Perinckioild, but with a Danish version in place of the Swedish, and considerable improvements both as regards text and notes.

Transactions of the Royal Society of Northern Antiquaries.

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FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 43.]

SATURDAY, AUGUST 24. 1850.

{ Price Threepence
{ Stamped Edition 4d.

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Notes.

NOTES AND QUERIES.

The history of books and periodicals of a similar character ought to be an object of interest to the readers of this work. The number of works in which answers have been given to proposed questions is not small. Not to mention the *Spectator* and its imitators, nor the class of almanacs which give riddles and problems, nor mathematical periodicals of a more extensive character,—though all these ought to be discussed in course of time,—there yet remains a class of books in which general questions proposed by the public are answered periodically, either by the public or by the editors.

Perhaps an account of one of these may bring out others.

In 1736 and 1737 appeared the *Weekly Oracle; or, Universal Library*. Published by a Society of Gentlemen. One folio sheet was published weekly, usually ending in the middle of a sentence. (Query. What is the technical name for this mode of publication? If none, what ought to be?) I have one folio volume of seventy numbers, at the end of which notice of suspension is given, with prospect of revival in another form: probably no more was published. The introduction is an account of the editorial staff: to wit, a learned divine who "hath entered with so much discernment into the true spirit of the schoolmen, especially Thomas Aquinas and Duns Scotus, that he is qualified to resolve, to a hair's breadth, the nicest cases of conscience." A physician who "knows, to a mathematical point, the just tone and harmony of the rising pulses . . ." A lawyer who "what he this day has proved to be a contingent remainder, to-morrow he will with equal learning show must operate as an executory devise or as a springing use." A philosopher "able to give the true reason of all things, from the composition of watches, to the raising of minced pies . . . and who, if he is closely questioned about the manner of squaring the circle, or by what means the perpetual motion, or longitude, may be discovered, we believe has honesty, and we are sure that he has skill enough to say that he knows—nothing of the matter." A moral philosopher who has "discovered a *perpetuum mobile* of government." An eminent virtuoso who understands "what is the best pickle to preserve a rattle-snake or an Egyptian mummy, better than the nature of the government he lives under, or the economy and welfare of himself and family." Lastly, a *man of mode*. "Him the beaux and the ladies may consult in the affairs of love, dress, and equipage."

There is a great deal of good answering to tolerably rational questions, mixed with some attempts at humour, and other eccentricities, and occasionally a freedom, both of question and answer, by which we might, were it advisable, confirm the fact, that the decorums of 1736 and of 1850 are two different things.

First, as an instance of a question and answer, which might do as well (if the record be correct) for the present publication.

"Q. We read in our public papers of the Pope's Bull and the Pope's Brief; pray, Gentlemen, what is the difference between them?"

"A. They differ much in the same manner as the Great Seal and Privy Seal do here in England. The Bull being of the highest authority where the papal power extends; the Brief is of less authority. The Bull has a leaden seal upon silk affixed to the foot of the instrument, as the wax under the Great Seal is to our letters patent. The Brief has *sub annulo piscatoris* upon the side."

Query. Is this answer complete and correct?
Now for another specimen:

"Q. Wise Oracle show,
A good reason why,
When from tavern we go,
You're welcome they cry.
"A. The reason is plain,
'Cause doubtful to know,
Till seeing their gain,
If you came well or no."

The following is an example of unanswerable refutation. To show why a man has not one rib less than a woman, it is stated that imperfections are not hereditary; as in the case of

"One Mr. L —, an honest sailor not far from Stepney, who has but one arm, and who cannot walk himself without the assistance of a wooden leg, and yet has a son, born some years after the amputation of his own limbs, whom he has bred both a fiddler and a dancing master."

One more, not for the wretched play upon words, but because it may make a new Query,—What does it all mean?

"Q. Gentlemen, in the preamble to the late Earl of Oxford's patent, I observed, 'And whom they have congratulated upon his escape from the rage of a flagitious parricide.' I desire to know by whom, at what time, and in what manner, the said parricide was to have been committed."

"A. Was to have been! He actually was committed—to Newgate."

So much for some of the "NOTES AND QUERIES" (as the word ought to be spelt) of a century ago.

M.

COLLAR OF SS.

"All the ensigns and marks of honour appertaining to persons of highest distinction, are equestrian."—*Selmasius*.

The interest which attaches to this very ancient and distinguished ensign of chivalrous honour will excuse the introduction into your pages of a fuller dissertation upon the subject than what appears in "NOTES AND QUERIES," Nos. 39. and 41., in

answer to the several questions put by your correspondents B. and F.

After referring to the papers on the Collar of SS., and other collars of livery, published a few years ago in the *Gentleman's Magazine*, and his intention to arrange them, and other additional collections on the same subject, in the shape of a small volume, Mr. J. G. NICHOLS proceeds to say:

"As a direct answer to B.'s question, 'Is there any list of persons who were honoured with that badge, (viz., the Collar of SS.?), I may reply, No. Persons were not, in fact, 'honoured with the badge,' in the sense that persons are now decorated with stars, crosses, or medals; but the livery collar was *assumed* by parties holding a certain position. So far as can be ascertained, these were either knights attached to the royal household or service, who wore gold or gilt collars, or esquires in the like position who wore silver collars."

From the statute for the regulation of apparel, passed in the 2nd year of the reign of Henry IV., it is ordained that—

"All the sons of the king, dukes, earls, barons, and baronettes, might use the livery of our Lord the King of his collar as well in his absence as in his presence; and that all other knights and esquires should use it only in the presence of the king and not in his absence."

The royal assent to this bill was accompanied with further regulations, among which were:

"That the dukes, earls, barons, and baronettes of the realm might use the said livery in their counties and elsewhere; and that knights and esquires might use the said livery in going from the hostel of the king and returning to it, always provided that they did not use it in the counties and countries in which they resided or sojourned."

That the golden Collar of SS. was the undoubted badge or mark of a knight (*chevalier, eques auratus seu ordo equestris*, for these words respectively indicate the same grade or dignity of knighthood) all our ancient heraldic writers allow. But, were it otherwise, the extract from the statute above given shows that Mr. NICHOLS is incorrect in stating, 1st. That there is no list of persons who were honoured with the collar of SS.; 2nd. That persons were not honoured with the badge, in the sense that persons are now decorated with stars, crosses, &c.; 3rd. That the collar was *assumed*; and, 4th. That the assumers were, "so far as can be ascertained, knights holding a certain position,—such as being attached to the royal household or service."

It is important to point out these four inaccuracies of Mr. NICHOLS' reply to B., because it is desirable that his forthcoming volume should not be a heterogeneous collection of notices relating to the Collar of SS., mixed up with observations that will only serve the purpose of darkening knowledge upon the subject of which he treats.

The Collar of SS. is found in a great variety of

shapes, and at what precise time it became an ensign of equestrian nobility no one can tell. Collars were worn at least so far back as the days of Livy (*i. e.* the commencement of the Christian era); for he recounts that Manlius having pulled off the collar of a Gaul, took the name of *Torquatus*, and afterwards always wore the collar. Such being the case, there is no room for doubting that this ensign formed one of the ornaments of knighthood from the period of that dignity's earliest introduction into England.

There is a notion, from the circumstance of "Soverayne" being the favourite motto or impress of Henry IV., that the Collar of SS. takes its name from the initial letter of that word; and the introduction of the portcullis into the collar, which was the device of the House of Lancaster, is also considered by some as proof that the collar originated with that king. In the effigies, however, of Henry IV. and his queen, Joan of Navarre, in the Chapel of St. Thomas Becket, Canterbury Cathedral, the collar which appears round the neck of the queen (there is none upon that of the king) has no portcullis. And as to the derivations of the name of the collar from "Soverayne," from St. Simplicius, from the martyrs of Soissons (*viz.* St. Crespian and St. Crespinian, upon whose anniversary the battle of Agincourt was fought), from the Countess of Salisbury, of Garter notoriety, from the word "Souvenez," and, lastly, from Seneschallus or Steward (which latter is MR. NICHOLS' notion)—they may all be regarded as mere monkish or heraldic gossip.

Nicholas Upton, one of our earliest heraldic writers, who was present at the siege of Orleans in 1428, states,—"Rex etiam scocie dare solebat pro signo vel titulo suo unum COLLARIUM de gormettis fremalibus equorum de auro vel argento;" whilst, in a wood-cut engraving of the arms of a German, Herr Florian Waldauff, of about the time of Albert Durer, are three collars, one of the letters SS. linking into each other, terminating in front with portcullises. Put these notices together, and they may be considered sufficient to demolish the Lancastrian origin theory of the collar, on the one hand, and to unfold the true source of the collar's nomenclature on the other, *viz.* that it comes from the S-shaped lever upon the bit of the bridle of the war steed.

To Φ 's question, "Who are the persons now privileged to wear these collars?" MR. NICHOLS answers, "I believe the reply must be confined to the judges, the Lord Mayor of London, the Lord Mayor of Dublin, the kings and heralds of arms." The privilege of wearing a Collar of SS., so far as the various persons enumerated are concerned, is a mere official privilege, and can scarcely be cited in reply to Φ 's interrogative, except upon the principle, "Exceptio probat regulam." The persons now privileged to wear the ancient golden

Collar of SS. are the *equites aurati*, or knights (*chevaliers*) in the British monarchy, a body which includes all the hereditary order of baronets in England, Scotland, and Ireland, with such of their eldest sons, being of age, as choose to claim inauguration as knights. It is presumable, too, that the Collar of SS. is also an incident of the minor degree of knight bachelor (*bas-chevalier seu milesbachillarus*); whilst the silver Collar of SS. belongs to every head of a family of ancient esquire quality, bearing arms. It is true, the fashion of wearing the collar, whether gold or silver, may be said to have been in desuetude for centuries. But rights of blood never prescribe; and there are strong grounds to believe that there will again be a general revival of the use of such distinctions.

There are various other points bearing upon the subject of the Collar of SS., upon which I wish to offer some remarks, and with your permission I will return to the subject. I cannot, however, conclude without observing, that it would much add to the value of MR. NICHOLS' compilation if he would extend it so as to embrace a description of the floreal coronet of knighthood, the belt of honour, the helmet, scarf, ring, spurs, &c.,—all, indeed, that the words "*ad recipiendum a nobis ARMA MILITARIA*" implied in the ancient proclamations for taking the order of knighthood. If MR. NICHOLS, in addition to this, will show also wherein the knights of this equestrian quality differed from such persons as were distrained "*ad se milites faciendos*," he will solve a number of knotty difficulties in heraldic literature, and will enable the public generally to understand that there are many more chivalrous rights and privileges inherent in the subject than what is dreamt of in the philosophy either of the court at St. James's, or the college on St. Bennet's Hill.

ARMIGER.

TENYSON. — COLERIDGE. — EXTRACT FROM BAKER'S MSS. ON BARTH. DODYNGTON, AND WILLIAM JENKYN.

The well-known lines in Tenyson's *Locksley Hall*,—

"This is truth the poet sings,

That a sorrow's crown of sorrow is, remembering happier things."

appear to be taken from Dante (*Inferno*, canto v. verse 121.),—

"nessun maggior dolore,

Che ricordarsi del tempo felice.

Nella miseria."

which is imitated by other writers, quoted by Mr. Cary. (Chaucer, *Troilus and Creseide*, iii. 1626: Marino, *Adone*, c. xiv., st. 100. Fortinguerra, *Riciardetto*, c. xi. st. 83.)

In Coleridge's second *Lay Sermon* (ed. 1839, p. 365.) the passage—

"What are you," (a philosopher was once asked), "in consequence of your admiration of these abstruse speculations?" He answered; "What I am, it does not become me to say; but what thousands are, who despise them, and even pride themselves on their ignorance, I see, and tremble."

is a quotation from Schiller (*Werke*, vol. i., p. 414. 1838)

"AN DIE MUSE.

"Was ich ohne dich wäre, ich weiss es nicht: aber mir grauet,
Seh' ich, was ohne dich Hundert und Tausende sind."

In Appendix (B.) to Coleridge's first *Lay Sermon* (p. 276.), we read, —

"An age or nation may become free from certain prejudices, beliefs, and superstitious practices, in two ways. It may have really risen above them; or it may have fallen below them, and become too bad for their continuance."

Though not given as a quotation, this passage is no doubt borrowed from Baader, as quoted by Archdeacon Hare in a note to his *Sermons on the Mission of the Comforter*, —

"Nations, like individuals, may get free and rid of certain prejudices, beliefs, customs, abuses, &c., in two ways. They may really have risen above them, or they may have fallen below them and become too bad for them."

In a volume of tracts (Class mark Gg. 5. 27.) in St. John's College Library, Cambridge, is a copy of Nicolas Carr's edition of the Olynthiacs and Philippics of Demosthenes, (4to. London, Henry Denham, 1571.). As Carr died before the work was published, his friends wrote a number of commemorative pieces in Greek and Latin, prose and verse, which are annexed to the volume. Amongst the rest, Barth. Dodyngton wrote a copy of Greek elegiacs, and a Latin prose epistle. On Dodyngton, Baker has written the following note: —

"Barthol. Dodyngtonus in Com. Middlesex. natus, admissus fuit Discipulus Coll. Jo. pro Fundatrice an. 1548.—Idem admissus Socius, Apr. 8, an. 1552.—Idem admissus Socius Senior, an. 1558.—Idem admissus Socius Major Coll. Trin. Oct. 29, an. 1580."

In the same volume is a note on Cheke: —

"Joan. Cheke admissus Socius Coll. Jo. Cant., Mar. 26, an. 21. Henrici 8^{ti}."

Another tract in the same volume is "Exodus, &c., a Sermon Preach't Sept. 12, 1675. By occasion of the much lamented Death of that Learned and Reverend Minister of Christ, Dr. Lazarus Seaman."—By William Jenkyn. After Dr. Seaman's name Baker adds, "some time Master of Peter House." Of Jenkyn he says: "Gul. Jenkin Coll. Jo. admissus in Matriculam Academiae (designatus Joannensis), Jul. 3, an. 1628."

J. E. B. MAYOR.

St. John's College, Cambridge.

PARALLEL PASSAGES.

I believe the following have not been hitherto noticed in "NOTES AND QUERIES."

"Nec mirum, quod divina natura dedit agros, ars humana ædificavit urbes."—Varro, *R. R.* iii. 1.

"God made the country and man made the town, What wonder then," &c.—*The Task*, i.

"Ο δὲ Κριτίας . . . ἐκαλεῖτο ἰδιώτης μὲν ἐν φιλοσόφοις, φιλοσόφος δὲ ἐν ἰδιώταις."—*Schol. in Timæum Platonis*.

"Sparsum memini hominem inter scholasticos insanum, inter sanos scholasticum."—Seneca, *Controv.* i. 7., *Excerpt. ex Controv.* ii.

"Lord Chesterfield is a Wit among Lords, and a Lord among Wits."—*Johnsoniana*.

"Ὅστις εἴμ' ἐγώ; Μέντων,
Ὅν οἶδεν Ἑλλὰς χά Κολωνός."
Aristophanes, *The Birds*, 997.

"Under the Tropics is our language spoke,
And part of Flanders hath received our yoke."
Martinus Scriblerus, Ch. xi.

"Pandite, atque aperite propere januam hanc Orci, obsecro:

Nam equidem haud aliter esse ducō: quippe quo nemo advenit

Nisi quem spes reliquere omnes."

Plautus, *Bacchides*, Act iii. Sc. 1.

"Per me si va nella città dolente

* * * * *

Lasciate ogni speranza, voi che intrate."

Dante, *Inferno*, iii. 1—9.

W. B. D.

FOLK LORE.

Power of Prophecy.—MR. AUG. GUEST (Vol. ii., p. 116.) will perhaps accept—as a small tribute to his interesting communication on the subject of that "power of prophecy" which I apprehend to be still believed by many to exist during certain lucid intervals before death—a reference to Sir Henry Halford's *Essay on the Καὶσος of Aretæus*. (See Sir H. Halford's *Essays and Orations read and delivered at the Royal College of Physicians*, Lond. 1831, pp. 93. et seq.) J. SANSOM.

Bay Leaves at Funerals.—In some parts of Wales it is customary for funerals to be preceded by a female carrying bays, the leaves of which she sprinkles at intervals in the road which the corpse will traverse.

Query, Is this custom practised elsewhere; and what is the meaning and origin of the use of the bay? N. N.

Shoes (old) thrown for Luck.—Brand, in his *Popular Antiquities*, observes, that it is accounted

lucky by the vulgar to throw an old shoe after a person when they wish him to succeed in what he is going about. This custom is very prevalent in Norfolk whenever servants are going in search of new places; and especially when they are going to be married, a shoe is thrown after them as they proceed to church. C. P. R. M.

Some years ago, when the vessels engaged in the Greenland whale-fishery left Whitby, in Yorkshire, I observed the wives and friends of the sailors to throw old shoes at the ships as they passed the pier-head. Query, What is the origin of this practice? N. N.

Roasting Mice for Hooping-cough is also very common in Norfolk; but I am sorry to say that a more cruel superstitious practice is sometimes inflicted on the little animal; for it is not many years since I accidentally entered the kitchen in time to save a poor little mouse from being hung up by the tail and roasted alive, as the means of expelling the others of its race from the house. I trust that this barbarous practice will soon be forgotten. R. G. P. M.

The Story of Mr. Fox.—Your correspondent F.L., who has related the story of Sir Richard, surnamed Bloody, Baker, is, doubtless, aware of a similar tale with which Mr. Blakeway furnished my late friend James Boswell, and which the latter observed "is perhaps one of the most happy illustrations of Shakspeare that has appeared."—(Malone's *Shakspeare*, vol. vii. pp. 20. 163.)

The two narratives of Bloody Baker and Mr. Fox are substantially the same. Variations will naturally creep in when a story is related by word of mouth; for instance, the admonition over the chamber in Mr. Fox's house—

"Be bold, be bold! but not too bold,
Lest that your heart's blood should run cold."

is altogether of a more dignified character than the similar warning given by the parrot, at p. 68. Each of these worthies, Baker and Fox, is seen bringing into his house the corpse of a murdered lady, whose hand falls into the lap of the concealed visitor; but in Fox's story the ornament on the hand is a rich bracelet, in Baker's a ring. The assassins are, in both stories, invited to the visitor's house, and upon Fox *summary* justice is inflicted.

It may be asked, if Baker was burned, how came he to have a tomb with gloves, helmet, &c., suspended over it in Cranbrook Church? Such honour was not paid to a man of higher rank in Salisbury Cathedral, a murderer also, who was hung, viz., Lord Stourton. Dodsworth tells us that till about 1775, no chivalrous emblems were suspended over the latter, but only a twisted wire, with a noose, emblematic of the halter. Allow me to ask, What instances have we of tombs or grave-stones, as memorials of individuals who have

suffered at the *stake*, exclusive of those monuments which in after times may have been raised in honour of distinguished martyrs at the Reformation? J. H. M.

Bath.

Baptismal Superstition.—In the north of England, when several children are brought to be baptized at the same time, great anxiety is shown by the people lest the girls should take the precedence of the boys; in which case it is believed the latter, when arrived at man's estate, would be beardless. E. H. A.

Rushbearing (Vol. i., p. 259).—Wednesday, July 21, 1847, Grasmere Church was decorated with ribbons, which had some reference to the rush-bearing which had taken place on the preceding Sunday.

It takes place at Ambleside one Sunday later.

Extract from Black's "Guide to the Lakes," p. 43.

"An interesting ceremony takes place at Ambleside once every year, which the stranger may think himself fortunate in seeing, not so much for the mere sight itself, though that is pretty enough, as for its being the vestige of a very ancient observance. The ceremony alluded to is called Rushbearing. On the eve of the last Sunday in July, the village girls walk in procession to the chapel bearing garlands of flowers (formerly rushes), which are there tastefully disposed. After service, the day following, these are removed, and it is usual that a sermon, in allusion to the event, be preached. This observance is probably as remote as the age of Gregory IV., who is known to have recommended to the early disseminators of Christianity in this country, that on the anniversary of the dedication of churches wrested from the Pagans, the converts should build themselves huts of the boughs of trees about their churches, and celebrate the solemnities with religious feasting. In former times, the rushes were spread upon the floor of the sacred edifice, and the garlands remained until withered. Possibly the practice of covering the floors of buildings with rushes by way of protection against the damp earth, may have had something to do with keeping the custom in existence, long after the origin of the institution had been forgotten. The ceremony of Rushbearing has now fallen into complete disuse, except in a few secluded hamlets in Westmoreland, and in one or two other places in the kingdom; nor can that disuse be much regretted, since what was founded as a religious act, every where degenerated into an occasion for unseemly revelry, in fact, into a sort of rustic saturnalia. And yet, when we look at this remain of the olden time, as observed at Ambleside, we are tempted to say with the poet,—

"Many precious rites
And customs of our rural ancestry
Are gone or stealing from us: *this*, I hope
Will last for ever."

Queries.

WHO WROTE SHAKSPEARE'S HENRY VIII.?

I had no sooner read the title of an essay in the current number of the *Gentleman's Magazine*, "Who wrote Shakspeare's Henry VIII.?" than I became aware that I had been anticipated in at least the publication of a discovery I made three or four years ago, but for the making known of which a favourable opportunity had not occurred. The fact is, that I was anxious to arrive at a more satisfactory conclusion than has yet presented itself to me; and a paper on the subject commenced more than two years ago, I, with this feeling, laid aside. My present object is to strengthen the argument of the writer in the *Gentleman's Magazine*, by recording the fact that I, having no communication with him, or knowledge of him, even of his name, should have arrived at exactly the same conclusion as his own. That conclusion is (should any of your readers not have seen the article referred to), that Fletcher has at least an equal claim with Shakspeare to the authorship of *Henry VIII.*

In the unfinished paper to which I have alluded, having asked how it was that, with so much to be learned personal to Shakspeare from his works, our criticism was so limited, and having stated it to be my intention to confine myself to the simple inquiry, "*What did Shakspeare really write?*" I continued:—

"To those who consider the text as having been settled 'by authority,' this question may seem superfluous; but, not to refer to plays of very early date, in connection with which we could bring forward facts that, we doubt not, would be considered sufficiently startling; we now state it as our belief that a great portion of the play of *Henry VIII.*—nay, more than half, was *not* written by Shakspeare."

My intention now is, not to enter into any argument in support of this view, but to state the results, which will be shown in the following extract from my note-book:—

Henry VIII.

- "Act I. Scene 1. Shakspeare.
 " 2. Ditto.
 " 3. Fletcher.
 " 4. Ditto.
 Act II. " 1. Ditto.
 " 2. Ditto.
 " 3. Shakspeare.
 " 4. Ditto.
 Act III. " 1. Fletcher.
 " 2. Shakspeare, (ending with 'what appetite you have.')
- " 2. Fletcher, (beginning from the above.)
- Act IV. " 1. Ditto.
 " 2. Ditto.

Act V. Scene 1. Shakspeare.

" 2. Fletcher.

" 3. Ditto.

" 4. Ditto.

Prologue and Epilogue, Ditto."

So far all is clear, and in this apportionment Mr. Urban's correspondent and myself are agreed. My conviction here is as complete as it is of my own identity. But beyond, at present, all is dark; I cannot understand the arrangement; and I doubt if my friend, who has treated the question with so much ability, is altogether satisfied with his own explanation.

In the meanwhile, I would suggest one or two points for consideration. In those parts which I have set down as Shakspeare's, and in which this writer imagines he occasionally detects "a third hand," does the metre differ materially from that of Shakspeare's early plays?

It will be observed that, in Act iii., Scene 2., there are *two* "farewells," the second being a kind of amplification of the first; both, however, being in the part which I ascribe to Fletcher. Is it not probable that these were written at different periods? And supposing Fletcher to have improved his part, might there not originally have been a stronger analogy than now appears between this play and the *Two Noble Kinsmen*?

The more it is tested the brighter shines out the character of Shakspeare. The flatteries of James and Elizabeth may now go packing together. The following four lines which I have met with in no other edition of Shakspeare than Mr. Collier's, are worth any one of his plays for their personal value; they show how he could evade a compliment with the enunciation of a general truth that yet could be taken as a compliment by the person for whom it was intended:—

"*Shakspeare on the King.*

"Crowns have their compass; length of days their date;
 Triumphs, their tomb; felicity her fate;
 Of nought but earth can earth make us partaker,
 But knowledge makes a king most like his Maker."

SAMUEL HICKSON.

August 12. 1850.

Minor Queries.

The Abbé Strickland.—In the third volume of the *Castlereagh Correspondence*, an Abbé Strickland figures as a negotiator between the English Catholics and the court of Rome. His name is also mentioned unfavourably in the "*Quarterly*" review of that work. Will some of your readers direct me where further information can be had of him, and his ultimate destination?

J. W. H.

Aerostation, Works on.—Will you have the goodness to inquire for me among your readers and contributors, for the titles of any works on—or references to good articles in encyclopædias or dictionaries on—or for remarkable isolated passages relating to—*Aerostation*, or the arts of, or attempts at, flying, either by means of mechanical wings, &c., or by the aid of balloons. C.B.M.

Pilgrims' Road to Canterbury.—Can any of the readers of "NOTES AND QUERIES" point out the route which was pursued by Chaucer and his fellow-travellers on the pilgrimage which his genius has immortalised? Is the route of the old pilgrims' road laid down upon any early maps? (it is not, I believe, marked on the Ordnance Survey;) and would it be possible to traverse it at the present time? Any hints upon these points, and any references to objects of interest on the line of road inquired after, will be thankfully received by

PHILO-CHAUCER.

"*Ædricus qui signa fundebat.*"—In a chronicle of Battel Abbey, compiled in the twelfth century, there is a list of the abbey's tenants in the town of Battel. Among many such names as Gilbertus Textor, Godwinus Cocus, Rotbertus filius Siflet, Rotbertus de Havena, I find that of "*Ædricus qui signa fundebat.*" As this phrase is susceptible of several widely different renderings, I shall be grateful to any of your ingenious readers who will give me their opinions as to its actual meaning. I may add that *Ædric* was living about the year 1170, so that the phrase can have no reference to events connected with the battle of Hastings.

M. A. LOWER.

Lewes, July 30. 1850.

Osmund the Waterman.—In his description of the *Flowering Fern* (*Osmunda regalis*), Mr. Newman observes, that "the rhizoma [root-stock], when cut through, has a whitish centre or core, called by old Gerarde in his *Herbal*, 'the heart of Osmund the waterman.' My lore is insufficient to furnish my readers with the history of the said Osmund." (*History of British Ferns*, by Ed. Newman, 2nd ed., p. 334.) Can any of your readers supply this deficiency? J. M. B.

Logic.—What is the earliest printed book on logic? meaning the first which gives the common theory of the syllogism. Does it contain the celebrated words *Barbara, Celarent*, &c. The difficulty will probably arise from this, that each book has some undated editions which are probably earlier than the dated ones. Of books with dates there is the exposition of Petrus Hispanus by Joh. Versor, in 1473, and the *Summule* of Paulus Venetus, in 1474; the first I find in Hain (who had not seen it), the second I have seen. Can any one of your readers go farther back? M.

Darvon Gatherall?—Can any reader adduce further information respecting an image, called *Darvon Gatherall*, brought from Wales at the Reformation, than what is mentioned in one of the treatises published by the Camden Society?

W. BELL.

Damasked Linen.—I should feel obliged for any information on the earliest specimen of table-cloths being "damasked," and the history of that manufacture. I have lately had shown me as "family curiosities" a beautiful "damask service" of Flemish or Dutch work. The centre contained a representation of St. George and the Dragon. The hero is attired in the costume of the latter part of the seventeenth century (?), with a cocked hat and plume, open sleeves and breeches, heavy shoes and spurs: with this motto in German characters over him,—

Sey Gott ist Rath und That,
"With God is counsel and deed."

At each corner of the cloth and napkins is a representation of a female figure kneeling on a rock, with clasped hands, with a lamb by her side (Query, St. Agnes?) On the border, at the top and bottom, St. George is figured in armour stabbing with a spear an alligator; and then with a sword, in the act of killing a bear.

On the side borders, he is receiving the attack of a lion on his arm, covered with a mantle; and then, with a raised sword, cutting at the proboscis of an elephant. I have seen, also, an older specimen, I think, of the same manufacture; the subject being the "Bear and Ragged Staff," on alternate rows, with figures of trumpeters. I know not if this subject is of sufficient interest for your "NOTES AND QUERIES," but I trust you will make what use of it you please.

R. G. P. M.

Flourish.—We are told that a writer *flourished* at such and such a time. Is any definite notion attached to this word? When it is said of a century there is no difficulty; it means that the writer was born and died in that century. But when we are told that a writer *flourished* about the year 1328 (such limitation of florescence is not uncommon), what is then meant? What are we to understand he did in or about 1328? M.

Drax Abbey and Free School.—Can you, or any of your intelligent contributors, direct me where I can find any records of Drax Abbey, near Selby, Yorkshire, or of the Free School in Drax, endowed by Robert Reed, whom tradition states to have been a foundling amongst the reeds on the banks of the Ouse, about half a mile distant. Such information will place me under great obligation.

T. DYSON.

Gainsboro'.

Ancient Catalogue of Books.—A few days since I made the acquisition of a curious old catalogue

of books, interleaved, and containing about 200 pages, with the following title:—

"Catalogus Variorum, in quavis Facultate et materia Librorum incompactum Officinæ Joannis Maire, quorum Auctio publicè habebitur in ædibus Joannis Maire, hora octavâ matutinâ et secundâ postmeridiana ad diem _____, 1661. Lugduni Batavorum, ex Typographia Nicolai Herculis, 1661."

On the back is the following notice to "buyers:—

"Monitos volumus Emptores, hosce Libros eâ vendi conditione, ut cum eorum traditione pretium præsentì pecuniâ persolvatur. Et si quis Libros à se emptos intra sex septimanarum spatium, à primâ Auctionis die numerandum, à Bibliopola non exegerit, eos cum emptoris prioris damno aliis vendere integrum erit ac licitum.

"Monentur etiam et rogantur, ut antè meridiem ad horæ octavæ, post meridiem vero ad secundæ punctum præsentēs sese sistere dignentur."

Can any of your readers give me particulars about this John Maire?

W. J.

Havre.

Replies.

SHAKESPEARE'S USE OF THE WORD "DELIGHTED."
(Vol. ii., pp. 113. 139.)

Although MR. HICKSON'S notion of the meaning of *delight*, in the three passages of Shakspeare he has cited, is somewhat startling, it was not to be summarily rejected without due examination; and yet, from a tolerably extensive acquaintance with old English phraseology, I fear I cannot flatter him with the expectation of having it confirmed by instances from other writers.

I believe that *lighted* is rather an unusual form to express *lightened*, *disencumbered*, but that it was sometimes used is apparent; for in Hutton's *Dictionary*, 1583, we have "Allevo, to make light, to light."—"Allevatus, lifted up, *lighted*." And in the *Cambridge Dictionary*, 1594, "Allevatus, lifted up, *lighted*, raised, eased or recovered." The use of the prefix *de* in the common instance of *depart* for *to part*, *divide*, is noticed by MR. HICKSON; and *demerits* was used for *merits* by many of our old writers as well as Shakspeare. I find *decompound* for *compound* in Heylyn's *Microcosmos*, 1627, p. 249., thus:—"The English language is a *decompound* of Dutch, French, and Latin."

These instances may serve to show that it is not at all improbable Shakspeare may have used *delighted* for *lighted*=*lightened*=*freed from incumbrance*; and it must be confessed that the sense and spirit of the passage in *Measure for Measure* would be much improved by taking this view of it.

On the other hand, it certainly does appear that the poet uses the termination *-ed* for *-ing*,

in the passages cited by MR. HALLIWELL, where we have professed for professing, becomed for becoming, guiled for guiling, brooded for brooding, and deformed for deforming: it was not unreasonable, therefore, to conclude that he had done so in these other instances, and that *delighted* stood for *delighting*, and not for *delightful*, as MR. HALLIWELL implies. How far the grammatical usages of the poet's time may have authorised this has not yet been shown; but it appears also that the converse is the case, and that he has used the termination *-ing* for *-ed*; e.g. longing for longed, all-obeying for all-obeyed, discontenting for discontented, multiplying for multiplied, unrecalling for unrecalled. Dr. Crombie (*Etymology and Syntax of the English Language*, p. 150.) says:—

"The participle in *ed* I consider to be perfectly analogous to the participle in *ing*, and used like it in either an active or passive sense, belonging, therefore, neither to the one voice nor the other exclusively."

Supposing for a moment that Shakspeare used *delighted* for *delighting*, the sense of the passages would, I presume, be in *Measure for Measure*, "the spirit affording delight;" in *Othello*, "if virtue want no beauty affording delight;" in *Cymbeline*, "the gifts delighting more from being delayed." Here we have a simple, and, in the last two instances, I think, a more satisfactory meaning than MR. HICKSON'S sense of *lightened*, *disencumbered*, affords, even could it be more unquestionably established.

I have, however, met with a passage in Sir Philip Sidney's *Arcadia* (ed. 1598, p. 294.) which might lead to a different interpretation of *delighted* in these passages, and which would not, perhaps, be less startling than that of MR. HICKSON.

"All this night (in despite of darknesse) he held his eyes open; and in the morning, when the *delight* began to restore to each body his colour, then with curtains bar'd he himselfe from the enjoying of it; neither willing to feele the comfort of the day, nor the ease of the night."

Here, *delight* is apparently used for *the return of light*, and the prefix *de* is probably only intensive. Now, presuming that Shakspeare also used *delighted* for *lighted*, *illuminated*, the passage in *Measure for Measure* would bear this interpretation: "the delighted spirit, i. e., the spirit *restored to light*," freed from "that dark house in which it long was pent." In *Othello*, "if virtue lack no delighted beauty," i. e. "*want not the light of beauty*, your son-in-law shows far more fair than black." Here the opposition between *light* and *black* is much in its favour. In *Cymbeline*, I must confess it is not quite so clear: "to make my gifts, by the dark uncertainty attendant upon delay, more lustrous (*delighted*), more radiant when given," is not more satisfactory than Mr.

HICKSON's interpretation of this passage. But is it necessary that *delighted* should have the same signification in all the three passages? I think not.

These are only suggestions, of course; but the passage from Sidney is certainly curious, and, from the correct and careful manner in which the book is printed, does not appear to be a corruption. I have not seen the earlier editions. I have only further to remark, that none of our old authorities favour DR. KENNEDY's suggestion, "that the word represents the Latin participle *delectus*."

Since the above was written, MR. HICKSON's reply to MR. HALLIWELL has reached me, upon which I have only to observe that he will find to *guile* was used as a verb. Thus in Gower, *Confessio Amantis*, fo. 135. ed. 1532:

"For often he that will begyle,
Is gyled with the same gyle,
And thus the gyler is begyled."

We most probably had the word from the old French *Guiller*=tromper, and the proverb is to the purpose:—

"Qui croit de *Guiller* Guillot, Guillot le Guile."

Horne Tooke's fanciful etymology cannot be sustained. MR. HICKSON's explanation of "guiled shore" is, however, countenanced by the following passage in *Tarquin and Lucrece*:—

"To me came Tarquin armed, so *beguil'd*
With outward honesty, but yet defil'd
With inward vice."

MR. HICKSON has, I think, conferred a singular favour in calling attention to these perplexing passages in our great poet; and these remarks, like his own, are merely intended as hints which may serve to elicit the *true* interpretation.

S. W. SINGER.

Mickleham, August 20. 1850.

FAMILY OF LOVE.

I do not know whether the following Notes on "The Family of Love" will be deserving a place in the pages of "NOTES AND QUERIES;" as I may possibly have been anticipated in much of what I send.

The Family of Love attracted notice as early as 1575, but not in such a manner as to call for direct coercion. An apology was published for them, from which it might be inferred that they possessed no distinct opinions, but merely bound themselves to a more exalted interpretation of Christian duties, on the principle of imitating the great love of God manifested in their creation and redemption. This principle, unrestrained by any confession of faith or system of discipline, naturally attracted to it the loose and irregular spirits that were at that time so prevalent, and the sect became the re-

ceptacle for every variety of opinion and disorder, exposing itself to more particular notice from its contempt for outward observances, and its opposition to the civil government. The *Evangelium Regni* of Henry Nicholas, the acknowledged founder of the sect, is written in such a manner as to include all religious persuasions, and permits all parties to hold whatever sentiments they please, if they merely declare themselves *members of the Family of Love*.

"Omnes vos, O amatores veritatis! qui amabilem vitam charitatis diligitis vocamini et invitamini." (cap. 41.) . . . "Omnes peribunt, qui extra Christum extra communionem charitatis manent." (Ibid.)

A confutation of this sect was written in the year 1579; the privy council called upon the convocation of the year 1580 to notice it. We find the sect still described in the publications of 1641, and continuing under the same name with its preachers and congregations in 1645.

Bp. Cooper, in speaking of the sect in 1589 (*Admonition*, &c., p. 146.), terms them "that peevish faction of the 'Familie of Love,' which have been breeding in this realm the space of these thirty years."

Fuller (*Ch. Hist.*, 17th cent., p. 610.) says that in his time "they had obtained the name of Ranters."

Leslie, in his *Works* (vol. ii. p. 609.), considers the sect "identical with that of the Quakers."

That this was not the case is evident, I conceive, from George Fox, the father of the Quakers, having severely chastised this "Family of Love," because they would take an oath, dance, sing, and be cheerful. See Sewel's *History of the Quakers*, iii. pp. 88, 89, 344.

The founder of the sect, Henry Nicolai, was born at Munster, and commenced his career about 1546 in the Netherlands; thence he passed over to England, in the latter years of Edward VI.'s life, and joined the Dutch congregation. But his sect did not become visible till some time in the reign of Elizabeth.

In 1575 they presented a confession of their faith to parliament, along with a number of their books, and prayed toleration.

Nicolai, or Nicolas, their founder, published a number of tracts and letters in Dutch, for the edification of his followers: and now I will propose a Query, in hopes that some of your correspondents will solve it. Is there extant any list of their writings as presented to parliament in 1575, and has their confession been published, and when? Perhaps the following works, none of which I am able to consult, would furnish the means of solving my Query, all of which treat of the subject:—

J. Hombeck's *Summa Controversiarum*.

Godfr. Arnold's *Kirchen- und Kitzer-historie*.

Ant. Willh. Bohm's *Englische Reformations-historie*.

Schröckh's *Kirchengesch. seit der Reformation*.

These sources would, I conceive, be useful to N.B., who inquires into their tenets and lives.

I find I have omitted to mention one of their assailants, "the last and most learned," Henry More, the English divine. See his *Mystery of Godliness*, book vi., chap. 12—18. נפעת

The Family of Love.—In addition to the work of John Rogers, referred to by DR. RIMBAULT (Vol. ii., p. 49.), the two following treatises, which were also published in the year 1579, will present your readers with much curious information respecting the "Family of Love." The first is entitled,—

"A Confutation of certaine Articles delinered unto the Familie of Loue, with the exposition of Theophilus, a supposed elder in the sayd Familie, upon the same Articles, by William Wilkinson, Maister of Artes, and student of Divinitye, &c. &c. At London: Printed by John Daye, dwelling ouer Aldersgate, An. 1579."

In the *Epistle Dedicatorie*, dated Cambridge, September 30, 1579, and addressed to Richard (Cox), Bishop of Ely, the author describes the new doctrine as,—

"The most pestiferous and deadly Heresie of all others, because there is not almost any one particular erroneous and schismatically phantasie, whereof the *Familie of Loue* hath not borrowed one braunche or other thereof, to peece vnto themselves this their Religion."

A passage is then added which may serve in some measure as a reply to N.B. (Vol. ii., p. 89.) It seems to show that, however vile might be the theology of this sect, their morals were not at least publicly offensive.

"The encrease of this *Familie* is great, and that dayly, because the withstanders are not many; the defenders are wily as serpents, and would fayne in lyfe seeme innocent and vnblameable. In profession of the one they boast very much: of the other they walkyng very closely do iustifie themselves, because fewe haue to finde fault with them, yet haue they their lothsome spottes and ugly deformities, as in this booke to the diligent reader playnely may appeare."

The "lothsome spottes" here intended are the 13th and 14th articles of Wilkinson's indictment. They run as follows;—

(1.) "H. N. (i. e. Henry Nicholas) saith, It is lawfull for one of his Familie to dissemble," (i. e., to conceal his religion when questioned by the magistrate); and (2.) "H. N. maketh God the Author of sinne, and the sinner guiltless," (but no proof is alleged that this speculative impiety was carried out into actual life).

The title of the second treatise to which I alluded is—

"A Confutation of monstrous and horrible Heresies, taught by H. N., and embraced of a number who call themselves the Familie of Love, by I. Knewstub. Imprinted in London, at the Three Cranes in the Vine-tree, by Thomas Dawson, for Richard Sergies, 1579."

He characterises the doctrine of the "Familists" as—

"A masse or packe of Poperie, Arianisme, Ana-baptisme, and Libertinisme. Respecting their morals we are told, that although for their loosenesse of life, they are from the toppe to the toe nothing but blottes, yet bragge they of all perfection, euen vnto a verie dei-fying of themselves."

Some further light is thrown upon this point by a letter sent to Knewstub from "a godly learned man, W. C." He says,—

"Howsoever, they seduce some goodly and zealous men and women of honest and godly conuersation, placing them at the porch of their synagogue to make a shewe of holinesse, and to stand there as baites and stalles to deceiue others; yet, alas! who can without blushing vter the shame that is committed in the inwarde roomes, and as it were in the heart of that synagogue of Satan."

Appended to Knewstub's book is a further—

"Confutation of the doctrine of Dauid George, and H. N., the father of the Familie of Loue, by M. Martyn Micronius, minister of the woorde in the Dutche Church, at London."

It was originally written in Latin during the reign of Edward VI. The author charges the "Familists" with maintaining that—

"Idolatry, superstition, and outward vices are free and pure vnto them, which, vnder the pretence of a certaine fayth and inwarde puritie, boast that they knowe no sinne in the heart." (Fo. 87 b.)

Two features particularly distinguish them from other sectaries of the age: they professed obedience to the civil magistrate, whatever might be his religion; and they argued in favour of unlimited toleration both in regard to themselves and others.

C. H.

St. Catharine's Hall, Cambridge.

TRANSLATION OF THE PHILOBIBLON.

L. S. (Vol. ii., p. 153.) inquires for "a translation of Robert de Bury's *Philobiblon*." An English version of this famous treatise by Richard, not Robert Aungerville (see, for the surname, Pits, p. 467.) de Bury, Bishop of Durham in 1333, was published by Mr. Rodd in the year 1832. The translator has not given his name, but he was Mr. John Bellingham Inglis, formerly a partner in the house of Inglis, Ellis, and Co. It is greatly to be desired that there should be a careful reprint of this most interesting work, and that the first edition of 1473 should be collated with MSS. The translation by Mr. Inglis might be revised, and made to accompany the Latin text. Let us hope, however, that his notes, if they be permitted again to appear, may be purified from scepticism and profaneness.

The claim of Holcot to be the author of this tract, should be well considered and decided upon;

and the errors of the learned Fabricius (who had a manuscript copy in which the writer was styled "Muiegervile," instead of Aungerville), which have been repeated by Mansi, should be corrected. Dr. James, the first Bodleian librarian, fell into a strange mistake when he imagined that his inaccurate reprint at Oxford, in 1599, was the *second* edition of this treatise. It was in reality the *fourth*, having been preceded by the impressions, Colon. 1473; Spiræ, 1483; and Paris, 1500. So far as I remember, the editio princeps has not been specified by Gough. (*Brit. Topog.* ii. 121.) R. G.

I find I can answer the Query of L. S. (Vol. ii., p. 153.), who asks, "Where can I procure a translation of Robert de Bury's *Philobiblon*?"

A translation was published by Mr. Rodd, in 1832, of which the following is the title:—

"*Philobiblon*: a Treatise on the Love of Books, by Richard de Bury, Bishop of Durham, written in MCCCXLIV; and translated from the first Edition, MCCCCLXXIII, with some Collations. London: Printed for Thomas Rodd, 2. Great Newport Street, Leicester Square, 1832."

This translation is a small 8vo. volume, of which there is a copy in the Douce collection in the Bodleian; at the beginning of which copy, on a fly-leaf, the words, "J. B. Inglis to his friend F. Douce, Esq.," are written; and opposite, on the inside of the cover, there is written in pencil, apparently in Douce's own hand, "I had read the MS. of this work before it was printed."

There appears to have existed some difference of opinion with respect to the authorship of the *Philobiblon*. Leland, in his *Itinerary*, ed. 8vo. Oxford, 1744, vol. iii. pp. 77, 78, sub loc. *Saresbyri*, says,—

"Ex tabella in Sacello S. Mariæ. Orate pro anima Richardi Pour, quondam Sarum Episcopi."
"Qui quidem Richardus Episcopus postea translatus fuit ad Episcopatum Dunelmensem Incipit Prologus in *Philobiblon* Richardi Dunelmensis Episcopi, quem librum compilavit Robertus Holcot de Ord. Prædicatorum sub nomine dicti Episcopi."

Still, however, in the appendix to vol. iv. of the *Itinerary*, p. 164., it is said:—

"Richardus de Bury, alias *Angravyle* dictus, episc. Dunelm., scripsit *Philobiblon*."

Upon Leland's authority, the Bodleian catalogue ascribes the work in question to Robertus Holcot. Watt, however (*Bibl. Brit.*), seems to imagine R. de Bury and Holcot to be the same person. His words are (vol. i. c. 176.):—"Bury, Richard. Dunelm., alias Robertus Holcot, Bishop of Durham, and Chancellor and Treasurer of England, in the reign of Edward III.;" and again, under Holcot's name, "Holcot, Robert, or Richard D. Bury."

The translator (J. B. Inglis) distinguishes in his Preface between these contemporary writers, and considers R. de Bury to be the undoubted author of this work passing under his name. In corroboration of his opinion, Mr. Inglis refers to the

Biographical and Retrospective Miscellany; and, in order to prove that the work was finished in the author's lifetime, he produces the words:

"Quod opus (*Philobiblon*) Aucklandiæ in habitatione sua complevit, 24 die Januarii, anno a communis salutis origine 1344, ætatis suæ 58, et 11 suæ pontificatus."

and then adds:

"He died 14 April, 1345. Holcot died in 1349."

There appears to be some confusion about the editions, also, of the *Philobiblon*. There is an edition, 4to. Par., apud Gaspar. Philippum, 1500; also edit. *secund.* 4to. Oxoniæ, 1598; and it is printed in the *Philolog. Epist. ex Bibl. Melch. Goldasti*, ed. Lipsiæ, 1674. But prior to all these is the edition "printed at Cologne, 1473," from which the translation is made, and which is described by Watt as "the editio princeps, and a work of uncommon rarity."

Query. Why does the Oxford edition of 1598 call itself "editio secundo?" If the Paris edit. of 1500 so far differ from that of 1473 as to entitle it to be considered a different work, had the second MS. passed through Holcot's hands? J. SANSOM.

The translation of Richard de Bury's *Philobiblon*, by Mr. Inglis, printed in 1832 for the late Mr. Rodd, is an unsatisfactory performance. The version is bald and spiritless, and some of the best passages of the original are rendered in language that does no justice to the author's meaning. His style is so peculiar, so allusive, and so full of metaphor and quotation, and the work is luminous with "the sparks of so many sciences," that a good translation is a desideratum.

I may inform your correspondent that one has lately been prepared and is announced for publication, with a memoir of the illustrious bishop. I may add that the *Philobiblon* has been six times printed: the last edition, if I remember rightly, was by Dr. James: but some old MS. copies of this remarkable treatise on the Love of Books exist, with some of which the text used by the translator should be collated. But, of the publication announced, it would not become me to say anything more, as the biographer is

Your faithful servant,

W. S. G.

Newcastle-upon-Tyne.

ETYMOLOGICAL QUERIES.

(Vol. ii., p. 153.)

The very satisfactory replies of Mr. WAY to some of the Queries of J. MN., given at p. 169-70., make us wish for more, which I trust we shall have, should he be supplied with the context in which the words occur; without which it is diffi-

cult to elucidate them fully. In the meantime, I venture a few suggestions on some of the remaining words.

"In the fever or the *berebarde*,"

"*Berbi*, O. F., chanere, dartre; a boil, *bubo*, or *tetter*, commonly attendant upon pestilent fever. 'Correpta fuit vehementissima febris. Subtus ejus axillis detectis quoque *Bubonibus*, magnam duritiem ac timorem præ se ferentibus.'"—*Miraculi S. Francisci Solani, A. S.*, tom. v., Julii, p. 909.

(See Bullein's *Dialogue bothe pleasant and pitiful, wherein is a godlie regimēte against the Fever Pestilence*, &c., 1578.)

"*Deale*," if an interjection (?), may possibly stand for "*Deâ*," or "*Ouy Deâ*, Yes, truly! verily!" &c. (See Cotgrave in v. *Deâ*)

"*Schunche away*."—To *shun* or *shunche* is used for to *shove*, in Sussex. "I *shunched* him away."

"Wear no iron, nor haircloth, nor *irspilles felles*"—that is, no skins having hard or bristly hair like that of goats.

"*Hircipilus*, Durorum pilorum homines sicut hirci."—*Festus*.

Here the context clearly leads to this interpretation.

Sabraz, or *sabras*, is a decoction or infusion. One of the numerous terms which the apothecaries adopted from the Arabic, in which *shabra* is a drink.

Sabe, in O. F.; *saba*, Ital., an inspissated juice or decoction.

"*Subaricio*, a kind of strong drinke made of barley."

I doubt whether Ducange is right in explaining *sabrierium* in the following passage, by *condimentum*, Gallicè *saupequet*. It most probably signified a beverage.

"In omnibus secundis feriis dent illis ova quatuor unigue clerico pingua, cum bono *Sabrierio*."

S. W. SINGER.

[We take this opportunity of correcting two errata in the Etymological Queries of our valued correspondent J. M.N.]

"Heteneste" should be "heteueste"—"Inclosed heteueste in a stone coffin or tomb;" and in a later Query "istiled" should be "istihed"—"Let their hesmel be istihed, al without broach."]

Replies to Minor Queries.

Lord Richard Christophilus.—CH. (Vol. ii., p. 130.) will probably find as much information as he requires, if he can consult a small volume in the British Museum (catalogued under the head of "*Isuf, Bassa*,") of which the title is—

"A True Relation of the Conversion and Baptism of Isuf, the Turkish Chaons, named Richard Christophilus. 8vo. Lond. 1684."

Also, in the Bodleian Catalogue, under the head of "*Bassa (Isuf)*," CH. may find—

"The History of Isuf Bassa, Capt.-General of the Ottoman Army at the Invasion of Candia. 8vo. Lond. 1684."

In reference to the former of these volumes, there is a note in the *Fasti Oxonienses*, ad ann. 1683, v. Thom. White, of which the following is a copy:—

"Quære, if Tho. White, Lecturer of S. Andrew's, Holborn, published an Epistle to the Reader of 'A True Relation of the Conversion and Baptism of Isuf, the Turkish Chaons, named Richard Christophilus, in the presence of a full congregation, Jan. 30, 1658, in Covent Garden, where Mr. Martin is Preacher. Lond. 1658. 8vo.' Kenneth." (*Athene Oxon.* ed. Phil. Bliss, 1820, vol. iv. *Fasti*, coll. 392, 393.)

J. SANSOM.

Poker.—Among the muniments of the corporation of Bodmin is a certificate of the mayor and burgesses respecting the claims of the inhabitants of the town to take wood in Dunmere Wood, belonging to the Priory of Bodmin. The language of it seems to throw light on the origin of the word *pocarius*, or *poker*, which has been so often noticed and discussed. (*Ante*, Vol. i., pp. 185. 218. 236. 269. 281. 323. 369.) The passage also illustrates the *Hook or Crook* privilege, which has been already satisfactorily explained. The date is A.D. 1525:

"We say, and for truth testify that the wood called Dymure Wood, was ever open and common to all burgesses and inhabitants of Bodmin till now of late, as well for all manner kind of their beasts to common therein, as to have their burden wood, to bear and carry away upon their backs, of lop, crop, *hook*, *crook*, and *bag* wood; . . . always reserving to the Prior the stems of the trees for their fuel and building."

(See the *Bodmin Register*, collected by the Rev. John Wallis, of Bodmin, and printed at Bodmin, 1827-1838, p. 303.)

I presume that *bag wood* is such wood as can be cut with a hook or crook, and bagged. In another nearly contemporary petition (*Ibid.* p. 306.), the same identical privilege is described by the townsmen as a right to lop and crop with a hook and crook, and to carry away on their backs, and "none other ways." This explains the former passage, and shows that the wood was probably carried away on the back in a bag.

The woodward, who carried a bill for such purposes, would also carry a bag, or *poke*, and might therefore be very appropriately called a poker.

It will be seen in Halliwell's *Dictionary*, verb. "*Bag*" and "*Bagging*," and in the *Hereford Glossary* (London, 1839), verb. "*Bag*," that *bagging* is sometimes used to signify cutting; and, more particularly, cutting for burning.

I mention this, because it may be thought per-

tinient to the present inquiry; but as this use of the word has been plausibly supposed to be derived from the Welsh *Bach*, a hook, it seems to have nothing to do with a *poke*. E. SMIRKE.

Querela Cantabrigiensis (Vol. ii., p. 168.).—J. M. B. inquires whether anything is known of the *authorship* of the *Querela Cantabrigiensis*? The tract in question appears to have been "written by Bruno Ryves," the author of *Mercurius Rusticus*, and some few other treatises, in connexion with which it is commonly bound. Ryves is described by Watt as "a loyal divine," who was "born in Dorsetshire," and "died 1677." His *Querela* was first printed at Oxford in 1646. There was a second edition in 1647.

In case J. M. B. do not himself intend to send out a new edition of this tract, it is to be hoped that his Query may induce some one else to do so. Indeed, a reprint of several similar pamphlets and short treatises, belonging to the same period, might be brought out with great advantage at this crisis. The series might begin with—

"The Answer of the Vice-Chancellour, the Doctors, both the Proctors, and other the Heads of Houses in the Universite of Oxford:

(Agreeable, undoubtedly, to the joint and uniforme opinion of all the Deanes and Chapters, and all other the learned and obedient Cleargy in the Church of England:)

"To the humble Petition of the Ministers of the Church of England, desiring Reformation of certaine ceremonies and abuses of the Church. At Oxford: Printed by Joseph Barnes, and are to be sold in Paule's Church Yard, at the sign of the Crowne, by Simon Waterson, 1603."

J. SANSOM.

"*One Bell*" (Vol. ii., p. 166.).—In the sixth edition of the *Book of the Church* (I believe references are also given in all editions since the first), Southey gives us his authority for this, "Strype's *Craumer*, p. 266. (edition of 1694.)" The passage occurs in book ii. chap. 26.: "The Duke of Somerset's death." I quote it from the reprint by the Ecclesiastical History Society (vol. ii. p. 345.):

"He (Somerset) is generally charged for the great spoil of churches and chapels; defacing ancient tombs and monuments, and pulling down the bells in parish churches, and ordering only one bell in a steeple, as sufficient to call the people together, which set the commonly almost into a rebellion."

R. B.

August 12.

Fabulous Account of the Lion (Vol. ii., p. 142.).—JARLTZBERG is right in supposing that this is given by Philippe de Thaun. It is, however, of older date. Turner (*History of England during the Middle Ages*, vol. iv. chap. iv. p. 209.) gives part of a Latin version of it from the "Physiologus" of a certain Theobald. The "Physiologus," which is in

substance the same as the "Bestiary" of Philippe de Thaun, occurs, according to Mr. Turner's account of it, in MSS. of the eighth or ninth century. Anglo-Saxon versions of "The Whale and the Panther" are in the *Codex Exoniensis*. In the works of Hildebert, who died Abp. of Tours 1134, a poem called "Physiologus" is printed, which appears to be the same as that ascribed by Turner to Theobald. The fable and application of the Lion are the same as those given by Turner, with very trifling variations.

Among the poems ascribed to Abp. Hildebert is an "Epitaphum Magistri Theobaldi," who, I conjecture, is the same Theobald as the supposed author of the "Physiologus." It is rather long; but there is nothing to identify Theobaldus except the word "Dervensis." What place this indicates I know not.

"Hoc vivente, locus Dervensis floruit, isto
Sublato, marcet nominis hujus odor."

Opera Hildeberti, p. 1322., Paris, 1708.

In the *Opera Hildeberti* there occur some verses on the symbols of the Evangelists. I subjoin them: though it is perhaps hardly worth while to print any more on this subject.

ON THE SYMBOLS OF THE EVANGELISTS.

"Matthæum signat vir, bos Lucam, leo Marcum,
Ales discipulum qui sine sorde fuit.

* * * *

Matthæo species humana datur, quia scripto
Indicat et titulo quid Deus egit homo.

Os vituli Lucam declarat, qui specialem
Materiam sumpsit de cruce, Christe tuâ.

Effigiat Marcum leo, cujus littera clamat
Quantâ surrexit vi tua, Christi, caro.

Discipulum signat species aquilina pudicum,
Vox cujus nubes transit ad astra volans.

Christus homo, Christus vitulus, Christus leo, Christus
Est avis, in Christo cuncta notare potes.

Est homo dum vivit, bos dum moritur, leo verò
Quando resurgit, avis quando superna petiit."

* * * *

Hildeberti Opera, Paris, 1708, p. 1318.

B. F.

Pomfret on the Thames (Vol. ii., p. 56.).—In a former number  N. required to be informed where the Pons fractus, or Pountfreyt super Thamisis, was situate, from whence several documents were dated by Edward II. This question has puzzled many learned antiquaries, and I do not think has ever been properly resolved. Both Pons fractus and Pountfreyt occur in Rymer's *Fœdera*, tomus iii., p. 904. Lond. 1706. If you will permit, I would hazard the conjecture that it was Kingston Bridge. Till within the last two centuries, the only bridges across the Thames were London and Kingston; and the latter in the thirteenth century appears to have been in a ruinous condition. And I find in *Rot. Litterar.*

Clausar. anno 7 Hen. III. (A. D. 1223) memb. 4. p. 558. "de ponte de Kingeston," that Henry de St. Alban, and Matthew, son of Geoffry de Kingeston, are directed to repair the bridge, date Wednesday, Aug. 9, 1223: and there is also a recurrence to the same subject, memb. 15. p. 579., dated on Tuesday, Dec. 12, 1223. I would therefore ask, with submission to those who may be better informed, whether the bridge, though ordered to be repaired by Henry III., may not have remained in such a dilapidated state in the time of Edw. II., that it may then have been styled "Pons fractus?"

¶ S. S.

Walrond Family (Vol. ii., p. 134.).—Among my very numerous Notes relating to the several families of this name, I find only the following which appears likely to be of any interest to your correspondent in connection with his Query.

"Mrs. Ureth, daughter of Lieut.-Col. Walrond, was married to James Huish, Esq., of Sidbury, co. Devon, on the 25th July, 1684."

But it is probable that in so numerous a family there was more than one colonel at that time. Your correspondent is, no doubt, aware that Burke's *Landed Gentry* states the names of the wife and children of Colonel Humphrey Walrond, and that the monument of Humphrey Walrond, Esq., who died in 1580, in the church of Ilminster, co. Somerset, exhibits his coat armour quartering Polton, Fissacre, and Speke, and impaling Popham and another coat, viz., Per fesse indented quarterly or and sable, in each quarter an annulet counterchanged. This coat of arms I shall be glad if your correspondent will enable me to assign to its proper family.

S. S. S.

Armenian Language (Vol. ii., p. 136.).—JARLTZBERG may refer to two works printed at the press of the Mechitaristic Society at Venice; 1. *Quadro della Storia Letteraria di Armenia*, 1829; and 2. *Quadro delle Opere di Vari Autori anticamente tradotte in Armeno*, 1825. He may also, perhaps, be interested by another little work, printed at the same place, 1825, entitled, *A brief Account of the Mechitaristic Society, founded on the Island of St. Lazarus*, by Alexander Goode; in which work it is stated (p. 26.) that "by Lord Byron's assistance a grammar of the Armenian and English languages was composed by the Rev. Dr. Aucher;" and that "this reverend gentleman has likewise compiled, with John Brand, Esq., of the University of Cambridge, a dictionary of the Armenian and English languages."

All these works are in the writer's possession, and shall be lent to JARLTZBERG if he wishes to see them, and is not able to find them in any library near him.

M. D.

Genealogical Query (Vol. ii., p. 135.).—Sir Philip Courtenay, first of Powderham Castle, fifth

son of Hugh, the second of that name, Earl of Devon, by Margaret de Bohun, grand-daughter of King Edward I., married Anne, daughter of Sir Thomas Wake of Bisworth, co. Northampton, son of Hugh, younger son of Baldwin Lord Wake, and had issue three sons and two daughters, of which Margaret was married to Sir Robert Carey, of Cockington, Knt. See *Cleaveland's History of the Family of Courtenay*, pp. 265. 270. S. S. S.

Richard Baxter's Descendants (Vol. ii., p. 89.).—Your correspondent W. H. B., who wishes for information respecting the descendants of the celebrated Richard Baxter, describes him to have been a Northamptonshire man; now this (supposing the Nonconformist divine of that name is meant) is a mistake, for he was, according to his own account, a Shropshire man. In a narrative of the most memorable passages of his life and times, by himself, and published soon after his death under the title of *Reliquiæ Baxterianæ*, 1696, he says, —

"My father's name was Richard (the son of Richard) Baxter; his habitation and estate at a village called Eaton Constantine, a mile from the Wrekin Hill, and above half a mile from Severn River, and five miles from Shrewsbury in Shropshire. A village most pleasantly and healthfully situate. My mother's name was Beatrice, the daughter of Richard Adeney of Rowton, a village near High Encall, the Lord Newport's seat, in the same county. There I was born, A. D. 1615, on the 12th of November, being the Lord's Day, in the morning, at the time of divine worship, and baptized at High Encall the 19th day following: and there I lived from my parents with my grandfather till I was near ten years of age, and then was taken home."

He was married on Sept. 10, 1662, to a Miss Charlton. They had no children. The only descendant of Richard Baxter known to his biographers, was his nephew, William Baxter, a person of considerable attainments as a scholar and an antiquary. He was born in Shropshire in 1650. He published several works, and kept an academy for some years at Tottenham Cross, Middlesex, which he gave up on being chosen master of Mercer's School, London, where he continued for twenty years, and resigned a short time before his death, which took place in 1723.

Baxter makes mention, at the close of his own Life and Times, of one Richard Baxter, a Sabbatarian Anabaptist, and says of him, "that he was sent to gaol for refusing the oath of allegiance, and it went for current that it was I."

H. M. BEALBY.

North Brixton.

Duresme and Dunelm (Vol. ii., p. 108.).—Three successive bishops, Morton, Cosin, and Crewe, took the signature of Duresme after their Christian names. Three successive bishops, Barrington,

Van-Mildert, and the present occupant of the see, have taken the signature of Dunelm. I think, therefore, J. G. N. is mistaken in saying that the Bishops of Durham have assumed the French and Latin signatures alternately.

E. H. A.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

That the good service which the *English Historical Society* has rendered to that branch of our national literature, for the promotion of which it was instituted, is clearly recognised, is shown by the fact, that of the small paper copies of the Society's publications, many of the earlier volumes are now entirely out of print. Of the six volumes of Mr. Kemble's invaluable *Codex Diplomaticus*, a work alike honourable to the patriotic zeal of the Society and to the profound learning of its editor, the first two volumes are, we believe, no longer to be procured. Good texts of our early chronicles, in an acceptable form, have long been wanted. That want, the English Historical Society is gradually supplying. Their last publication is now before us. To Mr. Benjamin Williams, the editor of *La Chronique de la Traïson et Mort de Richard II., Roy d'Angleterre*, the Society and the public is now indebted for *Henrici Quinti Angliæ Regis Gesta, cum Chronicâ Neustriæ Gallicæ, ab anno mccccxiv. ad mccccxlii.*, a volume containing an account of the battle of Agincourt, one of those mighty struggles, the result of which changed the face of Europe; as well as a detailed narrative of Henry's second expedition to the Continent, a subject passed over by historians with less attention than it deserves. Mr. Williams' Preface gives a very interesting notice of the MSS. which he has employed, and the points which they serve to illustrate, and he has accompanied his text by a number of useful and judicious notes.

A gentleman of Devonshire is preparing for publication a Catalogue of the numerous published works which relate to the History, Antiquities, Biography, Natural History, and Local Occurrences of that county, and has already sufficient matter to occupy upwards of seventy octavo pages in print, and would be glad to receive notices of any rare books and tracts on those subjects on the shelves of private libraries. A similar work is in contemplation as to existing manuscripts, ancient and modern, relating to the same county; any information respecting which will be highly acceptable, and may be forwarded to Mr. William Roberts, 197. High Street, Exeter.

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J. B. Will the correspondent from whom we received the account of the Treatise of Equivocation, printed in No. 41., favour us with the means of addressing a letter to him?

TESTIMONIAL TO DR. CONOLLY.—At

a meeting held at 12, Old Burlington Street, Saturday, August 3d, 1850, the Right Hon. Lord Ashley in the chair; the following resolutions among others were unanimously agreed to:

That Dr. JOHN CONOLLY, of Hanwell, is, in the opinion of this meeting, eminently entitled to some public mark of esteem and gratitude, for his long, zealous, disinterested, and most successful labours in ameliorating the treatment of the insane.

That a committee be now formed, for the purpose of carrying into effect the foregoing Resolution, by making the requisite arrangements for the presentation to Dr. Conolly of *A Public Testimonial*, commemorative of his invaluable services in the cause of humanity, and expressive of the just appreciation of those services by his numerous friends and admirers, and by the public generally.

THE COMMITTEE subsequently resolved:

That in the opinion of the committee, the most appropriate Testimonial will be a PORTRAIT of Dr. CONOLLY (for which he is requested to sit), to be presented to his family, and an ENGRAVING of the same, to be presented to the subscribers; and that the ultimate arrangement of this latter point be made at a future meeting of the committee.

It has been determined that the individual subscriptions shall be limited to Five Guineas; that subscribers of Two Guineas and upwards shall receive a proof impression of the Engraving; and subscribers of One Guinea, a print.

It is also proposed to present Dr. CONOLLY with a piece of plate, should the funds permit after defraying the expenses of the painting and engraving.

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GRAVESEND BOATS.

While so much has been said of coaches, in the early numbers of "NOTES AND QUERIES" and elsewhere, very little notice has been taken of another mode of conveyance which has now become very important. I think it may amuse some of your readers to compare a modern Gravesend boat and passage with the account given by Daniel Defoe, in the year 1724: and as it is contained in what I believe to be one of his least known works, it may probably be new to most of them. In his *Great Law of*

Subordination, after describing the malpractices of hackney coachmen, he proceeds:—

"The next are the watermen; and, indeed, the insolence of these, though they are under some limitations too, is yet such at this time, that it stands in greater need than any other, of severe laws, and those laws being put in speedy execution.

"Some years ago, one of these very people being steersman of a passage-boat between London and Gravesend, drown'd three-and-fifty people at one time. The boat was bound from Gravesend to London, was very full of passengers and goods, and deep loaden. The wind blew very hard at south-west, which being against them, obliged them to turn to windward, so the seamen call it, when they tack from side to side, to make their voyage against the wind by the help of the tide.

"The passengers were exceedingly frightened when, in one tack stretching over the stream, in a place call'd Long-Reach, where the river is very broad, the waves broke in upon the boat, and not only wetted them all, but threw a great deal of water into the boat, and they all begg'd of the steersman or master not to venture again. He, sawey and impudent, mock'd them, ask'd some of the poor frightened women if they were afraid of going to the Devil; bid them say their prayers and the like, and then stood over again, as it were, in a jest. The storm continuing, he shipp'd a great deal of water that time also. By this time the rest of the watermen begun to perswade him, and told him, in short, that if he stood over again the boat would founder, for that she was a great deal the deeper for the water she had taken in, and one of them begg'd of him not to venture; he swore at the fellow, call'd him fool, bade him let him alone to his business, and he would warrant him; then used a vulgar sea-proverb, which such fellows have in their mouths, 'Blow Devil, the more wind, the better boat.'

"The fellow told him in so many words he would drown all the passengers, and before his face began to strip, and so did two more, that they might be in condition to swim for their lives. This extremely terrify'd the passengers, who, having a cloth or tilt over them, were in no condition to save their lives, so that there was a dreadful cry among them, and some of the men were making way to come at the steersman to make him by force let fly the sail and stand back for the shore; but before they could get to him the waves broke in upon the boat and carried them all to the bottom, none escaping but the three watermen that were prepar'd to swim.

"It was but poor satisfaction for the loss of so many lives, to say the steersman was drown'd with them, who ought, indeed, to have died at the gallows, or on the wheel, for he was certainly the murthurer of all the rest.

"I have many times pass'd between London and Gravesend with these fellows in their smaller boats, when I have seen them, in spite of the shrieks and cries of the women and the persuasions of the men-passengers, and, indeed, as if they were the more bold by how much the passengers were the more afraid; I say, I have seen them run needless hazards, and go, as it were, within an inch of death, when they have been under no necessity of it, and, if not in contempt of the passengers, it has been in meer laziness to avoid their rowing; and I have been sometimes oblig'd, especially when there has been more men in the boat of the same mind, so that we have been strong enough for them, to threaten to cut their throats to make them hand their sails and keep under shore, not to fright as well as hazard the passengers when there was no need of it.

"One time, being in one of these boats all alone, coming from London to Gravesend, the wind freshen'd, and it begun to blow very hard after I was come about three or four mile of the way; and as I said above, that I always thought those fellows were the more venturous when their passengers were the most fearful, I resolv'd I would let this fellow alone to himself; so I lay down in the boat as if I was asleep, as is usual.

"Just when I lay down, I called to the waterman, 'It blows hard, waterman,' said I; 'can you swim?' 'No, Sir,' says he. 'Nor can't your man swim neither?' said I. 'No, Sir,' says the servant. 'Well then,' says I, 'take care of yourselves, I shall shift as well as you, I suppose:' and so down I lay. However, I was not much disposed to sleep; I kept the tilt which they cover their passengers with open in one place, so that I could see how things went.

"The wind was fair, but over-blow'd so much, that in those reaches of the river which turn'd crossway, and where the wind by consequence was thwart the stream, the water went very high, and we took so much into the boat, that I began to feel the straw which lay under me at the bottom was wet, so I call'd to the waterman, and jesting told him, they must go all hands to the pump; he answered, he hoped I should not be wet; 'But it's bad weather, master,' says he, 'we can't help it.' 'No, no,' says I, 'tis pretty well yet, go on.'

"By and by I heard him say to himself, 'It blows very hard,' and every now and then he repeated it, and sometimes thus: 'Twill be a dirty night, 'twill be a terrible night,' and the like; still I lay still and said nothing.

"After some time, and his bringing out several such speeches as above, I rous'd as if I had but just wak'd; 'Well, waterman,' says I, 'how d'ye go on?' 'Very indifferently,' says he; 'it blows very hard.' 'Ay, so it does,' says I; 'where are we?' 'A little above Erith,' says he; so down I lay again, and said no more for that time.

"By and by he was at it again, 'It blows a frett of wind,' and 'It blows very hard,' and the like; but still I said nothing. At last we ship'd a dash of water

over the boat's head, and the spry of it wetted me a little, and I started up again as if I had been asleep; 'Waterman,' says I, 'what are you doing? what, did you ship a sea?' 'Ay,' says the waterman, 'and a great one too; why it blows a frett of wind.' 'Well, well,' says I, 'come, have a good heart; where are we now?' 'Almost in Gallions,' says he, that's a reach below Woolwich.

"Well, when we got into the Gallions reach, there the water was very rough, and I heard him say to his man, 'Jack, we'll keep the weather-shore aboard, for it grows dark and it blows a storm.' Ay, thought I, had I desir'd you to stand in under shore, you would have kept off in meer bravado; but I said nothing. By and by his mast broke, and gave a great crack, and the fellow cry'd out, 'Lord have mercy upon us!' I started up again, but still spoke cheerfully; 'What's the matter now?' says I. 'L—d, Sir,' says he, 'how can you sleep? why my mast is come by the board.' 'Well, well,' says I, 'then you must take a goose-wing.' 'A goose-wing! why,' says he, 'I can't carry a knot of sail, it blows a storm.' 'Well,' says I, 'if you can't carry any sail, you must drive up under shore then, you have the tide under foot:' and with that I lay down again. The man did as I said. A piece of his mast being yet standing, he made what they call a goose-wing sail, that is, a little piece of the sail out, just to keep the boat stedly, and with this we got up as high as Blackwall; the night being then come on and very dark, and the storm increasing, I suffer'd myself to be perswaded to put in there, though five or six mile short of London; whereas, indeed, I was resolv'd to venture no farther if the waterman would have done it.

"When I was on shore, the man said to me, 'Master, you have been us'd to the sea, I don't doubt; why you can sleep in a storm without any concern, as if you did not value your life; I never carry'd one in my life that did so; why, 'twas a wonder we had not founder'd.' 'Why,' says I, 'friend, for that you know I left it all to you; I did not doubt but you would take care of yourself;' but after that I told him my other reason for it, the fellow smil'd, but own'd the thing was true, and that he was the more cautious a great deal, for that I took no thought about it; and I am still of opinion, that the less frightened and timorous their passengers are, the more cautious and careful the watermen are, and the least apt to run into danger; whereas, if their passengers appear frightened, then the watermen grow sawcy and audacious, show themselves venturous, and condemn the dangers which they are really exposed to."—p. 130.

We are not bound to suppose that this is a plain relation of matter of fact, any more than the *History of Robinson Crusoe*; but it is a graphic sketch of life and manners worth the notice of those who study such things. It forms at least a little contribution to the history of travelling in England. A passenger who had just landed from a Gravesend boat, to pursue his journey by land, might well be thankful to "be received in a coach" like that which had been started at York near half a century before.

ALPHA.

NOTES ON THE SECOND EDITION OF MR. CUNNINGHAM'S HANDBOOK OF LONDON.

Mr. Cunningham's work on London is a book of such general interest, that the additions and corrections, which I shall continue from time to time to offer to your readers, will not, I think, be deemed impertinent or trifling. Let it not be imagined, for one single instant, that I wish to depreciate Mr. Cunningham's labours. On the contrary, his book is one of the most delightful publications relative to our great city which we possess. And let me candidly say, if I were to select only half-a-dozen volumes for my own reading, *Cunningham's Handbook of London* would most assuredly be one of that number.

The quaint and learned old Fuller, in his address to the *Worthies of England*, says:

"The bare skeleton of time, place, and person, must be fleshed with some pleasant passages; and to this intent I have purposely interlaced (not as meat but as condiment) many stories, so that the reader, if he do not arise *religiosior* or *doctior*, with more piety or learning, at least he may depart *jucundior*, with more pleasure and lawful delight."

This remark has been well understood by Mr. Cunningham, whose pleasant quotations, and literary and artistic recollections, have made his book a *readable* one to the many, and an instructive companion for the *initiated*.

The "bare skeleton" sometimes wants "fleshing," and hence the following list of additions and corrections:—

1. *Dobney's*, or, more correctly, *D'Aubigny's Bowling Green*, was a celebrated place of amusement "more than sixty years since." It is now occupied by a group of houses called *Dobney's Place*, near the bottom of Penton street, and almost opposite to the Belvidere Tavern and Tea Gardens.

2. *Bridge Street, Westminster*. The Long Wool-staple was on the site of this street. Henry VIII., in 1548, founded, "in the Long Wool-staple," St. Stephen's Hospital, for eight maimed soldiers, who had each a convenient room, and received an allowance of 5*l.* a year from the exchequer. It was removed in 1735, and eight almshouses rebuilt in St. Anne's Lane, bearing the inscription "Wool-staple Pensioners, 1741." In 1628, in the Overseer's books of St. Margaret's is rated in the Wool-staple "Orlando Gibbons ij *d.*"

3. *Campden House, Kensington*. Built by Sir Baptist Hickes in 1612; pulled down about 1827. Nicholas Lechmere, the eminent lawyer, was residing here when he was created a peer.

"Back in the dark, by Brompton Park,

He turned up thro' the Gore,

So slunk to *Campden House* so high,

All in his coach and four."

Swift's *Ballad of Duke and no Duke*.

4. *Finch's Grotto*. A place of amusement, similar to Vauxhall Gardens, much in vogue at the end of the last century. The "Grotto Gardens," as they were sometimes called, were situated partly in Winchester Park, or the Clink, and partly in the parish of St. George, Southwark.

5. *Leicester Square*. Mr. Cunningham does not mention the fine house of Sir George Savile, in this square. It was subsequently Miss Linwood's *Exhibition of Needlework*; and has latterly been used as a concert-room, casino, &c. The statue in the centre of the square is George I., not George II.

6. *Thavie's Inn*. A small brass plate fixed up against the first house on the west side, has the following inscription:—

"Thavie's Inn, founded by John Thavie, Esquire, in the reign of Edward the Third; Adjudged to be extra-parochial, in the Court of King's Bench, Guildhall, in the causes Fraser against the Parish of St. Andrew, Holborn, on the 7th day of July, 1823, and Marsden against the same parish, on the 17th day of October, 1826. This memorial of the antiquity and privileges of this inn, was erected during the Treasurership of Francis Paget Watson, Esq., Anno Dom. MDCCCXXVII."

7. *Old Bailey*. Peter Bales, the celebrated writing master of Queen Elizabeth's reign, was master of a school "at the upper end of the *Old Bailey*" in 1590. It was here he published his first work, entitled, *The Writing School Master*.

8. *Islington*. During the reign of James I. and Charles I., Islington was a favourite resort, on account of its rich dairies. In that part of the manor of Highbury at the lower end of Islington, there were, in 1611, eight inns principally supported by summer visitors. See *Nelson's History of Islington*, p. 38, 4to., 1811.

"— Hogsdone, Islington, and Tothnam Court,

For cakes and creame had then no small resort."

Wither's *Britain's Remembrancer*, 12mo. 1628.

9. *Seven Dials*. The Doric column with its "seven dials," which once marked this locality, now "ornaments" the pleasant little town of Walton-on-Thames.

10. *Mews (the King's)*. The fore-court of the royal mews was used in 1829 for the exhibition of a "monstrous whale." The *building* (which stood upon the site of the National Gallery) was occupied, at the same time, by the *Museum of National Manufactures*. The "Museum" was removed, upon the pulling down of the mews, to Dr. Hunter's house in Leicester Square, and was finally closed upon the establishment of the *Royal Polytechnic Institution*.

Mr. Cunningham, in his *Chronology*, says the mews was taken down in 1827. In the body of the book he gives the date, perhaps more correctly, 1830.

11. *Brownlow Street, Holborn.* This should be "Brownlow Street, *Drury Lane*;" George Vertue the engraver was living here in 1748.

12. *White Conduit House.* The anonymous author of *The Sunday Ramble*, 1774, has left us the following description of this once popular tea-gardens:—

"The garden is formed into several pleasing walks, prettily disposed; at the end of the principal one is a painting, which serves to render it much larger in appearance than it really is; and in the middle of the garden is a round fish-pond, encompassed with a great number of very genteel boxes for company, curiously cut into the hedges, and adorned with a variety of Flemish and other painting; there are likewise two handsome tea-rooms, one over the other, as well as several inferior ones in the dwelling-house."

"White Conduit Loaves" were for a long time famous, and before the great augmentation in the price of bread, during the revolutionary war with France, they formed one of the regular "London cries."

13. *Vauxhall Gardens.* A curious and highly interesting description of this popular place of amusement, "a century ago," was printed in 1745, under the title of *A Sketch of the Spring-Gardens, Vaux-hall, in a letter to a Noble Lord*, 8vo. My copy is much at Mr. Cunningham's service for any future edition of his *Handbook*.

EDWARD F. RIMBAULT.

DEVOTIONAL TRACTS BELONGING TO QUEEN KATHERINE PARR.

In your Number for August 10th, I observe an inquiry regarding a MS. book of prayers said to have belonged to Queen Katherine Parr. Of the book in question I know nothing, but there has lately come into my possession a volume of early English printed devotional works, which undoubtedly has belonged to this Queen. The volume is a small duodecimo, bound in red velvet, with gilt leaves, and it has had ornamental borders and clasps of some metal, as the impressions of these are still distinctly visible upon the velvet covering. The contents of this volume are as follows:—

1. "A sermon of Saint Chrysostome, wherein besyde that it is furnysshed with heuently wisdom and teachinge, he wonderfully proueth that No man is hurted but of hym-selfe: translated into Englishe by the floure of lerned menne in his tyme, Thomas Lupsete, Londoner, 1534."

At the bottom of this title-page is written, in the well-known bold hand of Katherine Parr,—*"Kateryn the Quene, K. P."* with the equally well-known flourish beneath.

2. "A svete and devovte sermon of Holy Saynet Ciprian of mortalitie of man. The rules of a Christian life made by Picus, erle of Mirandula, both translated

into Englyshe by Syr Thomas Elyot, Knyght. Londini, Anno verbi incarnati m^oxxxix.

3. "An exhortation to yonge men, &c., by Thomas Lupsete, Londoner, 1534.

4. "A treatise of charitie, 1534.

5. "Here be the Gathered Counsailes of Sainete Isidorie, &c., 1539.

6. "A compendious and a very fruitful treatise teaching the waye of dyenge well, written to a frende by the floure of lerned men of his tyme, Thomas Lupsete, Londoner, late deceased, on whose sowle Jesu have mercy. 1541."

Almost all these treatises are printed by Thomas Berthelet. I know not if any of these treatises are now scarce. On the fly-leaf opposite the first page we find the following scriptural sentences, which are, in my opinion, and in that of others to whom I have shown the book, evidently written by the hand of the queen.

It will be only necessary to give the first and last of these sentences:

"Delyte not in y^e multytude of ungodly men, and haue no pleasure in y^m, for they feare not God.

"Refuse not y^e prayer of one yt is in trouble, and turne not away thy face from the nedye."

We need not quote more; but on the opposite side of the fly-leaf are some verses of a different character, and which I suspect to be from the royal pen of Henry VIII. The writing is uncommonly difficult to decypher, but it bears a strong resemblance to all that I have seen of Henry's handwriting. A portion of the verses, as far as I can make them out, are here subjoined:

RESPECT.

"Blush not, fayre nimphe, tho (nee?) of nobell blod,
I fain avouch it, and of manners good,
Spottles in lyf, of mynd sencere and sound,
In whoam a world of vertues doth abowend,
And sith besyd yt ye lycens giv withall
Set doughts asyd and to some sporting fall,
Therefor, suspysion, I do banysh thee"—

Then follows a line I cannot decypher, and at the bottom of the page is—

"You will be clear of my suspysion."

* Are these verses from some old poet, or are they composed as well as written by the royal tyrant? for no other would, I think, have addressed such lines to "Kateryn the Quene."

I have only to add that the volume was given me by the sister of the late President of the English college at Valladolid, and that he obtained it during his residence in Spain. It is not unlikely it may have been carried thither by some of the English Catholics, who resorted to that country for education. In 1625 it seems to have belonged to John Sherrott.

I should be glad of any information about the verses.
E. CHARLTON, M.D.

Newcastle-upon-Tyne, August 18, 1850.

SUGGESTIONS FOR CHEAP BOOKS OF REFERENCE.

Although your space is generally devoted to the higher and more curious inquiries respecting antiquities and literature, I am sure you will not grudge a little room for facilitating and improving the means of popular information and instruction.

For every man, almost in any station in society, I submit that the following works for reference are indispensable, in the most convenient corner or shelf of his library:—1. A Biographical Dictionary. 2. A Gazetteer. 3. A Statistical or Commercial Dictionary. With works of that description the public have been very indifferently supplied during the last thirty years: at least, at the moderate prices calculated to bring them within the reach of students in humbler life, forming the great mass of readers. Mr. Constable, of Edinburgh, published in 1817 an abridged Gazetteer, price 18s.; but there has been no such work since. Mr. A. K. Johnston's *Geographical Dictionary*, at 36s., lately published, supplies to a certain class of readers one of the works wanted.

I beg to suggest a few observations for the improvement of works of this description through your valuable channel.

I. I submit that none of the dictionaries of reference now specified should be published without promise of a *periodical supplement* every five or seven years, containing later matter and intelligence. For example, how easily could this be given in the case of a Biographical Dictionary! Say that such a work has been published in 1830 (which, it is believed, is the date of Gorton's excellent *Biographical Dictionary*), the compiler of a supplement has only to collect and arrange monthly or annual obituaries of the common magazines since 1830 to make a good and useful supplemental volume.

II. I would suggest to skilful authors and book-sellers publishing Biographical Dictionaries to follow the French and American custom of including in them the more eminent *contemporary* living characters. That would add greatly to the use of the book; and the matter could easily be collected from the current Books of Peerage and Parliamentary Companions, with aid from the numerous magazines as to distinguished literary men.

III. The supplements for Gazetteers could be easily compiled from the *parliamentary papers* and magazines of the day. I would refer particularly to the supplements published by Mr. McCulloch to his *Commercial Dictionary* as an example to be followed; while the conduct lately adopted in the new edition of Maunders's *Biographical Treasury* should be avoided. The old edition of that collection consisted of 839 pages, and it is believed it was *stereotyped*. A new edition, or a new issue, of the old 839 pages was lately published, the same as the original dictionary, with a supplement

of 72 pages. That is not sold separately: so that the holders of the old edition must purchase the whole work a *second* time in 1850, at 10s., to procure the supplement. The public should not encourage such a style of publication. Any one might publish a supplemental dictionary since 1836, which would equally serve with the old edition. This hint is particularly addressed to Mr. Charles Knight.

These hints are offered to the publishers and encouragers of *popular* works for general readers, at economical prices; and they might be extended. For example, dictionaries of medicine for family use have great sale. Sometimes, it is believed, they are stereotyped. Why should not later practice and discoveries be published in a cheaper *supplement*, to preserve the value of the original work? Thus, in my family, I use the excellent *Cyclopædia of Popular Medicine* published by Dr. Murray in 1842; but on looking into it for "Chloroform" and "Cod Liver Oil," no such articles are to be found, as they were not known in 1842. The skilful will find many other omissions.

IV. There might be a greater difficulty in constructing a popular commercial or statistical dictionary, at a moderate price, to be supplied with supplements at later intervals. But even as to these, there is a good model in Waterston's *Small Dictionary of Commerce*, published in 1844, which, with a supplement, might afford, for a few shillings, to give all the later information derived from the free-trade measures and extension of our colonies. Waterston's original work is advertised often for sale at 10s. or 12s., and a supplement at 3s. would bring it within the reach of the great bulk of readers.

These suggestions are offered without the slightest intention to depreciate or disparage the greater and more elaborate works of Mr. McCulloch, and others who compile and publish works worthy of reference, and standards of authority among men of highest science. No man who can afford it would ever be without the latest edition (without the aid of supplements) of large works; but it is manifest that there has been a great neglect to supply the mass of readers in ordinary circumstances with books of common reference, at moderate prices; and I hope that some publishers of enterprise and sagacity will see it to be their interest to act on the advice now offered.

PHILANTHROPOS.

RIB, WHY THE FIRST WOMAN FORMED FROM.

Allow me to request a place for the following curious and quaint exposition of the propriety of the selection of *the rib* as the material out of which our first mother Eve was formed; and the ingenious illustration which it is made to afford of the relation between wife and husband.

"Thirdly, God so ordered the matter betwixt them, that this adhesion and agglutination of one to the other should be perpetuall. For by taking a bone from the man (who was *nimum osseus*, exceeded, and was somewhat monstrous, by one bone too much) to strengthen the woman, and by putting flesh in steede thereof to mollifie the man, he made a sweete complexion and temper betwixt them, like harmony in musicke, for their amiable cohabitation.

"Fourthly, that bone which God tooke from the man, was from out the midst of him. As Christ wrought salvation *in medio terra*, so God made the woman *ex medio viri*, out of the very midst of man. The *species* of the bone is exprest to be *costa*, a rib, a bone of the side, not of the head: a woman is not *domina*, the ruler; nor of any anterior part; she is not *prælata*, preferred before the man; nor a bone of the foote; she is not *serua*, a handmaid; nor of any hinder part; she is not *post-posita*, set behind the man: but a bone of the *side*, of a middle and indifferent part, to show that she is *socia*, a companion to the husband. For *qui junguntur lateribus, socii sunt*, they that walke side to side and cheeke to cheeke, walke as companions.

"Fifthly, I might adde, a bone from vnder the arme, to put the man in remembrance of protection and defence to the woman.

"Sixthly, a bone not far from his heart, to put him in minde of dilection and loue to the woman. Lastly, a bone from the left side, to put the woman in minde, that by reason of her frailty and infirmity she standeth in need of both the one and the other from her husband.

"To conclude my discourse, if these things be duely examined when man taketh a woman to wife, *reparat latus suum*, what doth he else but remember the maim that was sometimes made in his side, and desireth to reparaire it? *Repetit costam suam*, he requireth and fetcheth back the rib that was taken from him," &c. &c.—From pp. 28. 30, of "*Vitis Palatina*, A sermon appointed to be preached at Whitehall, upon Tuesday after the marriage of the Ladie Elizabeth, her Grace, by the B. of London. London: printed for John Bill, 1614."

The marriage actually took place on the 14th of February, 1612. In the dedication to the Prince of Wales, afterwards Charles I., the Bishop (Dr. John King) hints that he had delayed the publication till the full meaning of his text, which is Psalm xxviii. ver. 3, should have been accomplished by the birth of a son, an event which had been recently announced, and that, too, on the very day when this Psalm occurred in the course of the Church service.

The sermon is curious, and I may hereafter trouble you with some notices of these "Wedding Sermons," which are evidently contemplated by the framers of our Liturgy, as the concluding homily of the office for matrimony is by the Rubric to be read "if there be no sermon." It is observable that the first Rubric especially directs that the woman shall stand on the man's left hand. Any notices on the subject from your correspondents would be acceptable.

In the first series of Southey's *Common Place Book*, at page 226., a passage is quoted from Henry Smith's *Sermons*, which dwells much upon the formation of the woman from the *rib* of man, but not in such detail as Bishop King has done. Notices of the Bishop may be found in Keble's edition of *Hooker*, vol. ii. pp. 24. 100. 103. It appears that after his death it was alleged that he maintained Popish doctrines. This his son, Henry King, canon of St. Paul's, and Archdeacon of Colchester, satisfactorily disproved in a sermon at Paul's Cross, and again in the dedication prefixed to his "*Exposition upon the Lord's Prayer*," 4to., London, 1634. See Wood's *Athenæ Oxon.*, fol. edit. vol. ii. p. 294.

As for the marriage of the Princess Elizabeth, afterwards celebrated for her misfortunes as Queen of Bohemia, it was celebrated in an epithalamium by Dr. Donne, *Works*, 8vo. edit. vol. vi. p. 550. And in the *Somer's Tracts*, vol. iii., pp. 35. 43., may be found descriptions of the "*shewes*," and a poem of Taylor the Water Poet, entitled "Heaven's Blessing and Earth's Joy," all tending to show the great contemporary interest which the event occasioned.

BALLIOLENSIS.

Minor Notes.

Cinderella, or the Glass Slipper.—Two centuries ago furs were so rare, and therefore so highly valued, that the wearing of them was restricted by several sumptuary laws to kings and princes. Sable, in those laws called *vair*, was the subject of countless regulations: the exact quality permitted to be worn by persons of different grades, and the articles of dress to which it might be applied, were defined most strictly. Perrault's tale of *Cinderella* originally marked the dignity conferred on her by the fairy by her wearing a slipper of *vair*, a privilege then confined to the highest rank of princesses. An error of the press, now become inveterate, changed *vair* into *verre*, and the slipper of *sable* was suddenly converted into a *glass* slipper.

JARLITZBERG.

Mistletoe on Oaks.—In Vol. ii., p. 163., I observed a citation on the extreme rarity of *mistletoe on oaks*, from Dr. Giles and Dr. Daubeny; and with reference to it, and to some remarks of Professor Henslow in the *Gardeners' Chronicle*, I communicated to the latter journal, last week, the fact of my having, at this present time, a bunch of that plant growing in great luxuriance on an oak aged upwards of seventy years.

I beg leave to repeat it for the use of your work, and to add, what I previously appended as likely to be interesting to the archæologist of Wales or the Marches, that the oak bearing it stands about half a mile N.W. of my residence here, on the earthen mound of Badamscourt, once a moated

mansion of the Herberts, or Ab-Adams, of Beachley adjacent, and of Llanllowell.

GEORGE ORMEROD.

Sedbury Park, Chepstow.

Omnibuses.—It may be interesting to your readers at a future time to know when these vehicles, the use of which is daily extending, were introduced into this country; perhaps, therefore, you will allow me to state how the fact is. Mr. C. Knight, in his *Volume of Varieties*, p. 178., observes:—

"The Omnibus was tried about 1800, with four horses and six wheels; but we refused to accept it in any shape till we imported the fashion from Paris in 1830."

And Mr. Shillibeer, of the City Road, the inventor of the patent funeral carriage, in his evidence before the Board of Health on the general scheme for extra-mural sepulture, incidentally mentions that he

"Had had much experience in cheapening vehicular transit, having originated and established the Omnibus in England."—*Report*, p. 124., 8vo. ed.

ARUN.

Havock.—Havock is a term in our ancient English military laws: the use of it was forbidden among the soldiery by the army regulations of those days; so in the Ordinances des Batailles in the ninth year of Richard II., art. x.:

"Item, que nul soit si hardi de crier havoick sur peine d'avoir la teste coupee."

This was properly a punishable offence in soldiers; havock being the cry of mutual encouragement to general massacre, unlimited slaughter, that no quarter should be given, &c. A tract on "The office of the constable and Mareshall in the tyme of Warre," contained in the black book of the Admiralty, has this passage:—

"Also, that no man be so hardy to crye havoick upon payne that he that is begynner shall be deede therefore: and the remanent that doo the same, or follow, shall lose their horse and barneis . . . and his body in prison at the king's will."

And this appears to answer well to the original term, which is taken from the ravages committed by a troop of wild beasts, wolves, lions, &c., falling on a flock of sheep. But some think it was originally a hunting term, importing the letting loose a pack of hounds. Shakspeare combines both senses:—

"Cry havock! and let slip the dogs of war."

In a copy of Johnson's *Dictionary* before me, I find—

"Havock (havoc, Sax.), waste; wide and general devastation." *Spenser*.

"Havock, interj., a word of encouragement to slaughter." *Shakspeare*.

"To HAVOCK, *v. a.*, to waste; to destroy; to lay waste." *Spenser*.

JARLTZBERG.

Schlegel on Church Property in England.—Fr. Schlegel, in his *Philosophy of History*, says, p. 403., "in England and Sweden church property remained inviolate:" what the case may be in Sweden I do not know, but it appears strange that a man of such general knowledge as F. Schlegel should make such an assertion as regards England. S. N.

Queries.

P. MATHIEU'S LIFE OF SEJANUS.

In a letter from Southey to his friend Bedford, dated Nov. 11, 1821 (*Life and Correspondence*, vol. v. p. 99.), he desires him to inform Gifford that—

"In a volume of tracts at Lowther, of Charles I.'s time, I found a life of Sejanus by P. M., by which initials some hand, apparently as old as the book, had written Philip Massinger. I did not read the tract, being too keenly in pursuit of other game; but I believe it had a covert aim at Buckingham. I have not his Massinger, and, therefore, do not know whether he is aware that this was ever ascribed to that author; if he is not, he will be interested in the circumstance, and may think it worthy of further inquiry."

As others may be led by this hint to enter on such an inquiry, I would suggest that it may save much trouble if they first satisfy themselves that the *Life of Sejanus* by P. MATHIEU may not have been the tract which fell in Southey's way. It is to be found in a volume entitled

"*Unhappy Prosperity*, expressed in the History of Ælius Sclanus and Philippa the Catanian, with observations upon the fall of Sejanus. Lastly, Certain Considerations upon the Life and Services of Monsieur Villeroy, translated out of the original [French] by S^r T. H. [Aukins], second edition, 12°. London, 1639."

This was just eleven years after Buckingham met his fate at the hand of Felton. How long the interval between the first and this, the second edition, may have been, I cannot tell. Nor do I know enough of the politics of the time to determine whether anything can be inferred from the fact that the translation is dedicated to William Earl of Salisbury, or to warrant me in saying that these illustrations of the fate of royal favourites may have been brought before the English public with any view to the case of George Villiers. A passage, however, in Mathieu's dedication of the original "to the king," seems to render it not improbable, certainly not inapplicable:—

"You (Sir) shall therein [in this history] behold, that a prince ought to be very carefull to conserve his authority entire. Great ones [court favourites] here may learne, it is not good to play with the generous

Lyon though he suffer it, and that *favours are precipes for such as abuse them.*"

Having referred to this work of Mathieu's, I shall feel obliged to any of your correspondents who will favour me with a notice of it, or of the author.

BALLIOLENSIS.

THE ANTIQUITY OF SMOKING.

I feel much interested in the Query of your correspondent Z. A. Z. (Vol. ii., p. 41.) I had a "Query" something similar, with a "Note" on it, lying by me for some time, which I send you as they stand.—Was not smoking in use in England and other countries before the introduction of tobacco? Whitaker says, a few days after the tower of Kirkstall Abbey fell, 1779, he

"Discovered imbedded in the mortar of the fallen fragments several little smoking pipes, such as were used in the reign of James I. for tobacco; a proof of a fact which has not been recorded, that, prior to the introduction of that plant from America, the practice of inhaling the smoke of some indigenous plant or vegetable prevailed in England." (*Loidis and Elmete.*)

Allowing, then, pipes to have been coeval with the erection of Kirkstall, we find them to have been used in England about 400 years before the introduction of tobacco. On the other hand, as Dr. Whitaker says, we find *no record* of their being used, or of smoking being practised; and it is almost inconceivable that our ancestors should have had such a practice, without any allusion being made to it by any writers. As to the antiquity of smoking in Ireland, the first of Irish antiquaries, the learned and respected Dr. Petrie, says:

"The custom of smoking is of much greater antiquity in Ireland than the introduction of tobacco into Europe. Smoking pipes made of bronze are frequently found in our Irish *tumuli*, or sepulchral mounds, of the most remote antiquity; and similar pipes, made of baked clay, are discovered daily in all parts of the island. A curious instance of the *bathos* in sculpture, which also illustrates the antiquity of this custom, occurs on the monument of Donogh O'Brien, king of Thomond, who was killed in 1267, and interred in the Abbey of Corcumrae, in the co. of Clare, of which his family were the founders. He is represented in the usual recumbent posture, with the short pipe or *dudeen* of the Irish in his mouth."

In the *Anthologia Hibernica* for May 1793, vol. i. p. 352, we have some remarks on the antiquity of smoking "among the German and Northern nations," who, the writer says, "were clearly acquainted with, and cultivated tobacco, which they smoked through wooden and earthen tubes." He refers to Herod. lib. i. sec. 36.; Strabo, lib. vii. 296.; Pomp. Mela 2, and Solinus, c. 15.

Wherever we go, we see smoking so universal a practice, and people "taking to it so naturally," that we are inclined to believe that it was always

so; that our first father enjoyed a quiet puff now and then; (that, like a poet, man "nascitur non fit" a smoker); and that the soothing power of this narcotic tranquillised the soul of the aquatic patriarch, disturbed by the roar of billows and the convulsions of nature, and diffused its peaceful influence over the inmates of the ark. Yes, we are tempted to spurn the question, When and where was smoking introduced? as being equal to When and where was *man* introduced? Yet, as some do not consider man as a smoking animal "de natu et ab initio," the question may provoke some interesting replies from your learned correspondents.

JARLTZBERG.

SIR GREGORY NORTON, BART.

I am desirous to be informed of the date and particulars of the above baronetcy having been created. In *The Mystery of the good old Cause briefly unfolded* (1660), it is stated, at p. 26., that Sir Gregory Norton, Bart. (one of the king's judges), had Richmond House, situated in the Old Park, and much of the king's goods, for an inconsiderable value. Sir Gregory Norton has a place also in *The Loyal Martyrology* of Winstanley (1665), p. 130.; and also in *History of the King-killers* (1719), part 6. p. 75. It is unnecessary to refer to Noble's *Regicides*, he having simply copied the two preceding works. Sir Gregory died before the Restoration, in 1652, and escaped the vindictive executions which ensued, and was buried at Richmond in Surrey. There was a Sir Richard Norton, Bart., of Rotherfield, *Hants* (Query Rotherfield, *Sussex*, near Tunbridge Wells), who is mentioned by Sylvanus Morgan in his *Sphere of Gentry*; but he does not record a Sir Gregory. Nor does the latter occur in a perfect collection of the knights made by King James I., by J. P. (Query John Philipot?), London, Humphrey Moseley, 1660, 8vo. I have examined all the various works on extinct and dormant baronetcies ineffectually. In the *Mercurius Publicus* of Thursday, 28th June, 1660, it appears that on the preceding Saturday the House of Commons settled the manor of Richmond, with house and materials, purchased by Sir Gregory Norton, Bart., on the queen (Henrietta Maria) as part of her jointure.

D. N.

Minor Queries.

City Offices.—Can any of your correspondents recommend some book which gives a good history of the different public offices of the city of London, with their duties and qualifications, and in whom the appointments are vested? A CITIZEN.

Harefinder, Meaning of.—Can any of your readers kindly give a feasible explanation of the

phrase *harefinder*, as it occurs in *Much Ado about Nothing*, Act i. Sc. 1.? A reference to any similar term in a contemporary writer would be very valuable. B.

Saffron-bag.—Having lately read Sir E. B. Lytton's novel of *The Caxtons*—to which I must give a passing tribute of admiration—I have been a good deal puzzled, first, to ascertain the meaning, and, second, the origin of the *saffron-bag* of which he speaks so much. I have asked many persons, and have not been able to obtain a satisfactory solution of my difficulty. Should you or any of your contributors be able, I wish you would enlighten not only me but many of my equally unlearned friends. W. C. LUARD.

Bishop Berkley's successful Experiments.—I have somewhere read that Bishop Berkley succeeded in increasing the stature of an individual placed in his charge. Will any of your correspondents give me the details of such process, with their opinions as to the practicability of the scheme? F. W.

Portrait (Unknown).—A very carefully painted portrait, on an oak panel, has been in the possession of my family for many years, and I should be much pleased if any of your correspondents could enable me to identify the personage.

The figure, which is little more than a head, is nearly the size of life, and represents an elderly man with grey hair and a long venerable beard: the dress, which is but little shown, is black. At the upper part of the panel, on the dexter side, is a shield, bearing these arms:—Argent on a fess sable between three crosses patées, Or, as many martlets of the last. Above the shield is written "In cruce glorior." I have searched in vain for those arms. On the prints published by the Society of Antiquaries, of the funeral of Abbot Islip, is one nearly similar, — the field ermine on a fess between three crosses patées, as many martlets. The colours are not shown by the engraver. A manuscript ordinary, by Glover, in my possession, contains another, which is somewhat like that on the picture, being—Argent on a fess engrailed sable, bearing three crosses patées, Gules, as many martlets of the field. This is there ascribed to "Canon George." It is very probable that the gold crosses on the white field was an error of the portrait painter.

The size of the oak panel, which is thick, is seventeen inches wide, and twenty-two in height. The motto is in a cursive hand, apparently of about the time of Edward VI. T. W.

Wives, Custom of Selling.—Has there ever been any foundation in law for the practice of selling of wives, which our neighbours the French persist in believing to be perfectly legal and common at the present day? What was the origin of the custom?

An amusing series of "Notes" might be made, from instances in which the custom is introduced as characteristic of English manners, by French and other foreign writers. G. L. B.

Hepburn Crest and Motto.—Can some of your numerous readers give me the origin of the crest and motto of the family of Hepburn, namely, a horse argent, furnished gules, passant, and tied to a tree proper. Motto, "Keep Traist."

I should also be glad to know the name of any book containing the legends, or authentic stories, relating to the heraldic bearings of various families? R. E.

Concolinel.—I have recently met with a curious manuscript which contains numerous tunes of the time of Queen Elizabeth, one of which is stated in a recent hand to be the "tune of *Concolinel* mentioned by Shakspeare;" but the old index, if there was one that indicated this, is now missing. My reason for writing to you is to ask whether Dr. Rimbault, or any of your other correspondents, can refer me to any information that will enable me to ascertain whether my MS. really contains that tune. It certainly does contain several others noticed by Shakspeare. R.

"*One Holy, Catholic, and Apostolic Church*."—Can any of your correspondents inform me how, or why, the word "holy" is omitted in the above article of the Nicene (Constantinopolitan) Creed, in all our Prayer-books? It is not omitted in the original Greek and Latin. J. M. W.

The Norfolk Dialect.—Mr. Dickens' attempt to give interest to his new novel by introducing this dialect would have been even more successful had he been more familiar with the curious peculiarities of that east-coast language. Many of the words are, I believe, quite peculiar to Norfolk and Suffolk, such as, for instance, the following:—

Mawther, a girl, a wench.

Gotsch, a stone jug.

Holl, a dry ditch.

Anan? An? an interrogation used when the speaker does not understand a question put to him.

To be muddled, to be distressed in mind.

Together, an expletive used thus: where are you going *together*? (meaning several persons)—what are you doing *together*?

Perhaps some reader can explain the origin of these words. ICENUS.

Sir John Perrot.—Sir John Perrot, governor of Ireland in the reign of Henry VIII., was one of the few rulers over that most unfortunate country who have ruled it wisely. I believe that he was beheaded in the reign of Elizabeth. Will any of your readers kindly inform me whether his life has

ever been published, or where I can meet with the best account of him? E. N. W.

"*Antiquitas sæculi juventus mundi.*"—Mr. Craik, in his admirable little work on *Bacon; his Writings and his Philosophy*, after quoting the paragraph containing this fine aphoristic expression, remarks that,—

"From the manner in which it is here introduced as a Latin phrase, there would seem to be some reason for doubting whether it be an original thought of Bacon's. It has much the appearance of some aphorism or adage of the schools." (Vol. ii. p. 55.)

Mr. Craik adds in a note,—

"A friend, however, who, if we were to name him, would be recognised as one of the first of living authorities on all points connected with the history of learning and philosophy, informs us that he feels certain of having never met with the expression or the thought in any writer previous to Bacon."

In Basil Montagu's edition of *The Advancement of Learning* it is marked as a quotation. Query. Has the expression, or the thought, been traced to any writer previous to Bacon? J. M. B.

Replies.

DERIVATION OF "NEWS."

I have no wish to prolong the controversy on this word, in which I feel I, at least, have had my share. I beg room, however, for an observation on one or two very pertinent remarks by Mr. SINGER.

In the course of this argument I have seen that if *news* were originally a plural noun, it might be taken for an ellipsis of *new-tidings*. My objection to this would be twofold. First, that the adjective *new* is of too common use, and, at the same time, too general and vague to form an ellipsis intelligible on its first application; and, secondly, that the ellipsis formed of *new-tidings* would be found to express no more than *tidings*, still requiring the *new*, if the idea of *new* were required, as in the instance Mr. SINGER cites of *new newes*.

I would not pretend to determine whether the word were taken from the High German or the Dutch; but Mr. SINGER's remark, that our language has derived scarcely anything from the former, brings back the question to the point from which I originally started. That there was a political and commercial connexion between the two countries, I suppose there can be no doubt: and such, I imagine, never existed without leaving its marks on languages so near akin.

Taking up Bailey's *Dictionary* by accident a day or two ago, I turned to the word, which I there find as derived from *Newsē, Teut.*; Bailey using the term *Teutonic* for German.

I think I shall express the feelings of the majority of your readers in saying that nothing could be more acceptable or valuable to the consideration of any etymological question than the remarks of Mr. SINGER. SAMUEL HICKSON.

I have read with much interest the respective theories of the derivation of *news*, and it seems to me that Mr. HICKSON's opinion must give way to an excellent authority in questions of this kind, Dr. Latham, who says,—

"Some say, *this news* is good; in which case the word is singular. More rarely we find the expression, *these news* ARE good; in which case the word "*news*" is plural. In the word "*news*," the *-s* (unlike the *-s* in *alms* and *riches*) is no part of the original singular, but the sign of the plural, like the *-s* in "*trees*." Notwithstanding this, we cannot subtract the *s*, and say "*new*," in the same way that we *can* form "*tree*" from "*trees*." Hence the word "*news*" is, in respect to its original form, plural; in respect to its meaning, either singular or plural, most frequently the former."—*Eng. Grammar*, p. 62.

The above extract will probably suffice to show the true state of the case; and for information on similar points I would refer your readers to the work from which the above extract is taken, and also to that on *The English Language*, by the same author. T. C.

Replies to Minor Queries.

Swords worn in public (Vol. i., p. 415.; vol. ii. p. 110.).—I am surprised that the curious topic suggested by the Query of J. D. A. has not been more satisfactorily answered. WEDSECURF's reply (Vol. ii., p. 110.) is short, and not quite exact. He says that "*Swords ceased to be worn as an article of dress through the influence of Beau Nash, and were consequently first out of fashion at Bath;*" and he quotes the authority of Sir Lucius O'Trigger as to "*wearing no swords there.*" Now, it is, I believe, true that Nash endeavoured to discountenance the wearing swords at Bath; but it is certain that they were commonly worn twenty or thirty years later.

Sir Lucius O'Trigger talks of Bath in 1774, near twenty years after Nash's reign, and, even at that time, only says that swords were "*not worn there*"—implying that they were worn elsewhere; and we know that Sheridan's own duel at Bath was a *rencontre*, he and his adversary, Mathews, both wearing swords. I remember my father's swords hung up in his dressing-room, and his telling me that he had worn a sword, even in the streets, so late as about 1779 or 1780. In a set of characteristic sketches of eminent persons about the year 1782, several wear swords; and one or two members of the House of Commons, evidently represented in the attitude of speaking, have swords. I have seen a picture of the Mall in

St. James's Park, of about that date, in which all the men have swords.

I suspect they began to go out of common use about 1770, and were nearly left off in ordinary life in 1780; but were still occasionally worn, both in public and private, till the French Revolution, when they totally went out, except in court dress.

If any of your correspondents who has access to the Museum would look through the prints representing out-of-doors life, from Hogarth to Gilray, he would probably be able to furnish you with some precise and amusing details on this not unimportant point in the history of manners. C.

Quarles' Pension (Vol. ii., p. 171.).—There should have been added to the reference there given, viz. "Vol. i., p. 201." (at which place there is no question as to Quarles' pension); another to Vol. i., p. 245., where that question is raised. I think this worth noting, as "Quarles" does not appear in the Index, and the imperfect reference might lead inquirers astray. It seems very curious that the inquiry as to the precise meaning of Pope's couplet has as yet received no explanation. C.

Franz von Sickingen (Vol. i., p. 134.).—I regret that I cannot resolve the doubt of H. J. H. respecting Albert Durer's allegorical print of *The Knight, Death, and the Devil*, of which I have only what I presume is a copy or retouched plate, bearing the date 1564 on the tablet in the lower left-hand corner, where I suppose the mark of Albert Durer is placed in the original.

I should, however, much doubt its being intended as a portrait of Sickingen, and I can trace no resemblance to the medal given by Luckius. I believe the conjecture originated with Bartsch, in his *Peintre Graveur*, vol. vii. p. 107. Schoeber, in his *Life of Durer*, p. 87., supposes that it is an allegory of the nature of a soldier's life.

It was this print that inspired La Motte Fouqué with the idea of his *Sintram*, as he thus informs us in the postscript to that singularly romantic tale:—

"Some years since there lay among my birth-day presents a beautiful engraving of Albert Durer. A harnessed knight, with an oldish countenance, is riding upon his high steed, attended by his dog, through a fearful valley, where fragments of rock and roots of trees distort themselves into loathsome forms; and poisonous weeds rankle along the ground. Evil vermin are creeping along through them. Beside him Death is riding on a wasted pony; from behind the form of a devil stretches over its clawed arm toward him. Both horse and dog look strangely, as it were infected by the hideous objects that surround them; but the knight rides quietly along his way, and bears upon the tip of his lance a lizard that he has already speared. A castle, with its rich friendly battlements, looks over from afar, whereto the desolateness of the valley penetrates yet deeper into the soul. The friend who gave me this print added a letter, with a request

that I would explain the mysterious forms by a ballad. . . . I bear the image with me in peace and in war, until it has now spun itself out into a little romance."

S. W. SINGER.

Mickleham, Aug. 13. 1850.

"*Noli me tangere*" (Vol. ii., p. 153.).—B. R. is informed, that one of the finest paintings on this subject is the altar-piece in All Souls College Chapel, Oxford. It is the production of Raphael Mengs, and was purchased for the price of three hundred guineas of Sir James Thornhill, who painted the figure of the founder over the altar, the ceiling, and the figures between the windows. There may be other paintings by earlier masters on so interesting a subject, but none can surpass this of Raphael Mengs in the truthfulness of what he has here delineated. The exact size of the picture I do not recollect, but it cannot be less than ten feet high.

There is a beautiful engraving of it by Sherwin.
J. M. G.

Worcester.

Dr. Bowring's Translations (Vol. ii., p. 152.).—Besides the anthologies mentioned by JARLITZBERG, Dr. Bowring has published *Poets of the Magyars*, 8vo. London, 1830; *Specimens of Polish Poets*, 1827; *Servian popular Poetry*, 1827; and a *Cheskian Anthology*, 1832.
H. H. W.

"*Speak the Tongue that Shakspeare spoke*" (Vol. ii., p. 135.).—The lines about which X. asks, are—
"We must be free or die, who speak the tongue
That Shakspeare spake; the faith and morals hold
Which Milton held," &c.

They are in one of Wordsworth's glorious "Sonnets to Liberty" (the sixteenth), and belong to us, and not to the New-Englanders.
G. N.

Countess of Desmond (Vol. ii., pp. 153. 186.).—In reply to K., I have an impression that Horace Walpole has a kind of dissertation on the *Old Countess of Desmond*, to whom his attention was directed by her being said to have danced with Richard III. Having no books at hand, I cannot speak positively; but if K. turns to Walpole's *Works*, he will see whether my memory is correct. I myself once looked, many years ago, into the subject, and satisfied myself that the great age attributed to *any* Countess of Desmond must be a fable; and that the portrait of her (I think, at Windsor) was so gross an imposition as to be really that of an old man. I made a "Note"—indeed many—of the circumstances which led me to this conclusion; but they are at this moment inaccessible to me. I venture, however, now that the question is revived, to offer these vague suggestions. By and by, if the subject be not exhausted, I shall endeavour to find my "Notes," and communicate them to you. I wonder the

absurdity of the kind of death imputed to the imaginary lady did not reflect back a corresponding incredulity as to the length of her life. C.

Yorkshire Dales (Vol. ii., p. 154.).—No guide or description has been published that would serve as a handbook to the dales in the West Riding of Yorkshire, between Lancashire and Westmoreland. Should A PEDESTRIAN wish to explore the beauties of Teesdale, he will find a useful handbook in a little work, published anonymously in 1813, called *A Tour in Teesdale, including Rokeby and its Environs*. The author was Richard Garland, of Hull, who died several years ago. Δ.

The Yorkshire Dales (Vol. ii., p. 154.).—In answer to a recent inquiry, I beg to state that a guide to the above dales is in preparation. It will be edited by your humble servant, illustrated by a well-known gentleman, and published by Mr. Eftingham Wilson. J. H. DIXON.

Tollington Villa, Hornsey.

[We are glad to hear that such a Guide is preparing by Mr. Dixon, whose knowledge of the locality peculiarly fits him for the work he has undertaken.]

Sir Thomas Herbert's Memoirs (Vol. ii., p. 140.).—The information MR. GATTY wishes for, he will find in Dr. Bliss's edition of the *Athenæ*, vol. iv. p. 18. He will perform an acceptable service to historical inquirers, if he will collate the printed memoir with the MS. in the possession of his friend, and give to the world such passages, if any, as have not been hitherto published. Δ.

Alarum (Vol. ii., pp. 151. 183.).—There can be no doubt that the word *alarm* (originally French) comes from the warning war-cry *à l'arme*. So all the French philologists agree; and the modern variance of *aux armes* does not invalidate so plain an etymology. When CH. admits that there can be no doubt that *alarm* and *alarum* are identical, it seems to me that *cadit questio*,—that all his doubts and queries are answered. I will add, however, that it appears that in the words' original sense of an *awakening cry*, Shakspeare generally, if not always, spelled it *alarum*. Thus—

"Ring the *alarum* bell!"—*Macbeth*.

"—— Murder

"*Alarum'd* by his sentinel the wolf."

Macbeth.

"When she speaks, is it not an *alarum* to love?"

Othello.

"But when he saw my *best-alarum'd* spirits roused to the encounter."—*Lear*.

In all these cases *alarum* means incitement, not *alarm* in the secondary or metaphorical sense of the word, which has now become the ordinary one. In truth, the meanings, though of identical origin, have become almost contradictions: for instance,

in the passage from *Othello*, an "alarm to love"—incitement to love—is nearly the reverse of what an "alarm to love" would be taken to mean. C.

Practice of Scalping among the Scythians, &c. (Vol. ii., p. 141.).—Your correspondent T. J. will find in Livy, x. 26., that the practice of scalping existed among the Kelts.

"Nec ante ad consules . . . famam ejus cladis perlatam, quam in conspectu fuere Gallorum equites pectoribus equorum suspensa gestantes capita, et lanceis infixa ovantesque moris sui carmine."

W. B. D.

Gospel Tree (Vol. ii., p. 56.).—In reply to W. H. B., I may mention that there is a "Gospel Tree" near Leamington. I do not know of one so called in Gloucestershire. GRIFFIN.

Martinet (Vol. ii., p. 118.).—There is no doubt the term *martinet* is derived from the general officer *M. de Martinet* indicated by MR. C. FORBES, and who was, as Voltaire states, celebrated for having restored and improved the discipline and tactics of the French army; whence very strict officers came to be called *martinets*: but is it also from this restorer of discipline that the name of what we call *cat-o'-nine-tails* is in French *martinet*? This is rather an interesting Query, considering how severely our neighbours censure our use of that auxiliary to discipline. C.

"*Yote*" or "*Yeat*" (Vol. ii., p. 89.).—You may inform B. that *Yote* or *Yeat* is only a provincial pronunciation of *Yate* or *Gate*, a way or road. The channel made to conduct melted metal into the receptacle intended for it, is called a gate.

GRIFFIN.

Map of London (Vol. ii., p. 56.).—The map of London, temp. Edw. VI., in the Sutherland collection, has been recently engraved. It is of singular curiosity. I do not know the name of the publisher. R.

Wood-carving, Snow Hill (Vol. ii., p. 134.).—The carving alluded to by A. C. is, I believe, of artificial stone, and represents Æsop attended by a child, to whom he appears to be narrating his fables. It is, or rather *was*, a work of some merit, and is, as A. C. observes, "worth preserving;" but, alas! of this there is but little chance. The house in question (No. 41. Skinner Street), and also the one adjoining, have been tenanted for many years; they belong to two old ladies, who also own the two deserted houses at the corner of Stamford Street, Blackfriars Road. It is scarcely necessary to speak of the now somewhat picturesque condition of the houses alluded to in either locality, for the pitifully dilapidated condition of them all must have been matter of remark for many years past to any one at all acquainted with London.

The house, 41. Skinner Street, is also worthy of remark from another circumstance. It was formerly occupied by William Godwin, the well-known author of *Caleb Williams*, *Political Justice*, &c. It was here he opened a bookseller's shop, and published his numerous juvenile works, under the assumed name of Edward Baldwin.

E. B. PRICE.

Waltheof (Vol. ii., p. 167.).—I believe that Waltheof (or Wallef, as he is always styled in Doomsday Book) never appeared at the court of William the Conqueror in the character of an envoy; but in 1067, little better than six months after the first landing of the Normans, we find him, in conjunction with Edgar Atheling and others, accompanying the Conqueror in his triumphal return to Normandy, as a hostage and guarantee for the quiescence of his countrymen. At this period, it is probable he might have first become acquainted with Judith: but this must rest on conjecture. At all events, we have the authority of William of Malmsbury for saying that Waltheof's marriage did not take place until the year 1070, soon after his reconciliation with the king on the banks of the Tees. Your correspondent errs in ascribing 1070 as the date of Waltheof's execution; the *Saxon Chronicle* distinctly states May 31st, 1076, as the date of his death; while the chronicle of Mailros, and Florence of Worcester, assign it to the preceding year: in which they are followed by Augustin Thierry. T. E. L. L. has also fallen into an error as to the cause of Waltheof's execution, which he states arose from his participation in a conspiracy at York. Now the crime for which he was accused, and condemned (on the evidence of his wife), was his inviting over the Danes to the invasion of England. This was the primary cause; although his being present at the celebrated marriage-feast at Norwich was doubtless a secondary one. According to Thierry, he left two children by Judith. DAVID STEVENS.

Godalming.

The Dodo (Vol. i., pp. 261. 410.).—I have the pleasure to supply Mr. Strickland with the elucidation he desires in his Query 7., by referring to Hyde, *Historia Religionis Vet. Persarum*, p. 312.

"Et ut de Patre (Zoroastris) conveniunt, sic inter omnes convenit Matris ejus nomen fuisse Dôghdu, quod (liquescente gh ut in vocibus Anglicis, *high*, *mighty*, &c.) apud eos plerumque sonat Dôdu; nam sonus Gain in medio vocum fere evanescere solet. Hocque nomen innuit quasi fecunditate ea similis esset ejusdem nominis Gallinæ Indicæ, ejus Icon apud Herbertum in Itinerario extat sub nomine Dodo, ejus etiam exuvie faretæ in Auditorio Anatomico Oxoniensi servantur. Reliqua ex Leone dignoscantur. Plurima parit ova, unde et commodum fecunditatis emblema."

T. J.

"*Under the Rose*" (Vol. i., p. 214.).—I find the three following derivations for this phrase in my note-book:—

I. "The expression, 'under the rose,' took its origin," says Jenoway, "from the wars between the Houses of York and Lancaster. The parties respectively swore by the red or the white rose, and these opposite emblems were displayed as the *signs of two taverns*: one of which was by the side of, and the other opposite to, the Parliament House in Old Palace Yard, Westminster. Here the retainers and servants of the noblemen attached to the Duke of York and Henry VI. used to meet. Here also, as disturbances were frequent, measures either of defence or annoyance were taken, and every transaction was said to be done 'under the rose;' by which expression the most profound secrecy was implied."

II. According to others, this term originated in the fable of Cupid giving the rose to Harpocrates, the god of silence, as a bribe to prevent him betraying the amours of Venus, and was hence adopted as the emblem of silence. The rose was for this reason frequently sculptured on the ceilings of drinking and feasting rooms, as a warning to the guests that what was said in moments of conviviality should not be repeated; from which, what was intended to be kept secret was said to be held "under the rose."

III. Roses were consecrated as presents from the Pope. In 1526, they were placed over the goals of confessionals as the symbols of secrecy. Hence the origin of the phrase "Under the Rose."

JARLTZBERG.

Ergh, Er, or Argh.—Might not these words (queried by T. W., Vol. ii. p. 22.) be corruptions of "*burgh*," aspirated *wurgh*, and the aspirate then dropped; or might not *ark*, *argh*, &c., be corruptions of "*wark*:" thus Southwark, commonly pronounced *Southark*? I merely offer this as a conjecture.

JARLTZBERG.

Royal Supporters (Vol. ii., p. 136.).—E. C. asks when and why the unicorn was introduced as one of the royal supporters. It was introduced by James VI. of Scotland when he ascended the throne of England, on account of the Scottish royal supporters being two unicorns rampant argent, crowned with imperial, and gorged with antique, crowns, with chains affixed to the latter passing between their forelegs and reflexed over their backs, unguled, armed, and crined, all or; the dexter one embracing and bearing up a banner of gold charged with the royal arms; the sinister, another banner azure, charged with the cross of St. Andrew, argent. Queen Elizabeth had used as supporters, dexter, a lion rampant gardant, crowned; and sinister, a dragon rampant, both or. She also used a lion ramp. gardant crowned, and a greyhound, both or. James adopted as supporters, dexter, a lion ramp. gar-

dant, crowned with the imperial crown, or; sinister, an unicorn argent, armed, crined, unguled, gorged with a coronet composed of crosses patées, and fleurs-de-lis, a chain affixed thereto passing between its forelegs, and reflexed over the back, all or. These have been used as the royal supporters ever since their first adoption, with but one exception, and that is in the seal of the Exchequer, time of Charles I., where the supporters are an antelope and stag, both ducally collared and chained.

E.K.

The Frog and the Crow of Ennow.—In answer to M. (Vol. ii., p. 136.), I send you the edition of "the frog and the crow" which I have been familiar with since childhood. I can give you no history of it, save that it is tolerably well known in Lancashire; and that the *point* consists in giving a scream over the last "oh!" which invariably, if well done, elicits a start even in those who are familiar with the rhyme, and know what to expect.

The Frog and the Crow.

"There was a jolly fat frog lived in the river Swimmo,
And there was a comely black crow lived on the
river Brimmo;

Come on shore, come on shore, said the crow to the
frog, and then, oh;

No, you'll bite me, no, you'll bite me, said the frog
to the crow again, oh.

"But there is sweet music on yonder green hill, oh,
And you shall be a dancer, a dancer in yellow,
All in yellow, all in yellow, said the crow to the frog,
and then, oh;

Sir, I thank you, Sir, I thank you, said the frog to
the crow again, oh.

"Farewell, ye little fishes, that are in the river Swimmo,
For I am going to be a dancer, a dancer in yellow;
Oh, beware, Oh, beware, said the fish to the frog
again, oh;
All in yellow, all in yellow, said the frog to the fish,
and then, oh.

"The frog he came a-swimming, a-swimming, to
land, oh,
And the crow, he came a-hopping to lend him his
hand, oh;

Sir, I thank you; Sir, I thank you, said the frog to
the crow, and then, oh;

Sir, you're welcome; Sir, you're welcome, said the
crow to the frog again, oh.

"But where is the music on yonder green hill, oh;
And where are the dancers, the dancers in yellow,
All in yellow, all in yellow? said the frog to the
crow, and then, oh;

Sir, they're here; Sir, they're here, said the crow to
the frog, and eat him all up, *Oh,*" (screamed.)

The moral is obvious, and the diction too recent
for the song to have any great antiquity. I have
never seen it in print.

T. I.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

It would, we think, be extremely difficult to find any subject upon which persons, otherwise well informed, were so entirely ignorant, until the appearance of Mrs. Jameson's *Sacred and Legendary Art*, as the one upon which that lady treated in those ably written and beautifully illustrated volumes. It seemed as if the Act of Henry VIII., which declared that the name and remembrance of Thomas à Becket should be erased from all documents, had had the effect of obliterating from all memories not only the often puerile, often offensive stories of the legend-mongers, but, with them, all remembrance of those holy men of old, whose piety towards God, and love for their fellow men, furnished example for all succeeding ages. To readers of all classes Mrs. Jameson opened up a new and most interesting subject: to lovers of Art almost a new world, from the light which her learning and criticism threw upon its master-pieces. What wonder is it, then, that the success of her *Sacred and Legendary Art*, confined as the two volumes necessarily were to legends of angels and archangels, evangelists and apostles, the Fathers, the Magdalene, the patron saints, the virgin patronesses, the martyrs, bishops and hermits, and the patron saints of christendom, should have led Mrs. Jameson to continue her labours? The first part of such continuation is now before us, under the title of *Legends of the Monastic Orders*: and most fitting it is that the three great divisions of the regular ecclesiastics should be thus commemorated, since of them Mrs. Jameson aptly remarks, that while each had a distinct vocation, there was one vocation common to all:—"The Benedictine Monks instituted schools of learning; the Augustines built noble cathedrals; the Mendicant Orders founded hospitals: *all* became patrons of the Fine Arts on such a scale of munificence, that the protection of the most renowned princes has been mean and insignificant in comparison." Nor is this their only claim; for the earliest artists of the Middle Ages were monks of the Benedictine Order. "As architects, as glass painters, as mosaic workers, as carvers in wood and metal, they were the precursors of all that has since been achieved in Christian Art: and if so few of these admirable and gifted men are known to us individually and by name, it is because they worked for the honour of God and their community, not for profit, nor for reputation." The merits of Mrs. Jameson's first series were universally acknowledged. The present volume may claim as high a meed of praise. If possible, it exceeds its predecessors in literary interest, and in the beauty of the etchings and woodcuts which accompany it. As a handbook to the traveller who wanders through the treasures of Art, it will be indispensable; while to those who are destined not to leave their homes it will be invaluable, for the light it throws upon the social condition of Europe in those ages in which the monastic orders had their origin. It is a volume highly suggestive both of Notes and Queries, and in such forms we shall take occasion to return to it.

Messrs. Puttick and Simpson (191, Piccadilly) will commence, on Monday next, a four-days sale of the

library of the late Rev. Dr. Johnson, Rector of Peranuthnoe, consisting of a good collection of theological and miscellaneous books.

We have received the following Catalogues :—John Leslie's (58, Great Queen Street, Lincoln's Inn) Catalogue of English and Foreign Theology, including several works of very rare occurrence, and forming the largest portion of the valuable library of the Rev. W. Maskell, M. A. ; C. Gancia's (73, King's Road, Brighton,) Second Catalogue of a Choice Collection of Foreign Books, MSS., Books printed upon vellum, many of them great rarities, and seldom to be met with ; J. Miller's (43, Chandos Street, Trafalgar Square,) Catalogue No. X. for 1850 of Books Old and New.

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 WHITECHURCH'S HISPANIOLA, (A POEM), 12mo. London, 1805.
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 REEVES' HISTORY OF THE ENGLISH LAW.
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 MUNCHHAUSEN'S TRAVELS, PLATES BY RIEPENHAUSEN. 1786.
 A CATALOGUE OF THE ROYAL AND NOBLE AUTHORS OF ENGLAND, 2 vols. Edinburgh, 1792.

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- JOHNSON'S LIVES OF THE POETS, 4 vols. 8vo. London, Longman, 1794. Vol. IV.
 GIBBON'S DECLINE AND FALL OF THE ROMAN EMPIRE, 11 vols. sm. 12mo. Tegg, 1827. Vol. I.

* * Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186, Fleet Street.

Notices to Correspondents.

P. S. W. E. *We did not insert his reply to the Query of MATFELONENSIS, because we do not regard a newspaper paragraph as an authority. The story of Lord Stair being the executioner of Charles I. is related, we believe, in Cecil's Sixty Curious Narratives, an interesting compilation made by the late W. Hone, who does not, however, give his authorities.*

J. W. H., *Downpatrick. His letter has been forwarded as he suggested. The Life of Walsh is not in the Museum.*

G. L. B. *A Translation of Count Hamilton's Fairy Tales has lately been published by Bohn.*

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FOLK LORE.

The First Mole in Cornwall; a Morality from the Stowe of Morwenna, in the Rocky Land.—A lonely life for the dark and silent mole! She glides along her narrow vaults, unconscious of the glad and glorious scenes of earth, and air, and sea! She was born, as it were, in a grave, and in one long living sepulchre she dwells and dies! Is not existence to her a kind of doom? Wherefore is she thus a dark, sad exile from the blessed light of day? Harken! Here, in our own dear Corn-

wall, the first mole was a lady of the land! Her abode was in the far west, among the hills of Morwenna, beside the Severn sea. She was the daughter of a lordly race, the only child of her mother, and the father of the house was dead. Her name was Alice of the Lea. Fair was she and comely, tender and tall; and she stood upon the threshold of her youth. But most of all did men wonder at the glory of her large blue eyes. They were, to look upon, like the summer waters, when the sea is soft with light! They were to her mother a joy, and to the maiden herself—ah! benedicite—a pride. She trusted in the loveliness of those eyes, and in her face, and features, and form: and so it was that the damsel was wont to pass the summer's day, in the choice of rich apparel, and precious stones, and gold. Howbeit this was one of the ancient and common customs of those old departed days. Now, in the fashion of her stateliness, and in the hue and texture of her garments, there was none among the maidens of old Cornwall like Alice of the Lea. Men sought her far and nigh, but she was to them all, like a form of graven stone, careless and cold. Her soul was set upon a Granville's love, fair Sir Bevil of Stowe, the flower of the Cornish chivalry—that noble gentleman! that valorous knight! He was her star. And well might she wait upon his eyes; for he was the garland of the west—the loyal soldier of a sainted king. He was that stately Granville who lived a hero-life, and died a warrior's death!

Now there was signal made of banquet in the halls of Stowe, of wassail, and the dance. The messengers had sped, and Alice of the Lea would be there. Robes, precious and many, were unfolded from their rest, and the casket poured forth jewel and gem, that the maiden might stand before the knight victorious! It was the day—the hour—the time. Her mother sat by her wheel at the hearth. The page waited in the hall. She came down in her loveliness into the old oak room, and stood before the mirrored glass. Her robe was of woven velvet, rich, and glossy, and soft; jewels shone like stars in the midnight of her raven hair, and on her hand there gleamed, afar off, a bright and glorious ring! She

stood—she gazed upon her own countenance and form, and worshipped! “Now all good angels succour thee, dear Alice, and bend Sir Bevil’s soul! Fain am I to see thee a wedded wife, before I die! I yearn to hold thy children on my knee! Often shall I pray to-night that the Granville heart may yield! Thy victory shall be my prayer!”

“Prayer!” was the haughty answer; “with the eyes that I see in that glass, and this vesture meet for a queen, I lack no doubting prayer!”

Saint Mary shield us! Ah words of evil sound! There was a shriek—a sob—a cry: and where was Alice of the Lea? Vanished—gone. They had heard wild tones of sudden music in the air. There was a rush—a beam of light—and she was gone, and that for ever! East sought they her, and west, in northern paths and south; but she was never more seen in the lands. Her mother wept till she had not a tear left: none sought to comfort her, for it was vain. Moons waxed and waned, and the crones by the cottage-hearth had whiled away many a shadowy night with tales of Alice of the Lea.

But, at the last, as the gardener in the Pleasance leaned one day on his spade, he saw among the roses a small round hillock of earth, such as he had never seen before, and upon it something which shone. It was her ring! it was the very jewel she had worn the day she vanished out of sight! They looked earnestly upon it, and they saw within the border (for it was wide) the tracery of certain small fine letters in the ancient Cornish tongue, which said,—

“Beryan Erde,
Oyn und Perde!”

Then came the priest of the Place of Morwenna, a gray and silent man! He had served long years at a lonely altar, a bent and solitary form. But he had been wise in language in his youth, and he read the legend thus,—

“The earth must hide
Both eyes and pride!”

Now, as he uttered these words, they stood in the Pleasance by the mound; and on a sudden there was a low faint cry! They beheld, and, O wondrous and strange! there was a small dark creature, clothed in a soft velvet skin, in texture and in hue like the Lady Alice her robe; and they saw, as it went into the earth, that it moved along without eyes, in everlasting night. Then the ancient priest wept, for he called to mind all these things, and saw what they meant; and he showed them how that this was the maiden, who had been visited with doom for her pride. Therefore her rich array had been changed into the skin of a creeping thing; and her large proud eyes were sealed up; and she herself had become

The first mole!
Of the hillocks of Cornwall!

Ah! woe is me! and well-a-day! that damsel so stately and fair, sweet Lady Alice of the Lea, should be made for a judgment,—the dark mother of the moles!

Now take ye good heed, Cornish maidens, how ye put on vain apparel, to win love. And cast down your eyes, all ye damsels of the west, and look ye meekly on the ground! Be ye good and gentle, tender and true; and when ye see your image in the glass, and begin to be lifted up with the beauty of that shadowy thing, call to mind the maiden of Morwenna, her noble eyes and comely countenance, the vesture of price, and the glittering ring. Sit ye by the wheel, as of old they sate, and as ye draw the lengthening wool, sing ye evermore and say,

“Beryan Erde,
Oyn und Perde!”

H.

“*A whistling Wife*,” &c.—I can supply another version of the couplet quoted in “Folk Lore” (Vol. ii., p. 164.), which has the merit of being more rhymical and mysterious. In what district it was current I know not.

“A whistling wife and a crowing hen,
Will call the old gentleman out of his den.”

G. L. B.

A Charm for Warts.—In some parts of Ireland, especially towards the south, they place great faith in the following charm:—When a funeral is passing by, they rub the warts and say three times, “May these warts and this corpse pass away and never more return;” sometimes adding, “in the name of the Father, Son, and Holy Ghost.”

JARLTZBERG.

Hanging out the Broom.—Besides the instance given by Mr. R. F. JOHNSON (Vol. i., p. 384.), perhaps some of your readers can inform me of the origin of a somewhat similar custom, applicable to all ships and vessels for sale or hire, by the broom (an old one being generally used) being attached to the mast-head: if of two masts, to the foretop-mast head.

WP.

LORD PLUNKET AND SAINT AGOARD.

Some of your readers may remember a speech in parliament by, as I think, Lord Plunket, in which his lordship argued with great eloquence in behalf of the Bill for the Emancipation of the Roman Catholics. Among many passages therein of equal truth and rhetorical power, there was one long afterwards much quoted, paraphrased, and praised. It was that in which he reminded the House, that those for whom he pleaded were fellow-subjects of the same race, offspring of the same Creator, alike believers in the One true God, the equal recipients of His mercies, appealing for

His blessings through the medium of the same faith, and looking forward for salvation to the One Intercessor, Mediator, and Sacrifice for all,—men, who, as they did, addressed the Eternal in the form of that “Universal prayer”—Our Father—the authority and the privilege of one common parentage, offered by all in the union of the same spirit, in the conviction of the same wants, in the aspiration of the same hope. I say, I think Lord Plunket so spoke, for I write from memory dating from the period when George the Third was king. Now be this so: according to the dogmas of some critics, Lord Plunket may be convicted of an eloquent plagiarism. Read the following extract from a missive by S. Agobard, to be found in the *Bibl. Vet. Patrum*, tome xiii. page 429., by Galland, addressed “Ad præfatum Imperatorem, adversus legem Gundobadi et impia certamina quæ per eam geruntur,” and say whether, in spite of the separation of centuries, there does not appear a family likeness, though there were no family acquaintance between them; Saint Agobard being Bishop of Lyons in the ninth century, and Lord Plunket Attorney-General for Ireland in the nineteenth.

The Saint is pleading against the judicial ordeal:—

“Illi autem profecti, prædicaverunt ubique Domino cooperante; annuntiataque est ab eis omni creaturæ; id est, cunctis nationibus mundi; una fides indita per Deum, una spes diffusa per Spiritum Sanctum in cordibus credentium, una caritas nata in omnibus, una voluntas, accensum unum desiderium, tradita una oratio; ut omnes omnino ex diversis gentibus, diversis conditionibus, diverso sexu, nobilitate, honestate, servitute diversa, simul dicant uni Deo, et Patri omnium; Pater Noster qui es, &c., sicut unum Patrem invocantes, ita unam sanctificationem quærentes, unum regnum postulantes, unam adimpletionem voluntatis ejus, sicut fit in cælo optantes; unum sibi panem quotidianum dari precantes et omnibus dimitti debita.”

To which other passages might be added, as, in fact, S. Agobard pursues the one idea until he hunts it down to the one effect of sameness and common antithesis. Should we say Lord Plunket had read these passages, and is thereby convicted of eloquent plagiarism? I say, No! Lauder then equally convicted Milton of trespassing on the thoughts of others, by somewhat apposite quotations from the classics. We are, in truth, too much inclined to this. The little, who cannot raise themselves to the stature of the great, are apt to strive after a socialist level, by reducing all to one same standard—their own. Truth is common to all ages, and will obtain utterance by the truthful and the eloquent throughout all time.

S. II.

Athenæum, August 12.

NOTES ON THE SECOND EDITION OF MR. CUNNINGHAM'S HANDBOOK OF LONDON.

14. *Long Acre*. Mr. Cunningham, upon the authority of Parton's *History of St. Giles's*, says:

“First known as the Elms, then called Seven Acres, and since 1612, from the length of a certain slip of ground, then first used as a public pathway, as Long Acre.”

The latter part of this statement is incorrect. The Seven Acres were known as *Long Acre* as early as 1552, when they were granted to the Earl of Bedford. See *Strype*, B. vi. p. 88.

Machyn, in his *Diary*, printed by the Camden Society, p. 21., under the date A. D. 1556, has the following allusion to the *Acre*:—

“The vij day of December the Abbot of Westminster went a procession with his convent. Before him went all the Sanctuary men with crosse keys upon their garments, and after went iij for murder: on was the Lord Dacre's sone of the North, was wyppd with a shett abowt him for kylling of on Master West, squyre, dwellyng besyd . . . ; and anodur theyff that dyd long to one of Master Controller . . . dyd kille Rechard Eggylston, the Controller's tayller, and kylled him in the *Long Acre*, the bak-syd Charyng Crosse.”

15. *Norfolk House, St. James's Square*. The present Norfolk House was built from a design by R. Brettingham, in 1742, by Thomas Duke of Norfolk, and finished by his brother Edward in 1762. Mr. Cunningham speaks as if the old house, in which George III. was born, was still standing.

16. *Soho Square*. Mr. Cunningham has not corrected his mistake about Mrs. Cornelys's house in this square, (see “NOTES AND QUERIES,” vol. i., pp. 244. 450.). *D'Almaine's*, which Mr. Cunningham confounds with Mrs. Cornelys's, was at a former period tenanted by the Duke of Argyll; then by the Earl of Bradford; and, at a later time, by the celebrated Onslow, who held his parliamentary levees in the principal drawing-room. The ceilings of the best rooms are adorned with paintings by Rebecca and Angelica Kauffman.

Mr. Cunningham has taken some pains to destroy the *Pennant* tradition concerning the name of this square, but he has not given us one important piece of information, *i. e.* that between the years 1674 and 1681, the ground was surveyed by *Gregory King*, an eminent architect of those days, who projected the square with the adjacent streets. Query, Did it not take the name of *King's Square* from the architect? This seems very probable; more especially as the statue of Charles I. was not placed in the square until the beginning of the next century. The centre space was originally occupied by a splendid fountain, (the work of Colley Cibber's father), an estimate of the “cost and charges” of which is now before me.

Among the eminent inhabitants of this square, not noticed by Mr. Cunningham, were the follow-

ing:—Lord Berkeley, Lord Byron, Lord Grimstone, Lord Howard, Lord Leicester, Sir Thomas Mansel, Lord Morpeth, Lord Nottingham, Lord Peterborough, Lord Pierrepont, Lord Pigot, Dudley North, the Earl of Dartmouth, the Duchess of Cleveland, the Duchess of Wharton, &c. These names appear in the books of the parish of St. Anne, between the years 1708 and 1772.

17. *Surrey Institution*. At one period (about 1825), this building was known as the *Blackfriars Rotundo*. Here that execrable character, Robert Taylor, who styled himself "the Devil's Chaplain," delivered his blasphemous discourses.

18. *Opera House*. Mr. Cunningham, speaking of the translation of *Arsinoe*, the first Anglo-Italian opera performed in this country, says: "The translation was made by Thomas Clayton." This is an error, for Clayton himself says, in his preface: "I was obliged to have an Italian opera translated." Clayton was the composer of the music.

19. *James's (St.) Chapel, St. James's Palace*. Mr. Cunningham says, "The service is chanted by the boys of the Chapel Royal." This ought to read, "The service is chaunted by the boys and gentlemen of the Chapel Royal." The musical service of our cathedrals and collegiate establishments cannot be performed without four kinds of voices, treble, alto, tenor, and bass.

20. *Bagnigge Wells*. Mr. Cunningham makes a strange mistake concerning this once popular place of amusement when he says, "first opened to the public in the year 1767." A stone, still to be seen, let into the wall over what was formerly the garden entrance, has the following inscription:—

"S + T
This is Bagnigge
Hovse neare
The Pinder a
Wakefeilde
1680."

The gardens were first opened for the accommodation of persons who partook of the mineral springs; subsequently, amusements were added; and in Bickham's curious work, *The Musical Entertainer* (circa 1738), is an engraving of Tom Hipplersley mounted in the "singing rostrum," regaling the company with a song. About half a century after this date, a regular orchestra was erected, and the entertainments resembled Marylebone Gardens and Vauxhall. The old house and gardens were demolished in 1842, to make room for several new streets.

EDWARD F. RIMBAULT.

NOTES ON COLERIDGE'S AIDS TO REFLECTION, (2nd Edition, 1831.)

Introductory Aphorisms, No. xii., p. 7.:

"Tertullian had good reason for his assertion, that the simplest Christian (if indeed a Christian) knows

more than the most accomplished irreligious philosopher."

The passage referred to is in the *Apology*, c. 46:

"Deum quilibet opifex Christianus et invenit et ostendit et exinde totum, quod in Deo quæritur, re quoque assignat; licet Plato affirmet factitatorum universitatis neque inveniri facilem et inventum enarrari in omnes difficilem."

Note to Aphorism xxxi., p. 30.:

"To which he [Plato] may possibly have referred in his phrase *θεοπαράδοτος σοφία*."

Possibly Coleridge may have borrowed this from Berkeley's *Siris*, § 301., where *θεοπαράδοτος φιλοσοφία* is cited from "a heathen writer." The word *θεοπαράδοτος* occurs in Proclus and Marinus (see Valpy's *Stephani Thesaurus*), but not in Plato.

The motto from Seneca, prefixed to the Aphorisms on Spiritual Religion, is from the forty-first Epistle of that writer.

The quotation from Tertullian in the Comment on the eighth of those Aphorisms, —

"Certum est quia impossibile est."—p. 199.

is from the *De Carne Christi*, cap. v.

Aphorism iv., p. 227.:

"In wonder all philosophy began."

See Plato's *Theætetus*, § 32., p. 155. Gataker on Antonin. i. 15. Plutarch *de EI Delph.* cap. 2. p. 385 B. Sympos. v. 7., p. 680 C. Aristot. *Metaph.* 1. 2. 9.

In the "Sequelæ" annexed to this Aphorism, it is said of Simonides (p. 230.), that —

"In the fortieth day of his meditation the sage and philosophic poet abandoned the problem [of the nature of God] in despair."

Cicero (*de Nat. Deor.* i. 22. § 60.) and Minucius Felix (*Octav.* 13.) do not specify the number of days during which Simonides deferred his answer to Hiero.

Aphorism x. On Original Sin. (note, p. 252.) *συμετοῖς φωνῶν*, &c., from Pindar, *Olymp.* ii. 85. (152.).

Conclusion, p. 399.:

"Evidences of Christianity! I am weary of the word," &c.

See the remarks on this passage in Archbishop Whately's *Logic*, Appendix III., near the end.

The quotation from Apuleius, at the end of the book (p. 403.), is from the *Metamorphos.*, i. 3.

J. E. B. MAYOR.

Marlborough College.

Minor Notes.

Capture of Henry VI. (Vol. ii., p. 181.).—There are several errors in this historical note. The name of the Dean of Windsor was Manning, not

"Manting;" "Brungerly" should be Bungerley. One of the Talbots, of Bashall Hall, could never be "High Sheriff for the West Riding," as the Ridings of Yorkshire never had distinct sheriffs; neither was he sheriff of the county. The particulars of the king's capture are thus related in the chronicle called Warkworth's *Chronicle*, which has been printed by the Camden Society:—

"Also, the same yere, kynge Henry was takene bysyde a howse of religione [i. e. Whalley] in Lancashyre, by the mene of a blacke monke of Abyngtone [Abingdon] in a wode called Cletherwode [the wood of Clitheroe], besyde Bungerly hyppynstones, by Thomas Talbot, soune and heyre to sere Edmunde Talbot of Basshalle, and Jhon Talbott, his cosyne, of Colebry [i. e. Salebury, in Blackburn], withe other moo; which discryvide [him] beynge at his dynere at Wadyngton halle; and [he was] carryed to London on horsebake, and his leges bownde to the styropes."

I have substituted the word "discryvide" for "disseyvide," as it is printed in the Camden Society's book, where the editor, Mr. Halliwell, understood the passage as meaning that the king was deceived or betrayed. I take the meaning to be that the black monk of Abingdon had descried, or discovered, the king as he was eating his dinner at Waddington Hall; whereupon the Talbots, and some other parties in the neighbourhood, formed plans for his apprehension, and arrested him on the first convenient opportunity, as he was crossing the ford across the river Ribble, formed by the hyppynstones at Bungerley. Waddington belonged to Sir John Tempest, of Bracewell, who was the father-in-law of Thomas Talbot. Both Sir John Tempest and Sir James Harrington of Brierley, near Barnsley, were concerned in the king's capture, and each received one hundred marks reward; but the fact of Sir Thomas Talbot being the chief actor, is shown by his having received the larger reward of 100*l*. Further particulars respecting these and other parties concerned, will be found in the notes to Warkworth's *Chronicle*. The chief residence of the unhappy monarch during his retreat was at Bolton Hall, where his boots, his gloves, and a spoon, are still preserved, and are engraved in Whitaker's *Craven*. An interior view of the ancient hall at Bolton, which is still remaining, is engraved in the *Gentleman's Magazine* for May, 1841. Sir Ralph Pudsay, of Bolton, had married Margaret, daughter of Sir Thomas Tunstall, who attended the king as esquire of the body.

JOHN GOUGH NICHOLS.

Mentmore, Bucks, Notes from Register of.—Having recently had occasion to go through the entire registers of the parish of Mentmore, Bucks, I send you three extracts, not noticed by Lipscombe, the two first relating to an extinct branch of the house of Hamilton, the third illustrating the "Manners and Customs of the English" at the end of the seventeenth century.

"1732. William Hamilton, an infant son of L^d Viscount Limerick, Feb. 28.

"1741. The Honourable Charles Hamilton, son of L^d Viscount Limerick, Jan. 4.

"Memorand. A beggar woman of Slapton, whipt at Mentmoir, July 5th, 1698."

Q. D.

Queries.

JOHN JOKYN, OR JOACHIM, THE FRENCH AMBASSADOR.

I am very desirous to be informed in what French author I can find any account of John Jokyn (Joachim?), who was ambassador to England from France during the time of Cardinal Wolsey. I have looked into the greater part of the French authors who have written historically on the reign of François I. without having found any mention of such personage—*L'Art de vérifier les Dates*, &c., without success. He is frequently spoken of by English writers, and particularly in the *Union of the Famelies of Lancastre and Yorke*, by Edward Halle, 1548, folios 135, 136, 139, 144, and 149; at folio 144, 17th year of Hen. VIII, it is stated:—

"There came over as ambassador from France, Jhon Jokyn, now called M. de Vaux, which, as you have heard in the last year, was kept secret in Master Lark's house; and when he came into England he was welcomed of the Cardinal (Wolsey), and there between them were such communications at the suit of the said Jhon, that a truce was concluded from the 13th of July for forty days between England and France, both on the sea, and beyond the sea," &c. &c.

This M. Jokyn, or Joachim, appears to have been a person of considerable influence, and it appears his purpose on this mission was to bribe Wolsey; and it seems that the Chancellor Duprat was aware of this, and was much displeased on the occasion.

AMICUS.

Aug. 3. 1850.

SCRIPTURES, ROMAN CATHOLIC TRANSLATIONS OF, LUTHER'S EARLY FAMILIARITY WITH.

The replies I have gained to previous Queries encourage me to trouble you with the following:—

1. Has the Roman Catholic Church ever published a translation of the Scriptures, or any part of them, into the vernacular *Irish*? Have their missionaries in *China* ever translated anything beyond the Epistles and Gospels of the Missal? Or, is there any Roman Catholic translation into any of the vernacular languages of *India*? Or, are there any versions in any of the American dialects by Roman Catholic authors, besides those mentioned by Le Long in his *Bibliotheca Sacra*. And is there any continuation of his work up to

the present day? I am acquainted with Bishop Marsh's volume, but he seems ill-informed and speaks vaguely about Roman Catholic versions.

2. What is the authority for the familiar story of a bill being brought into parliament for the suppression of all vernacular translations in Richard II.'s reign, and of its being stoutly opposed by John of Gaunt? "What, are we the dregs of the earth not to hear the Scriptures in our own tongue?" Usher mentions the circumstance (*Historia Dogmatica*, &c.), and it is borrowed from him by Fox. But I am so ignorant as not to know the original and cotemporary authority.

3. Your learned correspondent, DR. MAITLAND, in his *Dark Ages*, snubs D'Aubigné most unmercifully for repeating an old story about Luther's stumbling upon a Bible, and pooh-pooh's D'Aubigné's authority, Mathesius, as no better than a goose. May I ask whether it is possible to discover the probable foundation of such a story, and whether Luther has left us in his writings any account of his early familiarity with Scripture, that would bear upon the alleged incident, and show how much of it may be true? C. F. S.

Minor Queries.

The Lost Tribes.—A list of all the theories and publications respecting the ten tribes commonly called the Lost tribes, or any communication concerning them, will much oblige. JARLTZBERG.

Partridge Family.—Can any of your readers inform me where I can see the grant mentioned in the following note taken from Strype's *Ecclesiastical Memorials*, vol. iii. p. 542: "I find a grant to the Lady Jane Partridge for life, of the manor of Kenne in Devon, of the yearly value of 57*l.* 12*s.* 0*½d.*, but this not before April, 1553." Can any of your readers tell me how to obtain access to a private act 1st Mary, Sessio secunda, cap. 9., anno 1553, intituled, "An Act for the Restitution in Blood of the Heirs of Sir Miles Partridge, Knight?" Strype calls it an act for the restitution of the daughters of Sir Miles Partridge, and I think he must be right, as I have *primâ facie* proof that Sir Miles left no son. Were the debates on the acts of parliament recorded in those days, and if so, how can they be seen? J. PARTRIGE.
Birmingham.

Commoner marrying a Peeress.—Formerly, when a commoner married a peeress in her own right, he assumed her title and dignity. The right was, I believe, disputed during the reign of Henry VIII., in the case of the claimant of the barony of Talbois, when it was decided that no man could take his wife's titles unless he had issue male by her, but, if there were such issue, he be-

came, as in cases of landed property, "tenant by curtesy" of her dignities. Can any of your correspondents inform me whether any subsequent decision has deprived of this right a commoner marrying a peeress and having issue male by her? L. R. N.

The Character "g."—What is the correct name of the character "&?" I have heard it called *ample-se-and*, *ampuzzánd*, *empuzád*, *ampússy*, and *apples-and*,—all evident corruptions of one and the same word. What is that word? M. A. LOWER.

Combs buried with the Dead.—When the corpse of St. Cuthbert was disinterred in the cathedral of Durham, there was found upon his breast a plain simple Saxon comb. A similar relique has been also discovered in other sepulchres of the same sanctuary.

Can any of your learned contributors inform me (for I am totally ignorant) the origin and intent of this strange accompaniment of the burial of the ancient dead. The comb of St. Cuthbert is, I believe, carefully preserved by the Dean and Chapter of Durham. R. S. HAWKER.

Morwenstow, Cornwall.

Cave's Historia Literaria.—My present Queries arise out of a Note which I took of a passage in Adam Clarke's *Bibliography*, under the article "W. Cave" (vol. ii. p. 161.).

1. Has not the bibliographer assigned a wrong date to the publication of Cave's *Historia Literaria*, viz. 1740, instead of 1688–1698?

2. Will some of your readers do me the favour of mentioning the successive editions of the *Historia Literaria*, together with the year and the place of appearance of each of them?

According to the *Biographia Britannica* (ed. 2., "Cave, W."), this learned work came out in the year above stated, and there were two impressions printed at Geneva in 1705 and 1720 respectively.

R. K. J.

Julin.—Will DR. BELL, who adverts to the tradition of the doomed city, *Julin*, in your last number (Vol. ii., p. 178.), oblige me by a "Note" of the story as it is told by Adam of Bremen, whose work I am not within reach of? I have long wanted to trace this legend. V.

Belgravia, Aug. 17. 1850.

Richardson Family.—Can of your correspondents inform me who "Mr. John Richardson, of the Market Place, Leeds," was? he was living 1681 to 1700 and after, and he made entries of the births of eleven children on the leaves of an old book, and also an entry of the death of his wife, named Lydea, who died 20th December, 1700. These entries are now in possession of one of his daughters' descendants, who is desirous to know

of what family Mr. Richardson was, who he married, and what was his profession or business.

T. N. I.

Wakefield.

Tobacco—its Arabic Name.—One of your correspondents, A. C. M. (Vol. ii., p. 155.), wishes to know what is the Arabic word for *tobacco* used in Sale's *Koran*, ed. 8vo. p. 169. Perhaps, if he will refer to the chapter and verse, or even specify which is the 8vo. edition which he quotes, some of your correspondents may be able to answer his Query.

M. D.

Pole Money.—Some time ago I made a copy of

"A particular of all the names of the several persons within the Lordship of Marston Montgomery (in Derbyshire), and of their estates, according to the acts of parliament, for payment of *pole money* assessed by William Hall, constable, and others."

This was some time between 1660 and 1681. And also of a like

"Particular of names of the several persons within the same lordship under the sum of *5l.*, to *pole* for according to the acts of parliament."

Can any of your correspondents inform me to what tax the above lists applied, and what were the acts of parliament under which this tax (or pole-money) was payable.

T. N. I.

Wakefield.

Welsh Money.—I have never seen in any work on coins the slightest allusion to the money of the native princes of Wales before the subjugation of their country by Edward I. Is any such in existence? and, if not, how is its disappearance to be accounted for? I read that Athelstan imposed on the Welsh an annual tribute in *money*, which was paid for many years. Query, In what sort of coin?

J. C. WITTON.

A Skeleton in every House.—Can you or any of your correspondents explain the origin of that most significant saying: "There is a skeleton in every house?" Does it originate in some ghastly legend?

MORS.

[Our correspondent is right in his conjecture. The saying is derived from an Italian story, which is translated in the *Italian Tales of Humour, Gallantry, and Romance*, published some few years ago, with illustrations by Cruikshank.]

Whetstone of Reproof.—Can any of your readers inform me who was the author of the book with the following title?

"The Whetstone of Reproofe, or a Reproving Censvre of the misintituled Safe Way: declaring it by Discoverie of the Authors fraudulent Proceeding, and captious Cauilling, to be a miere By-way, drawing pore Travellers out of the royalle and common Streete, and leading them deceitfully into a Path of Perdition.

With a Postscript of Advertisements, especially touching the Homilie and Epistles attributed to Alfric: and a compendious Retortive Discussion of the misapplied By-way. Author T. T. Sacristan and Catholike Romanist.—Catvapoli, apud viduam Marci Wyonis. Anno MDCXXXII." Sm. 8vo. pp. xvi. 570. 198.

It is an answer to Sir Humphrey Lynd's *Via Tuta* and *Via Devia*. In Wood's *Ath. Oxon.*, edit. Bliss, fol. ii. col. 602, two answers to the *Via Tuta* are mentioned; but this is not noticed. From the author stating in the preface, "I confesse, Sir Humfrey, I am Tom Teltruth, who cannot flatter or dissemble," I suppose the initials T. T. to be fictitious.

JOHN I. DREDGE.

Morganatic Marriages.—*Morganatique.*—What is the derivation of this word, and what its *actual* signification?

In the *Dictionnaire de l'Académie Française* (ed. 4to., 1835), the word does not appear. In Boister's *Dictionnaire Universel* (Bruxelles, 1835) it is thus given:—

"MORGANATIQUE, *adj.* 2 g., nocturne, mystérieux, entraînée par séduction; (mariage) mariage secret des princes d'Allemagne avec une personne d'un rang inférieur."

And the same definition is given by Landais (Paris, 4to., 1842), but this does not give the derivation or literal signification of the word "*morganatic*." It is not in Johnson's *Dictionary*; but in Smart's *Dictionary Epitomized* (Longman and Co., 1840) it is thus given:—

"MORGANATIC, *a.*, applied to a marriage in which a gift in the morning is to stand in lieu of dowry, or of all right of inheritance, that might otherwise fall to the issue."

This, however, is inconsistent with the definition of *nocturne, mystérieux*, for the gift in lieu of dowry would have nothing of mystery in it.

Will some of your correspondents afford, if they can, any reasonable explanation which justifies the application of the word to inferior or left-handed marriages?

G.

[Will our correspondent accept the following as a satisfactory reply?]

Morganatic Marriage (Vol. ii., p. 72.).—The fairy Morgana was married to a mortal. Is not this a sufficient explanation of the term *morganatic* being applied to marriages where the parties are of unequal rank?

S. S.

Gospel of Distaffs.—Can any reader say where a copy of the *Gospel of Distaffs* may be accessible? It was printed by Wynkyn de Worde, and Sir E. Brydges, who describes it, says a complete copy was in Mr. Heber's library. A few leaves are found in Bagford's Collection, Harleian MS. 5919., which only raises the desire to see the whole. Dibdin's *Ames' Typography*, vol. ii. p. 232., has an account of it.

W. BELL.

Replies.

POETA ANGLICUS.

Every proof or disproof of statements continually made with regard to the extravagant titles assumed, or complacently received, by the bishops of Rome being both interesting and important, the inquiry of J. B. (Vol. ii., p. 167.) is well deserving of a reply. Speaking of a passage cited by Joannes Andreae, in his gloss on the preface to the Clementines, he asks, "who is the Anglicus Poeta?" and "what is the name of his poem," in which it is said to be the pope, "Nec Deus es nec homo, quasi neuter es inter utrumque?"

"Poetria nova" was the name assigned to the hexameter poem commencing, "Papa stupor mundi," inscribed, about the year 1200, to the reigning Pope, Innocent III., by Galfridus de Vino salvo. Of this work several manuscript copies are to be met with in England. I will refer only to two in the Bodleian, Laud. 850. 83.: Ken. Digb. 1665. 64. Polycarp Leyser (*Hist. Poem. mediæ ævi*) published it in 1721; and Mabilion has set forth another performance by the same writer in elegiac verse (*Vet. Analect.* pp. 369-76., Paris, 1723). In the latter case the author's name is not given, and accordingly he is entered merely as "Poeta vetus" in Mr. Dowling's *Notitia Scriptorum SS. Pat.*, sc. p. 279., Oxon., 1839. Your correspondent may compare with Andreae's extract these lines, and those which follow them, p. 374.:

"Papa brevis vox est, sed virtus nominis hujus
Perlustrat quicquid arcus uterque tenet."

Galfridus evidently derived his surname from his treatise on vines and wine; and he has been singularly unfortunate in the epithet, for I have never seen VIN-SAUF correctly printed. It varies from "de Nine salvo" to "*Mestisauf*." Pits and Oudin call him "Vinesalf," and Fabricius and Mansi change him into "Vine fauf."

The question now remains, Are the Roman Pontiffs and their Church answerable for the toleration of such language? Uncertainty may on this occasion be removed by our recollection of the fact, that a "Censura" upon the glosses of the papal canon law, by Manriq, Master of the Sacred Palace, was issued by the command of Pope Pius V. in 1572. It was reprinted by Pappus, Argent. 1599, 12mo., and 1609, 8vo., and it contains an order for the expurgation of the words before quoted, together with the summary in the margin, "Papa nec Deus est nec homo," which appears in every old edition; for instance, in that of Paris, 1532, sig. aa. iij. So far the matter looks well, and the prospect is not hopeless. These glosses, however, were revised by another master of the Apostolic Palace, Sixtus Fabri, and were edited, under the sanction of Pope Gregory XIII.,

in the year 1580; and from this authentic impression the impious panegyric has not been withdrawn. The marginal abridgment has, in compliance with Manriq's direction, been exterminated; and this additional note has been appended as a palliative:—

"Hæc verba sano modo sunt accipienda: prolata enim sunt ad ostendendum amplissimam esse Romani Pontificis potestatem."—Col. 4. ed. Paris, 1585.

R. G.

Poeta Anglicus (Vol. ii., p. 167.).—I cannot answer J. B.'s Queries; but I have fallen upon a *cross scent*, which perchance may lead to their discovery.

1. Ioannes Pitseus, *de Scriptor. ad ann. 1250, (Relat. Histor. de Rebus Anglicis*, ed. Par. 1619, p. 322.), gives the following account "de Michaelae Blaunpaino:—

"Michael Blaunpains, vulgo *Magister cognominatus*, natione Anglus, patria Cornubiensis, . . . missus Oxonium, deinde Parisios, . . . præ cæteris se dedit elegantiæ linguæ Latinæ, fuitque inter præcipuos sui temporis *poetas* per Angliam potissimum et Galliam numeratus. Hunc subinde citat Textor in Cornucopia sub nomine Michaelis *Anglici*. . . In lucem emisit: *Historiarum Normanniæ*, librum unum: *Contra Henricum Abrincensem versu*, librum unum. *Archipoeta* vide, quod non sit. (*MS. in Bibliotheca Lunleiana*.) *Epistolarum et carminum*, librum unum. Claruit anno Messiæ 1250, sub Henrici tertii regno."

2. Valerius Andreas, however, gives a somewhat different account of *Michael Anglicus*. In his *Biblioth. Belg.* ed. 8vo. Lovan, 1623, p. 609., he says:

"Michael Anglicus, Bellimontensis, Hanno, I. V. Professor et *Poeta*, scripsit:

Eclogarum, libros iv., ad Episc. Parisien.
Eclogarum, libb. ii., ad Lud. Villerium.
De mutatione studiorum, lib. i.
Elegiam deprecatoriam.

Et alia, quæ Paris. sunt typis edita. Hujus eruditionem et Poemata Bapt. Mantuanus et Joannes Ravisius Testor epigrammate commendarunt: hic etiam in Epithetis suis *Anglici* auctoritatem non semel adducit."

3. Franciscus Sweertius (*Athenæ Belgicæ*, ed. Antv. 1628, p. 565.) gives a similar account to this of Valerius Andreas.

4. And the account given by Christopher Hendreich (*Pandectæ Brandenburgicæ*, ed. Berolini, 1699, p. 193.) is substantially the same; viz.,

"Anglicus Michael cognomine, sed natione Gallus, patria Belmontensis, utriusque juris Professor, scripsit *Eclogarum*, lib. iv. ad Episc." &c. . . "Et diversorum carminum libros aliquot, quæ omnia Parisiis impressa sunt. Claruit autem a. c. 1500."

5. Moreri takes notice of this apparent confusion made between two different writers, who lived two centuries and a half apart. Speaking of the later

of the two, he says (*Dictionnaire Historique*, Paris, 1759, tom. i. par. ii. p. 87.) :—

"*Anglicus* (Michel), natif de Beaumont dans le Hainaut, qui vivoit dans le XVI. siècle, étoit poète et professeur en droit. Nous avons divers ouvrages de sa façon, des élogues, un traité de *mutatione studiorum*, &c. (Valer. Andreas, *Bibl. Belg.*) Quelques auteurs l'ont confondu avec Michel Blaumpain. (Voyez Blaumpain.)"

Of the earlier *Anglicus*, Moreri says (*ubi sup.*, tom. ii. par. i. p. 506.) :—

"Blaumpain (Michel) surnommé *Magister*, Anglois de nation, et Poète, qui vivoit vers l'an 1250. Il est nommé par quelques-un *Michel Anglicus*. Mais il y a plus d'apparence que c'étoient deux auteurs différens; dont l'un composa une histoire de Normandie, et un traité contre Henri d'Avranches; et l'autre laissa quelques pièces de poésies; — *Eclagarum*, libri iv., ad *Episcopum Parisiensem*; *Eclagarum*, libri ii., ad *Ludovicum Villerium*, De *mutatione studiorum*, *Elogia deprecatoria*, &c. Baptiste Mantuan parle de Michel *Anglicus*, qui étoit de Beaumont dans l'Hainault. (Pitæus, *De Script. Angl.*, p. 322.; Valerius Andreas in *Bibl.*, p. 670.)"

Perhaps some of your readers may have access to a copy of the *Paris impression* of Michael *Anglicus*, mentioned by Andreas, Sweertius, and Hendreich. J. B. will not need to be reminded of these words of Innocent III., in his first serm. de consecr. Pont. Max., in which he claimed, as St. Peter's successor, to be

"Inter Deum et hominem medius constitutus; citra Deum, sed ultra hominem; minor Deo, sed major homine: qui de omnibus judicat, et a nemine judicatur."—*Innocentii tertii Op.*, ed. Colon. 1575, tom. i., p. 189.

Did the claim *originate* with Pope Innocent?

J. SANSOM.

CAXTON'S PRINTING-OFFICE.

I must protest against the manner in which ARUN (Vol. ii., p. 187.) has proceeded with the discussion on Caxton's printing at Westminster. Though writing anonymously himself, he has not hesitated to charge me by name with a desire to impeach the accuracy of Mr. C. Knight's *Life of Caxton*, of which, and of other works of the same series, he then volunteers as the champion, as if they, or any one of them, were the object of a general attack. This is especially unfair, as I made the slightest possible allusion to Mr. Knight's work, and may confess I have as yet seen no more of it than the passage quoted by ARUN himself. Any such admixture of personal imputations is decidedly to be deprecated, as being likely to militate against the sober investigation of truth which has hitherto characterised the pages of "NOTES AND QUERIES." ARUN also chooses to say

that the only question which is material, is, Who was Caxton's patron? *i. e.* who was the Abbot of Westminster at the time,—who may not, after all, have actively interfered in the matter. This question remains in some doubt; but it was not the question with which DR. RIMBAULT commenced the discussion. The object of that gentleman's inquiry (Vol. ii., p. 99.) was, the particular spot where Caxton's press was fixed. From a misapprehension of the passage in Stow, a current opinion has obtained that the first English press was erected within the abbey-church, and in the chapel of St. Anne; and Dr. Dibdin conjectured that the chapel of St. Anne stood on the site of Henry VII.'s chapel. The correction of this vulgar error is, I submit, by no means immaterial; especially at a time when a great effort is made to propagate it by the publication of a print, representing "William Caxton examining the first proof sheet from his printing-press in Westminster Abbey;" the engraving of which is to be "of the size of the favourite print of Bolton Abbey:" where the draftsman has deliberately represented the printers at work within the consecrated walls of the church itself! When a less careless reader than Dr. Dibdin consults the passage of Stow, he finds that the chapel of St. Anne stood in the opposite direction from the church to the site of Henry VII.'s chapel, *i. e.* within the court of the Almonry; and that Caxton's press was also set up in the Almonry, though not (so far as appears, or is probable) within that chapel. The second question is, When did Caxton first set up his press in this place? And the third, the answer to which depends on the preceding, is, Who was the abbot who gave him admission? Now it is true, as ARUN remarks, that the introduction of Abbot Islip's name is traced up to Stow in the year 1603: and, as Mr. Knight has observed, "the careful historian of London here committed one error," because John Islip did not become Abbot of Westminster until 1500. The entire passage of Stow has been quoted by DR. RIMBAULT in "NOTES AND QUERIES," Vol. ii., p. 99.; it states that in the Almonry—

"Islip, abbot of Westminster, erected the first press of book-printing that ever was in England, about the year 1471."

Now, it appears that various authors of repute, who have given the point their consideration, as the editor of Dugdale's *Monasticon* (Sir Henry Ellis), and Mr. Cunningham in his *Handbook*, affirm that it is John Esteney who became abbot in 1474 or 1475, and not Thomas Milling, who was abbot in 1471, whose name should be substituted for that of Islip. In that case, Stowe committed two errors instead of one; he was wrong in his date as well as his name. It is to this point that I directed my remarks, which are printed in Vol. ii., p. 142. We have hitherto no evidence that Caxton

printed at Westminster before the year 1477, six years later than the date mentioned by Stow.

JOHN GOUGH NICHOLS.

THE USE OF COFFINS.

The Query of H. E. (Vol. i., p. 321.) seems to infer that the use of coffins may be only a modern custom. In book xxiii., chapters i. and ii., of Bingham's *Antiquities of the Christian Church*, H. E. will find ample proof of the very early use of coffins. During the first three centuries of the Church, one great distinction betwixt Heathens and Christians was, that the former burned their dead, and placed the bones and ashes in urns; whilst the latter always buried the corpse, either in a coffin or, embalmed, in a catacomb; so that it might be restored at the last day from its original dust. There have frequently been dug out of the barrows which contain Roman urns, ancient British stone coffins. Bede mentions that the Saxons buried their dead in wood. Coffins both of lead and iron were constructed at a very early period. When the royal vaults at St. Denis were desecrated, during the first French revolution, coffins were exposed that had lain there for ages.

Notwithstanding all this, it appears to be the case that, both in the Norman and English periods, the common people of this country were often wrapped in a sere-cloth after death, and so placed, coffinless, in the earth. The illuminations in the old missals represent this. And it is not impossible that the extract from the "Table of Duties," on which H. E. founds his inquiry, may refer to a lingering continuance of this rude custom. Indeed, a statute passed in 1678, ordering that all dead bodies shall be interred in woollen and no other material, is so worded as to give the idea that there might be interments without coffins. The statute forbids that any person be put in, wrapt, or wound up, or buried in any shirt, shift, sheet, or shroud, unless made of sheep's wool only; or in any coffin lined or faced with any material but sheep's wool; as if the person might be buried either in a garment, or in a coffin, so long as the former was made of, or the latter lined with, wool.

I think the "buryall without a coffin," quoted by H. E., must have referred to the interment of the poorest class. Their friends, being unable to provide a coffin, conformed to an old rude custom, which had not entirely ceased. ALFRED GATTY

SHAKESPEARE'S USE OF THE WORD "DELIGHTED."

If the passage from *Measure for Measure*, which has been the subject of much controversy in your recent numbers, be read in its natural sense—there is surely nothing unintelligible in the word "delighted" as there used.

The object of the poet was to show how in-

stinctively the mind shudders at the change produced by death—both on body and soul; and how repulsive it must be to an active and sentient being.

He therefore places in frightful contrast the condition of *each* before and after that awful change. The *BODY*, now endowed with "sensible warm motion," to become in death "a kneaded clod," to "lie in cold obstruction, and to rot." The *SPIRIT*, now "delighted" (all full of delight), to become in death utterly powerless, an unconscious—passive thing—"imprisoned in the viewless winds, and blown with restless violence round about the pendant world," how intolerable the thought, and how repulsive the contrast! It is *not* in its state *after death*, but *during life*, that the poet represents the spirit to be a "delighted one." If we fall into the error of supposing him to refer to the *former* period, we are compelled to alter our text, in order to make the passage intelligible, or invent some new meaning to the word "delighted," and, at the same time, we deprive the passage of the strong antithesis in which all its spirit and force consists. It is this strong antithesis, this painfully marked contrast between the two states of *each*, *body* and *spirit*, which displays the power and skill of the poet in handling the subject. Without it, the passage loses half its meaning.

MR. HICKSON will not, I hope, accuse one who is no critic for presuming to offer this suggestion. I tender it with diffidence, being conscious that, although a passionate admirer of the great bard, I am all unlearned in the art of criticism, "a plain unlettered man," and therefore simply take what is set before me in its natural sense, as well as I may, without searching for recondite interpretations. On this account, I feel doubly the necessity of apologising for interfering with the labours of so learned and able a commentator as MR. HICKSON has shown himself to be.

L. B. L.

VENTRILOQUISM.

(Vol. ii., p. 88.)

Plutarch (tom. ii., p. 397. D.) has these words:—

"Οὐ γὰρ ἐστὶ θεοῦ ἡ γῆρυς οὐδὲ ὁ φθόγγος, οὐδὲ ἡ λέξις, οὐδὲ τὸ μέτρον, ἀλλὰ τῆς γυναικὸς· ἐκεῖνος δὲ μόνος τὰς φαντασίας παρίστησι, καὶ φῶς ἐν τῇ ψυχῇ ποιεῖ πρὸς τὸ μέλλον."

If that be the passage referred to by Rollin, nothing is said there about ventriloquism. The Scholiast on Aristoph. (*Plut.* 39.) tells us how the Pythian received the *afflatus*, but says nothing about her *speaking* from her belly: he only has—

"Τὰ τῆς μαντείας ἢ μᾶλλον μανίας ἐφθέγγετο ῥήματα."

In another place of Plutarch (tom. ii., p. 414. E.) we have *ἐγγαστρίμυθοι* and *πύθωνες* used as synonymous words to express persons into whose bodies the god might be supposed to enter, "using their

bodies and voices as instruments." The only word in that passage which appears to hint at what we call ventriloquism is ὑποφθέγγεσθαι.

I have very little doubt that amongst the various tricks of ancient divination ventriloquism found a place; but I cannot give that direct evidence which MR. SANSOM asks for. I think it very likely that "the wizards that peep and mutter" (Isa. viii. 19.) were of this class; but it is not clear that the חֹבֵטִים — the ἐγγαστρίμυθοι of the LXX. — were so. The English version has "them that have familiar spirits." The Hebrew word signifies *bottles*; and this may mean no more than that the spirit of divination was contained in the person's body as in a bottle, "using his body and his voice as instruments," as in the place of Plutarch quoted above. We have something like this, Acts, xix. 15., where "the evil spirit answered," no doubt in the voice of the demoniac, "Jesus I know," &c. Michaelis (Suppl., p. 39.) gives a different meaning and etymology to חֹבֵטִים. He derives it from the Arabic

أَب (for أَوَب), which signifies (1) *redii*, (2) *occidit sol*, (3) *noctu venit* or *noctu aliquid fecit*. The first and third of these meanings will make it applicable to the νεκρομαντεία (of which the witch of Endor was a practitioner), which was carried on at night. See *Hor. Sat.* i. ix.

I do not think that the damsel mentioned Acts, xvi. 16. was a ventriloquist. The use of the word ἐκραγε, in the next verse, would lead us to infer that she spoke in a loud voice *with her mouth open*; whereas the ἐγγαστρίμυθοι are defined by Galen (*Glossar. Hippocr.*) as οἱ κεκλεισμένου τοῦ στόματος φθεγγόμενοι.

Consult Vitranga and Rosenmüller on Isa. viii. 19., Wolf and Kuinoel on Acts, xvi. 16., Biscoe on the Acts, ch. viii. § 2; where references will be found to many works which will satisfy Mr. SANSOM better than this meagre note. 2.

Ventriloquism (Vol. ii., p. 88.).—In reply to Query 1, I wish to call Mr. SANSOM's attention to *Plutarch de Oraculorum defectu* (Lipsiæ, 1777, vol. vii. p. 632.), and to Webster's *Displaying of supposed Witchcraft* (chaps. vi. and viii.). Queries 2 and 3. Besides the extraordinary work of Webster, he may consult the elaborate dissertations of Allatius on these subjects, in the eighth volume of *Critici Sacri*. Query 4. On the use of the term ἐγγαστρίμυθος by the sacred writers, *Ravanelli Biblioth. S.*, and by classical authors, *Foesii Œconomia Hippocratis*; and for synonymous "divinorum ministrorum nomina," *Pollucis Onomasticon*. T. J.

Replies to Minor Queries.

Earl of Oxford's Patent (Vol. ii., p. 194.).—M.'s quotation from the *Weekly Oracle* relates to

Harley's having been stabbed at the council-table by the Sieur de Guiscard, a French Papist, brought up for examination 8th March, 1711. The escape of the Chancellor of the Exchequer was the subject of an address from both Houses to the Queen; and upon his being sufficiently recovered to resume his seat, the Speaker delivered to him the unanimous congratulations of the House of Commons. Harley was shortly after created Earl of Oxford, by patent bearing date 24th May, 1711, which recites, *inter alia*,—

"Since, therefore, the two Houses of Parliament have declared that the fidelity and affection he has expressed in our service have exposed him to the hatred of wicked men, and the desperate rage of a villanous parricide, since they have congratulated his escape from such imminent dangers, and put us in mind that he might not be preserved in vain, we willingly comply with their desires, and grant him who comes so honourably recommended by the votes of our Parliament, a place among our peers," &c. &c.—*Collin's Peerage*, vol. iv. p. 260. edit. 1789.

Guiscard died in Newgate of the wounds which he received in the scuffle when he was secured.

BRAYBROOKE.

[O. P. Q., who has kindly replied to M.'s inquiry, has appended to his answer the following Query:—"Is Smollett justified in using the words *assassin* and *assassinate*, as applied to cases of intended homicide, when death did not ensue?"]

The Darby Ram (Vol. ii., p. 71.).—There is a whimsical little volume, which, as it relates mainly to local matters, may not have come under the notice of many of your readers, to which I would refer your querist H. W.

It is entitled, —

"Gimerackiana, or Fugitive Pieces on Manchester Men and Manners ten years ago. Manchester, 1833." cr. 8vo.

It is anonymous, but I believe truly ascribed to a clever young bookseller of the name of J. S. Gregson, since dead.

At page 185. he gives twelve stanzas of this ballad, as the most perfect copy from the oral chronicle of his greatgrandmother.

In *The Ballad Book* (Edinb. 1827, 12mo.), there is another entitled "The Ram of Diram," of a similar kind, but consisting of only six verses and chorus. And the *Dublin Penny Journal*, vol. i., p. 283., contains a prose story, entitled "Darby and the Ram," of the same veracious nature.

F. R. A.

Rotten Row and Stockwell Street.—R. R., of Glasgow, inquires the etymology of these names (Vol. i., p. 441.). The etymology of the first word possesses some interest, perhaps, at the present time, owing to the name of the site of the intended Exhibition from all Nations in Hyde Park. I sent to the publishers of *Glasgow Delineated*,

which was printed at the University press in 1826, a contradiction of the usual origin of the name adopted in that city, showing the impossibility of the expression bearing any reference to the dissoluteness or immorality of the former residents, and also contradicting its having any thing to do with "rats," or "rattons," *Scotticæ*; although, in 1458, the "Vicus Rattorum" is the term actually used in the Archbishop of Glasgow's chartulary. My observations, which were published in a note, concluded as follows:—

"The name, however, may be also traced to a very remote and classic origin, although we are not aware that it has hitherto been condescended on. In ancient Rome was what was called the Ratumena Porta, 'a nomine ejus appellata (says Gessner in his Latin *Thesaurus*) qui ludicro certamine quadrigis victor juvenis Veis consternatis equis excussus Romæ periit, qui equi feruntur non ante constitisse quam pervenirent in Capitolium.' The same story is related by Pliny, from whom and other authors, it appears that the word Ratumena was then as proverbially applied to jockies as Jehu in our own days. From the circumstance of the Rotten Row Port (of Glasgow) having stood at the west end of this street, and the Stable Green Port near the east end, which also led to the Archbishop's castle, it is probable not only that it was the street through which processions would generally proceed, but that the port alluded to, and after it the street in question, were dignified by the more learned of our ancestors with the Roman name of which, or of the Latin Rota, the present appears a very natural corruption."

I may here refer to Facciolati's *Dictionary*, voce "Ratumena Porta," as well as Gessner's.

As to *Stockwell*, also a common name, it is obviously indicative of the particular kind of well at the street, by which the water was lifted not by a wheel, nor by a pump, nor a pulley, but by a beam poised on or formed by a large *stock*, or *block* of wood.

LAMBDA.

Hornbooks (Vol. ii., p. 167.).—MR. TIMBS will find an account of hornbooks, with a woodcut of one of the time of Queen Elizabeth, in Mr. Halliwell's *Notices of Fugitive Tracts*, printed by the Percy Society, 1849. Your readers would confer a favour on MR. TIMBS and myself by the communication of any additional information. R.

Passages from Shakspeare (Vol. ii., p. 135.).—

"Ang. We are all frail.

Isab.

Else let my brother die,

If not a feodary, but only he

Owe, and succeed thy weakness.

Ang.

Nay, women are frail too."

Measure for Measure, Act ii. Sc. 4.

I should paraphrase Isabella's remarks thus:—

"If it be otherwise, if we are not all frail as thou sayest, then let my brother die, unless he be but in the same case as others; if he alone possess and follow thee

in that particular frailty to which thou hast half confessed."

A feodary, I should observe, was an officer of the Court of Wards, who was joined with the escheator and did not act singly; I conceive therefore that Shakspeare by this expression indicates an associate; one in the same plight as others; negatively, one who does not stand alone. In *Cymbeline*, Act iii. Sc. 2., we read:

"Senseless bauble,

Art thou a *feodary* for this act, and lookst

So virgin-like without?"

where feodary clearly means confederate, associate. According to some, the word signifies one who holds land by the same tenure as the rest of mankind; whilst Mr. Knight, in a note on *Henry IV.* Part i. Act i. endeavours to show that it includes both the companion and the feudal vassal.

"To owe" is frequently used by Shakspeare in the sense of to possess, to own, as in Act i. Sc. 5. where Lucio says:

"But when they weep and kneel,

All their petitions are as freely theirs

As they themselves would *owe* them."

So also in the following instances:—

"The slaughter of the prince that *ow'd* that crown."

Richard III., Act. iv. Sc. 4.

"What art thou, that keepst me out from the house I *owe*?"

Comedy of Errors, Act iii. Sc. 1.

"Then thou alone kingdoms of hearts shouldst *owe*."

Sonnet lxx.

Further examples will be found in *A Lover's Complaint*, the last line but two; *Pericles*, Act v. Sc. 1.; *Twelfth Night*, Act i. Sc. 5.; *Love's Labour's Lost*, Act i. Sc. 2.; *King John*, Act ii. Sc. 1.; *King Lear*, Act i. Sc. 4.

As the passage is allowed to be obscure, this attempt to explain its meaning is submitted with great deference to the opinions of your readers.

ARUN.

Mildew in Books (Vol. ii., p. 103.).—In answer to B. I may mention that the following facts connected with mildew in books have been elicited.

The mildew referred to is that which shows itself in the form of roundish or irregular brown spots.

It is usually most abundant in those parts which are most exposed to the air.

In making a microscopic examination of the spots, I ascertained that there was no new structure present; but in manipulating I found that these spots absorbed water more rapidly than the rest of the paper.

On applying litmus, these spots were found to have a powerful acid reaction.

On submitting the matter to a chemical friend, he ascertained that the acid in question was the sulphuric, or oil of vitriol. Experiments were then made with a dilute solution of this acid on

clean paper, and spots were produced similar to those of mildew.

The acid does not naturally exist in paper, and its presence can only be accounted for by supposing that the paper has been bleached by the fumes of sulphur. This produces sulphurous acid, which, by the influence of atmospheric air and moisture, is slowly converted into sulphuric, and then produces the mildew. As this may be shown to be an absolute *charring* of the fibres of which the paper is composed, it is to be feared that it cannot be cured. After the process has once commenced, it can only be checked by the utmost attention to dryness, moisture being indispensable to its extension, and vice versâ.

I do not know whether these facts are generally known, but they would seem to be very important to paper-makers.

T. I.

Pilgrims' Road to Canterbury (Vol. ii., p. 199.).—Your correspondent PHILLO-CHAUCER, I presume, desires to know the old route to Canterbury. I should imagine that at the time of Chaucer a great part of the country was uncultivated and unclosed, and a horse-track in parts of the route was probably the nearest approximation to a road. At the present day, crossing the London road at Wrotham, and skirting the base of the chalk hills, there is a narrow lane which I have heard called "the Pilgrims' road," and this, I suppose, is in fact the old Canterbury road; though how near to London or Canterbury it has a distinct existence, and to what extent it may have been absorbed in other roads, I am not able to say. The title of "Pilgrims' road" I take to be a piece of modern antiquarianism. In the immediate vicinity of this portion there are some druidical remains: some at Addington, and a portion of a small circle tolerably distinct in a field and lane between, I think, Trottescliffe and Ryarsh. In the absence of better information, you may perhaps make use of this.

S. H.

Abbé Strickland (Vol. ii., p. 198.), of whom I. W. H. asks for information, is mentioned by Cox, in his *Memoirs of Sir Robert Walpole*, t. i. p. 442., and t. iii. p. 174.

D. ROCK.

Etymology of Totnes.—The Query of J. M. B. (Vol. i., p. 470.) not having been as yet answered, I venture to offer a few suggestions on the subject; and, mindful of your exhortation to brevity, compress my remarks into the smallest possible compass, though the details of research which might be indulged in, would call for a dissertation rather than a Note.

That Totnes is a place of extreme antiquity as a British town cannot be doubted; first, from the site and character of its venerable hill fortress; secondly, from the fact that the chief of the four great British and Roman roads, the Fosse-way,

commenced there—"The ferthe of thisse is most of alle that tilleth from Toteneis . . . From the south-west to north-est into Englonde's end;" and, thirdly, from the mention of it, and the antiquity assigned to it by our earliest annals and chronicles. Without entering into the question of the full authenticity of Brute and the *Saxon Chronicle*, or the implicit adoption of the legendary tales of Havillan and Geoffry of Monmouth, the concurring testimony of those records, with the voice of tradition, the stone of the landing, and the fact that the town is seated at the head of an estuary the most accessible, the most sheltered, and the best suited of any on the south-western coast for the invasion of such a class of vessels as were those of the early navigators, abundantly warrant the admission that it was the landing-place of some mighty leader at a very early period of our history.

And now to the point of the etymology of *Totenais*, as it stands in Domesday Book. We may, I think, safely dismiss the derivation suggested by Westcote, on the authority of Leland, and every thing like it, derived from the French, as well as the unknown tongue which he adopts in "Dodonesse." That we are warranted in seeking to the Anglo-Saxon for etymology in this instance is shown by the fact, that the names of places in Devon are very generally derived from that language; *e. g.* taking a few only in the neighbourhood of Totnes—Berry, Buckyatt, Dartington, Halwell, Harberton, Hamstead, Hempstin, Stancombe.

First, of the termination *ais* or *eis*. The names of many places of inferior consequence in Devon end in *hays*, from the Ang.-Saxon *heag*, a hedge or inclosure; but this rarely, if ever, designates a town or a place beyond a farmstead, and seems to have been of later application as to a new location or subinfeudation; for it is never found in Domesday Book. In that ancient record the word *aisse* is often found alone, and often as a prefix and as a terminal; *e. g.*, Aisbertone, Niresse, Aisseford, Aisselie, &c. This is the Ang.-Saxon *Æsc*, an ash; and it is uniformly so rendered in English: but it also means a ship or boat, as built of ash. *Toten*, the major of the name, is, I have no doubt, the genitive of *Tohta*, "dux, herzog," a leader or commander. Thus we have *Tohtanæsc*, the vessel of the leader, or the commander's ship,—commemorating the fact that the boat of some great invader was brought to land at this place.

S. S. S.

Ædricus qui Signa fundebat (Vol. ii., p. 199.), must surely have been a bell-founder: *signum* is a very common word, in mediæval writings, for a "bell."

D. ROCK.

Fiz-gig (Vol. ii., p. 120.).—I had expected that your Querist C. B. would have received an

immediate reply to his Query as to the meaning of *fiz-gig*, because the word is in Johnson's *Dictionary*, where he may also see the line from Sandys' *Job*, in which it caught his attention.

You may as well, therefore, tell him two things, — that *fiz-gig* means a fish-dart; and that Querists should abstain from soliciting your aid in all cases where a common dictionary would give them the information they want. H. W.

Guineas (Vol. ii., p. 10.). — The coin named in the document quoted by A. J. H. is the *Guienmois*, a gold piece struck at Guienne by Edward III., and also by his son the Black Prince. It is not likely that the *Guienmois* was the original of the name given to the new gold coin of Charles II., because it could have had no claim to preference beyond the *Mouton*, the *Chaise*, the *Pavillon*, or any other old Anglo-Gallic coin. I think we may rest contented with the statement of Leake (who wrote not much more than half a century after the event), and who says that the *Guinea* was so called from the gold of which it was made having been brought from Guinea by the African Company, whose stamp of an elephant was ordered to be impressed upon it. J. C. WITTON.

Numismatics. — My thanks are due to Mr. J. C. WITTON (Vol. ii., p. 42.) for his replies to my Numismatic Queries, though I cannot coincide with his opinion on Nos. 1. and 3.

No ancient forger would have taken the pains to cut a die to strike lead from; and my specimen, from its sharpness, has clearly never been in circulation: why may it not have been a proof from the original die?

Of No. 2. I have since been shown several specimens, which had before, I suppose, escaped my notice.

On the coin of Macrinus, the letter below the S. C. now clearly appears to be an ϵ , but the one above is not a Δ , but rather an L or inverted T. It cannot stand for *Λικαβας*, as on the Egyptian coinage, as Macrinus was slain by his soldiers the year after his accession.

The Etruscilla, even under a powerful magnifier, betrays no trace of ever having been plated, and has all the marks by which numismatists determine the genuineness of a coin. The absence of S. C., I must remind Mr. W., is not uncommon on *third* brass, though of course it always appears on the first and second.

I need go no farther than the one just mentioned of Tiberius, which has no S. C., and I possess several others which are deficient in this particular, a Severus Alexander, Elagabalus, &c. After Galienus it never appears. E. S. T.

Querela Cantabrigiensis (Vol. ii., p. 168.). — Dr. Peter Barwick, in the life of his brother, Dr. Jno. Barwick (Eng. edit. Lond. 1724, 8vo.), after

describing the treatment of the University by Cromwell, adds (p. 32.): "But Mr. Barwick, no inconsiderable part of this tragedy, together with others of the University, groaning under the same yoke of tyranny, and each taking a particular account of the sufferings of his own college, gave a distinct narrative of all these barbarities, and under the title of *Querela Cantabrigiensis*, or the *University of Cambridge's Complaint*, got it printed by the care of Mr. Richard Royston, a bookseller of London, who did great service to his King and country, by printing, and dispersing in the most difficult times, books written in defence of the royal cause." See also *Biog. Brit.*, article "Barwick." JOHN I. DREDGE.

Ben Johnson (Vol. ii., p. 167.). — So the name was spelt by most of his contemporaries. The poem mentioned by N. A. B. is printed in the *Underwoods*, Gifford's edition, ix., 68.; but the MS. may contain variations worthy of notice. I should doubt its being autograph, not merely because the poet spelt his name without the *h*, but because the verses in question are only part of his *Eupheme*. J. O. HALLIWELL.

Barclay's "Argenis." — Since I sent you a Query on this subject, I have heard of *one* translation, by Miss Clara Reeve, the authoress of *The Old English Baron* and other works. She commenced her literary career, I believe, by a translation of this work, which she published in 1772, under the title of *The Phoenix*. JARLTZBERG.

Hockey (Vol. i., p. 457.). — I have not observed that this has been yet noticed: if such be the case, permit me to refer to a letter of the poet Cowper, dated 5th Nov., 1785 (5th vol. *Works*, edit. by Southey, p. 174.) in which, alluding to that day, he says, —

"The boys at Olney have likewise a very entertaining sport, which commences annually upon this day; they call it *hockey*, and it consists in dashing each other with mud, and the windows also, so that I am forced to rise now and then and to threaten them with a horsewhip, to preserve our own."

F. R. A.

Praed's Poetical Works (Vol. ii., p. 190.). — Your Cambridge correspondent, Mr. COOPER, will be glad to know that Praed's *poems* are published in a collected form; *Poetical Works of Winthrop Mackworth Praed, now first collected by Rufus W. Griswold: New York, 1844.* This collection contains some thirty-six pieces. The longest poems, "Lillian" and "The Troubadour," each in two cantos, display passages of great beauty and exquisite musical flow. Among the charades, five in number, "Sir Harry, he charged at Agincourt," is not to be found. W. M. KINGSMILL.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

We announced, after the last Annual Meeting of the Shakspeare Society, that it had been determined to publish a complete set of the Plays of one of Shakspeare's most prolific and interesting contemporaries, Thomas Heywood; and that the first volume of such collection, containing Six Plays, was then ready. A further contribution towards this collection, containing *The Royal King and Loyal Subject*, which has not been reprinted since the old edition of 1637, and his very popular drama, *A Woman killed with Kindness*, has just been issued, with an Introduction and Notes by J. Payne Collier, Esq., the zealous and indefatigable Director of the Society, and will, we are sure, be welcomed by every lover of our early drama. The Shakspeare Society will, indeed, do good service to the cause of our early literature if it prove the means of securing us a uniform series of the works of such of our Elizabethan dramatists as do not stand sufficiently high in the opinion of the uninitiated, to tempt the publishing world to put forth their productions in a collected form.

We have received the following Catalogues:—John Petheram's (94. High Holborn) Catalogue, Part CXV. (No. 9. for 1850), of Old and New Books; Cole's (15. Great Turnstile) List, No. XXVIII., of Useful Second-hand Books.

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Notices to Correspondents.

NOCAB is informed that the Prelate to whom he refers was created a D.D. by the late Archbishop of Canterbury. It certainly is not necessary that the recipient of such a degree should have previously taken that of M.A. or B.A.

H. I. G., Northampton. The Editor would be happy to insert the Question of this Correspondent, relating to the Epistles of St. Paul, but he apprehends that the discussion to which it would give rise would, in order to its being of any use, require more space than could be afforded, and involve a good deal of criticism and argument not suited to these columns.

A. B. (Bradpole) will find a notice of the line "Incidis in Scyllam," &c., which is taken from Gualter de Lisle's Alexandriad, in NOTES AND QUERIES, Vol. ii., p. 86.

The loan of a copy of the Tescide is freely offered to our Brighton correspondent.

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TESTIMONIAL TO DR. CONOLLY.—At

a meeting held at 12, Old Burlington Street, Saturday, August 3d, 1850, the Right Hon. Lord Ashley in the chair; the following resolutions among others were unanimously agreed to:

That Dr. JOHN CONOLLY, of Hanwell, is, in the opinion of this meeting, eminently entitled to some public mark of esteem and gratitude, for his long, zealous, disinterested, and most successful labours in ameliorating the treatment of the insane.

That a committee be now formed, for the purpose of carrying into effect the foregoing resolution, by making the requisite arrangements for the presentation to Dr. Conolly of a *Public Testimonial*, commemorative of his invaluable services in the cause of humanity, and expressive of the just appreciation of those services by his numerous friends and admirers, and by the public generally.

THE COMMITTEE subsequently resolved:

That in the opinion of the committee, the most appropriate Testimonial will be a PORTRAIT of Dr. CONOLLY (for which he is requested to sit), to be presented to his family, and an ENGRAVING of the same, to be presented to the subscribers; and that the ultimate arrangement of this latter point be made at a future meeting of the committee.

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Notes.

THE MEANING OF "DRINK UP EISELL" IN HAMLET.

Few passages have been more discussed than this wild challenge of Hamlet to Laertes at the grave of Ophelia:

"*Ham.* I lov'd Ophelia! forty thousand brothers
Could not, with all their quantity of love,
Make up my sum. What wilt thou do for her?

—Zounds! show me what thou'lt do?

Woo't weep? Woo't fight? Woo't fast? Woo't tear
thyself?

Woo't drink up *Eisell*? eat a crocodile?

I'll do't."

The sum of what has been said may be given in the words of Archdeacon Nares:

"There is no doubt that *eisell* meant *vinegar*, nor even that Shakspeare has used it in that sense: but in this passage it seems that it must be put for the name of a Danish river. . . . The question was much disputed between Messrs. Steevens and Malone: the former being for the *river*, the latter for the *vinegar*; and he endeavoured even to get over the *drink up*, which stood much in his way. But after all, the challenge to drink *vinegar*, in such a rant, is so inconsistent, and even ridiculous, that we must decide for the *river*, whether its name be exactly found or not. To drink up a river, and eat a crocodile with his impenetrable scales, are two things equally impossible. There is no kind of comparison between the others."

I must confess that I was formerly led to adopt this view of the passage, but on more mature investigation I find that it is wrong. I see no necessary connection between eating a crocodile and drinking up *eysell*; and to *drink up* was commonly used for simply to *drink*. *Eisell* or *Eysell* certainly signified vinegar, but it was certainly not used in that sense by Shakspeare, who may in this instance be his own expositor; the word occurring again in his *cxith* sonnet.

"Whilst, like a willing patient, I will drink
Potions of *eysell*, 'gainst my strong infection;
No bitterness that I will bitter think,
Nor double penance, to correct correction."

Here we see that it was a *bitter potion* which it was a penance to drink. Thus also in the *Troy Book* of Lydgate:

"Of bitter *eysell*, and of eager wine."

Now numerous passages in our old dramatic writers show that it was a fashion with the gallants of the time to do some extravagant feat, as a *proof of their love*, in honour of their mistresses; and among others the swallowing some nauseous potion was one of the most frequent; but vinegar would hardly have been considered in this light; *wormwood* might.

In Thomas's *Italian Dictionary*, 1562, we have "*Assentio, Eysell*;" and Florio renders that word by *Wormwood*. What is meant, however, is Absinthites or *Wormwood wine*, a nauseously bitter medicament then much in use; and this being evi-

dently the *bitter potion of Eysell* in the poet's sonnet, was certainly the nauseous draught proposed to be taken by Hamlet among the other extravagant feats as tokens of love. The following extracts will show that in the poet's age this nauseous bitter potion was in frequent use medicinally.

"*ABSINTHIUM, ἀψινθίον, ἀπινθίδιον*, Comiceis, abinsigni amarore quo bibentes illud aversantur."—*Junius, Nomenclator ap. Nicot.*

"*ABSINTHITES, wormwood wine.*"—*Hutton's Dict.*

"*Hujus modi autem propomatum hodie apud Christianos quoque maximus est et frequentissimus usus, quibus potatores maximi ceu præmiis quibusdam atque præludiis utuntur, ad dirum illud suum propinandi certamen. Ac maxime quidem commune est propoma absynthites, quod vim habet stomachum corroborandi et extenuandi, expellendique excrementa quæ in eo continentur. Hoc fere propomate potatores hodie maxime ab initio cænæ utuntur ceu pharmaco cum hesternæ, atque præteritæ, tum futuræ ebrietatis, atque crapulæ. . . . amarissimæ sunt potiones medicatæ, quibus tandem stomachi cruditates immoderato cibo potuque collectas expurgandi causa uti coguntur.*"—*Stuckius, Antiquitatum Convivialium. Tiguri, 1582, fol. 327.*

Of the two latest editors, Mr. Knight decides for the *river*, and Mr. Collier does not decide at all. Our northern neighbours think us almost as much deficient in philological illustration as in enlarged philosophical criticism on the poet, in which they claim to have shown us the way.

S. W. SINGER.

Mickleham, Aug. 1850.

AUTHORS OF THE ROLLIAD.

To the list of subjects and authors in this unrivalled volume, communicated by LORD BRAYBROOKE (Vol. ii., p. 194.), I would add that No. XXI. *Probationary Odes* (which is unmarked in the Sunning-hill Park copy) was written by Dr. Laurence: so also were Nos. XIII. and XIV., of which LORD BRAYBROOKE speaks doubtfully. My authority is the note in the correspondence of Burke and Laurence published in 1827, page 21. The other names all agree with my own copy, marked by the late Mr. A. Chalmers.

In order to render the account of the work complete, I would add the following list of writers of the *Political Miscellanies*. Those marked with an asterisk are said "not to be from the club:"—

* *Probationary Ode Extraordinary*, by Mason.

The Statesmen, an Eclogue. Read.

Rondeau to the Right Honourable W. Eden. Dr. Laurence.

Epigrams from the Club. Miscellaneous.

The Delavaliad. Dr. Laurence.

This is the House that George built. Richardson.

Epigrams by Sir Cecil Wray. Tickell and Richardson.

Lord Graham's Diary, not marked.

* Extracts from 2nd Vol. of Lord Mulgrave's Essays.

* Anecdotes of Mr. Pitt.

Letter from a New Member.

* Political Receipt Book, &c.

* Hints from Dr. Pretyman.

A Tale 'at Brookes's once,' &c. Richardson.

Dialogue 'Donec Gratus eram Tibi.' Lord J. Townshend.

Pretymania, principally by Tickell and Richardson. Foreign Epigrams, the same and Dr. Laurence.

* Advertisement Extraordinary.

Vive le Scrutiny. Bate Dudley.

* Paragraph Office, Ivy Lane.

* Pitt and Pinetti.

* New Abstract of the Budget for 1784.

Theatrical Intelligence Extraordinary. Richardson. The Westminster Guide (unknown). Part II. (unknown).

Inscription for the Duke of Richmond's Bust (unknown).

Epigram, 'Who shall expect,' &c. Richardson.

A New Ballad, 'Billy Eden.' Tickell and Richardson.

Epigrams on Sir Elijah Impey, and by Mr. Wilberforce (unknown).

A Proclamation, by Richardson.

* Original Letter to Corbett.

* Congratulatory Ode to Right Hon. C. Jenkinson.

* Ode to Sir Elijah Impey.

* Song.

* A New Song, 'Billy's Budget.'

* Epigrams.

* Ministerial Undoubted Facts (unknown).

Journal of the Right Hon. Hen. Dundas. From the Club. Miscellaneous.

Incantation. Fitzpatrick.

Translations of Lord Belgrave's Quotations. From the Club. Miscellaneous."

Some of these minor contributions were from the pen of O'Beirne, afterwards Bishop of Meath.

Tickell should be joined with Lord John Townshend in "Jekyll." The former contributed the lines parodied from Pope.

In reply to LORD BRAYBROOKE's Query, Moore, in his *Life of Sheridan*, speaks of Lord John Townshend as the only survivor of "this confederacy of wits:" so that, if he is correct, the author of "Margaret Nicholson" (Adair) cannot be now living.

J. H. M.

Bath.

NOTES AND QUERIES.

"There is nothing new under the sun," quoth the Preacher; and such must be said of "NOTES AND QUERIES." Your contributor M. (Vol. ii., p. 194.) has drawn attention to the *Weekly Oracle*, which in 1736 gave forth its responses to the inquiring public; but, as he intimates, many similar periodicals might be instanced. Thus, we have *Memoirs for the Ingenious*, 1693, 4to., edited by I. de la Crose; *Memoirs for the Curious*, 1701, 4to.; *The Athenian Oracle*, 1704, 8vo.; *The Del-*

phick Oracle, 1720, 8vo.; *The British Apollo*, 1740, 12mo.; with several others of less note. The three last quoted answer many singular questions in theology, law, medicine, physics, natural history, popular superstitions, &c., not always very satisfactorily or very intelligently, but still, often amusingly and ingeniously. *The British Apollo*: containing two thousand Answers to curious Questions in most Arts and Sciences, serious, comical, and humorous, the fourth edition of which I have now before me, indulges in answering such questions as these: "How old was Adam when Eve was created?—Is it lawful to eat black pudding?—Whether the moon in Ireland is like the moon in England? Where is hell situated? Do cocks lay eggs?" &c. In answer to the question, "Why is gaping catching?" the Querists of 1740 are gravely told,—

"Gaping or yawning is infectious, because the steams of the blood being ejected out of the mouth, doth infect the ambient air, which being received by the nostrils into another man's mouth, doth irritate the fibres of the hypogastric muscle to open the mouth to discharge by expiration the unfortunate gust of air infected with the steams of blood, as aforesaid."

The feminine gender, we are further told, is attributed to a ship, "because a ship carries burdens, and therefore resembles a pregnant woman."

But as the faith of 1850 in *The British Apollo*, with its two thousand answers, may not be equal to the faith of 1740, what dependence are we to place in the origin it attributes to two very common words, a *bull*, and a *dun*?—

"Why, when people speak improperly, is it termed a bull?—It became a proverb from the repeated blunders of one *Obadiah Bull*, a lawyer of London, who lived in the reign of King Henry VII."

Now for the second,—

"Pray tell me whence you can derive the original of the word *dun*?—Some falsely think it comes from the French, where *donnez* signifies *give me*, implying a demand of something due; but the true original of this expression owes its birth to one *Joe Dun*, a famous bailiff of the town of Lincoln, so extremely active, and so dexterous at the management of his rough business, that it became a proverb, when a man refused to pay his debts, 'Why don't you *Dun* him?' that is, 'why don't you send *Dun* to arrest him?' Hence it grew a custom, and is now as old as since the days of Henry VII."

Were these twin worthies, *Obadiah Bull* the lawyer, and *Joe Dun* the bailiff, men of straw for the nonce, or veritable flesh and blood? They both flourished, it appears, in the reign of Henry VII.; and to me it is doubtful whether one reign could have produced two worthies capable of cutting so deep a notch in the English tongue.

"To dine with Duke Humphrey," we are told, arose from the practice of those who had shared

his dainties when alive being in the habit of perambulating St. Paul's, where he was buried, at the dining time of day; what dinner they then had, they had with Duke Humphrey the defunct.

Your contributor MR. CUNNINGHAM will be able to decide as to the value of the origin of Tyburn here given to us:

"As to the antiquity of Tyburn, it is no older than the year 1529; before that time, the place of execution was in *Rotten Row in Old Street*. As for the etymology of the word *Tyburn*, some will have it proceed from the words *tye* and *burn*, alluding to the manner of executing traitors at that place; others believe it took its name from a small river or brook once running near it, and called by the Romans *Tyburnia*. Whether the first or second is the truest, the querist may judge as he thinks fit."

And so say I.

A readable volume might be compiled from these "NOTES AND QUERIES," which amused our grandfathers; and the works I have indicated will afford much curious matter in etymology, folklore, topography, &c., to the modern antiquary.

CORKSCREW.

JAMES THE SECOND, HIS REMAINS.

The following curious account was given to me by Mr. Fitz-Simons, an Irish gentleman, upwards of eighty years of age, with whom I became acquainted when resident with my family at Toulouse, in September, 1840; he having resided in that city for many years as a teacher of the French and English languages, and had attended the late Sir William Follett in the former capacity there in 1817. He said,—

"I was a prisoner in Paris, in the convent of the English Benedictines in the Rue St. Jaques, during part of the revolution. In the year 1793 or 1794, the body of King James II. of England was in one of the chapels there, where it had been deposited some time, under the expectation that it would one day be sent to England for interment in Westminster Abbey. It had never been buried. The body was in a wooden coffin, inclosed in a leaden one; and that again inclosed in a second wooden one, covered with black velvet. That while I was so a prisoner, the sans-culottes broke open the coffins to get at the lead to cast into bullets. The body lay exposed nearly a whole day. It was swaddled like a mummy, bound tight with garters. The sans-culottes took out the body, which had been embalmed. There was a strong smell of vinegar and camphor. The corpse was beautiful and perfect. The hands and nails were very fine, I moved and bent every finger. I never saw so fine a set of teeth in my life. A young lady, a fellow prisoner, wished much to have a tooth; I tried to get one out for her, but could not, they were so firmly fixed. The feet also were very beautiful. The face and cheeks were just as if he were alive. I rolled his eyes: the eye-balls were perfectly firm under my finger. The French and English pri-

soners gave money to the sans-culottes for showing the body. They said he was a good sans-culotte, and they were going to put him into a hole in the public churchyard like other sans-culottes; and he was carried away, but where the body was thrown I never heard. King George IV. tried all in his power to get tidings of the body, but could not. Around the chapel were several wax moulds of the face hung up, made probably at the time of the king's death, and the corpse was very like them. The body had been originally kept at the palace of St. Germain, from whence it was brought to the convent of the Benedictines. Mr. Porter, the prior, was a prisoner at the time in his own convent."

The above I took down from Mr. Fitz-Simons' own mouth, and read it to him, and he said it was perfectly correct. Sir W. Follett told me he thought Mr. Fitz-Simons was a runaway Vinegar Hill boy. He told me that he was a monk.

PITMAN JONES.

Exeter, Aug. 1850.

FOLK LORE.

The Legend of Sir Richard Baker (Vol. ii., p. 67.).—Will F. L. copy the inscription on the monument in Cranbrook Church? The dates on it will test the veracity of the legend. In the reign of Queen Mary, the representative of the family was Sir John Baker, who in that, and the previous reigns of Edward VI. and Henry VIII., had held some of the highest offices in the kingdom. He had been Recorder of London, Speaker of the House of Commons, Attorney-General and Chancellor of the Exchequer, and died in the first year of the reign of Queen Elizabeth. His son, Sir Richard Baker, was twice high-sheriff of the county of Kent, and had the honour of entertaining Queen Elizabeth in her progress through the county. This was, most likely, the person whose monument F. L. saw in Cranbrook Church. The family had been settled there from the time of Edward III., and seem to have been adding continually to their possessions; and at the time mentioned by F. L. as that of their decline, namely, in the reign of Edward VI., they were in reality increasing in wealth and dignities. If the Sir Richard Baker whose monument is referred to by F. L. was the son of the Sir John above mentioned, the circumstances of his life disprove the legend. He was not the sole representative of the family remaining at the accession of Queen Mary. His father was then living, and at the death of his father his brother John divided with him the representation of the family, and had many descendants. The family estates were not dissipated; on the contrary, they were handed down through successive generations, to one of whom, a grandson of Sir Richard, the dignity of a baronet was given; and Sivinghurst, which was the family seat, was in the possession of the third

and last baronet's grandson, E. S. Beagham, in the year 1730. Add to this that the Sir Richard Baker in question was twice married, and that a monumental erection of the costly and honourable description mentioned by F. L. was allowed to be placed to his memory in the chancel of the church of the parish in which such Bluebeard atrocities are said to have been committed, and abundant grounds will thence appear for rejecting the truth of the legend in the absence of all evidence. The unfortunately red colour of the gloves most likely gave rise to the story. Nor is this a solitary instance of such a legend having such an origin. In the beautiful parish church of Aston, in Warwickshire, are many memorials of the Baronet family of Holt, who owned the adjoining domain and hall, the latter of which still remains, a magnificent specimen of Elizabethan architecture. Either in one of the compartments of a painted window of the church, or upon a monumental marble to one of the Hols, is the Ulster badge, as showing the rank of the deceased, and painted red. From the colour of the badge, a legend of the bloody hand has been created as marvellous as that of the Bloody Baker, so fully detailed by F. L.

ST. JOHNS.

[Will our correspondent favour us by communicating the Aston Legend of the Holt Family to which he refers?]

Langley, Kent, Prophetic Spring at.—The following "note" upon a passage in *Warkworth's Chronicle* (pp. 23, 24.) may perhaps possess sufficient interest to warrant its insertion in your valuable little publication. The passage is curious, not only as showing the superstitious dread with which a simple natural phenomenon was regarded by educated and intelligent men four centuries ago, but also as affording evidence of the accurate observation of a writer, whose labours have shed considerable light upon "one of the darkest periods in our annals." The chronicler is recording the occurrence, in the thirteenth year of Edward the Fourth, of a "gret hote somere," which caused much mortality, and "unyversalle fevers, axes, and the bloddy flyx in dyverse places of Englonde," and also occasioned great dearth and famine "in the southe parties of the worlde."

He then remarks that "dyverse tokenes have be schewed in Englonde this year for amendinge of mennys lyvyng," and proceeds to enumerate several springs or waters in various places, which only ran at intervals, and by their running always portended "derthe, pestylence, or grete batayle." After mentioning several of these, he adds—

"Also ther is a pytte in Kent in Langley Parke: ayens any batayle he wille be drye, and it rayne neveyre so myche; and if ther be no batayle toward, he wille be fulle of watere, be it neveyre so drye a wethyre; and this yere he is drye."

Langley Park, situated in a parish of the same

name, about four miles to the south-east of Maidstone, and once the residence of the Leybournes and other families, well-known in Kentish history, has long existed only in name, having been disparked prior to 1570; but the "pytte," or stream, whose wondrous qualities are so quaintly described by Warkworth, still flows at intervals. It is scarcely necessary to add, that it belongs to the class known as *intermitting springs*, the phenomena displayed by which are easily explained by the syphon-like construction of the natural reservoirs whence they are supplied.

I have never heard that any remnant of this curious superstition can now be traced in the neighbourhood, but persons long acquainted with the spot have told me that the state of the stream was formerly looked upon as a good index of the probable future price of corn. The same causes, which regulated the supply or deficiency of water, would doubtless also affect the fertility of the soil.

EDWARD R. J. HOWE.

Chancery Lane, Aug. 1850.

Minor Notes.

Poem by Malherbe (Vol. ii., p. 104.).—Possibly your correspondent MR. SINGER may not be aware of the fact that the beauty of the fourth stanza of Malherbe's Ode on the Death of Rosette Duperrier is owing to a typographical error. The poet had written in his MS.—

"Et Rosette a vécu ce que vivent les roses," &c.,

omitting to cross his *t*'s, which the compositor took for *l*'s, and set up *Roselle*. On receiving the proof-sheet, at the passage in question a sudden light burst upon Malherbe; of *Roselle* he made two words, and put in two beautiful lines—

"Et Rose, elle a vécu ce que vivent les roses,
L'espace d'un matin."

(See *Français peints par eux-mêmes*, vol. ii., p. 270.) P. S. KING.

Kennington.

Travels of Two English Pilgrims.—

"A True and Strange Discourse of the Travailles of Two English Pilgrimes: what admirable Accidents befell them in their Journey to Jerusalem, Gaza, Grand Cayro, Alexandria, and other places. Also, what rare Antiquities, Monuments, and notable Memories (concoording with the Ancient Remembrances in the Holy Scriptures), they sawe in the Terra Sancta; with a perfect Description of the Old and New Jerusalem, and Situation of the Countries about them. A Discourse of no lesse Admiration, then well worth the regarding: written by one of them on the behalfe of himselfe and his fellowe Pilgrime. Imprinted at London for Thomas Archer, and are to be solde at his Shoppe by the Royall Exchange. 1603."

A copy of this 4to. tract, formerly in the hands of Francis Meres, the author of *Wit's Commonwealth*, has the following MS. note:—

"Timberley, dwellinge on Tower Hill, a maister of a ship, made this booke, as Mr. Anthony Mundye tould me. Thomas, at Mrs. Gosson's, sent my wyfe this booke for a token, February 15. A. D. 1602."

P. B.

Queries.

QUOTATIONS IN BISHOP ANDREWES' TORTURA TORTI.

Can any of your contributors help me to ascertain the following quotations which occur in Bishop Andrewes' *Tortura Torti*?

P. 49.:

"Si clavem potestatis non præcedat clavis discretionis."

P. 58.:

"Dispensationes nihil aliud esse quam legum vulnera."

P. 58.:

"Non dispensatio est, sed dissipatio."

This, though not marked as a quotation, is, I believe, in *S. Bernard*.

P. 183.:

"Et quæ de septem totum circumspicit orbem
Montibus, imperiū Roma Deūmque locus."

P. 225.:

"Nemo pius, qui pietatem cavet."

P. 185.:

"Minutuli et patellares Dei."

I should also be glad to ascertain whence the following passages are derived, which he quotes in his *Responsio ad Apologiam*?

P. 48.:

"τὸ γὰρ τρέφον με τοῦτ' ἐγὼ καλῶ θεόν."

P. 145.:

"Vanæ sine viribus iræ."

P. 119. occurs the "versiculus,"

"Perdere quos vult hos dementat; "

the source of which some of your contributors have endeavoured to ascertain. JAMES BLISS.

Ogbourne St. Andrew.

Minor Queries.

The Spider and the Fly.—Can any of your readers, gentle or simple, senile or juvenile, inform me, through the medium of your useful and agreeable periodical, in what collection of nursery rhymes a poem called, I think, "The Spider and Fly," occurs, and if procurable, where? The lines I allude to consisted, to the best of my recollection, of a dialogue between a fly and a spider, and began thus:—

"Fly. Spider, spider, what do you spin?

Spider. Mainsails for a man-of-war.

Fly. Spider, spider, 'tis too thin.

Tell me truly, what 'tis for.

Spider. 'Tis for curtains for the king,

When he lies in his state bed.

Fly. Spider, 'tis too mean a thing,

Tell me why your toils you spread."

&c. &c. &c.

There were other stanzas, I believe, but these are all I can remember. My notion is, that the verses in question form part of a collection of nursery songs and rhymes by Charles Lamb, published many years ago, but now quite out of print. This, however, is a mere surmise on my part, and has no better foundation than the vein of humour, sprightliness, and originality, obvious enough in the above extract, which we find running through and adorning all he wrote. "Nihil quod tetigit non ornavit."

S. J.

A Lexicon of Types.—Can any of your readers inform me of the existence of a collection of emblems or types? I do not mean allegorical pictures, but isolated symbols, alphabetically arranged or otherwise.

Types are constantly to be met with upon monuments, coins, and ancient title-pages, but so mixed with other matters as to render the finding a desired symbol, unless very familiar, a work of great difficulty. Could there be a systematic arrangement of all those known, with their definitions, it would be a very valuable work of reference,—a work in which one might pounce upon all the sacred symbols, classic types, signs, heraldic zoology, conventional botany, monograms, and the like abstract art.

LUKE LIMNER.

Montaigne, Select Essays of.—

"Essays selected from Montaigne, with a Sketch of the Life of the Author. London. For P. Cadell, &c. 1800."

This volume is dedicated to the Rev. William Coxe, rector of Bemerton.

The life of Montaigne is dated the 28th of March, 1800, and signed *Honorio*. At the end of the book is this advertisement:—

"Lately published by the same Author 'The Female Mentor.' 2d edit., in 2 vols. 12mo."

Who was *Honorio*? and are these *essays* a scarce book in England? In France it is entirely unknown to the numerous commentators on Montaigne's works.

O.D.

Custom of wearing the Breast uncovered in Elizabeth's Reign.—Fynes Moryson, in a well-known passage of his *Itinerary*, (which I suppose I need not transcribe), tells us that unmarried females and young married women wore the breasts uncovered in Queen Elizabeth's reign.

This is the custom in many parts of the East. Lamartine mentions it in his pretty description of Mademoiselle Malagambe: he adds, "it is the custom of the Arab females." When did this curious custom commence in England, and when did it go out of fashion? JARLTZBERG.

Milton's Lycidas.—In a Dublin edition of Milton's *Paradise Lost* (1765), in a memoir prefixed I find the following explanation of that rather obscure passage in *Lycidas*:—

"Besides what the grim wolf, with privy paw,
Daily devours apace, and nothing said;
But that two-handed engine at the door
Stands ready to smite once, and smite no more."

"This poem is not all made up of sorrow and tenderness, there is a mixture of satire and indignation: for in part of it, the poet taketh occasion to inveigh against the corruptions of the clergy, and seemeth to have first discovered his acrimony against Arb. Laud, and to have threatened him with the loss of his head, which afterwards happened to him through the fury of his enemies. At least I can think of no sense so proper to be given to these verses in *Lycidas*." (p. vii.)

Perhaps some of your numerous correspondents will kindly inform me of the meaning or meanings usually assigned to this passage. JARLTZBERG.

Sitting during the Lessons.—What is the origin of the congregation remaining seated, while the first and second lessons are read, in the church service? The rubric is silent on the subject; it merely directs that the person who reads them shall stand:—

"He that readeth so standing and turning himself, as he may best be heard of all such as are present."

With respect to the practice of sitting while the epistle is read, and of standing while the gospel is read, in the communion service; there is in the rubric a distinct direction that "all the people are to stand up" during the latter, while it is silent as to the former. From the silence of the rubric as to standing during the two lessons of the morning service, and the epistle in the communion service, it seems to have been inferred that the people were to sit. But why are they directed to stand during the gospel in the communion service, while they sit during the second lesson in the morning service? L.

Blew-Beer.—Sir, having taken a Note according to your very sound advice, I addressed a letter to the *John Bull* newspaper, which was published on Saturday, Feb. 16. It contained an extract from a political tract, entitled,—

"The true History of Betty Ireland, with some Account of her Sister Blanche of Brittain. Printed for J. Robinson, at the Golden Lion in Ludgate Street, MDCCLIII. (1753)."

In allusion to the English the following passage occurs, —

"But they forget, they are all so idle and debauched, such gobbling and drinking rascals, and expensive in *blew-beer*," &c.

Query the unde derivatur of *blew-beer*, and if it is to be taken in the same sense as the modern phrase of "blue ruin," and if so, the cause of the change or history of both expressions? H.

Carpatio. — I have lately met with a large aquatinted engraving, bearing the following descriptive title: "*Angliæ Regis Legati inspiciuntur Sponsam petentes Filiam Dionati Cornubiæ Regis pro Anglo Principe*." The costume of the figures is of the latter half of the fifteenth century. The painter's name appears on a scroll, *OP. VICTOR CARPATIO VENETI*. The copy of the picture for engraving was drawn by Giovanni de Pian, and engraved by the same person and Francesco Gallimberti, at Venice. I do not find the name of *Carpatio* in the ordinary dictionaries of painters, and shall be glad to learn whether he has here represented an historical event, or an incident of some mediæval romance. I suspect the latter must be the case, as *Cornubia* is the Latin word used for Cornwall, and I am not aware of its having any other application. Is this print the only one of the kind, or is it one of a set? J. G. N.

Value of Money in Reign of Charles II. — Will any of your correspondents inform me of the value of 1000*l.* circa Charles II. in present money, and the mode in which the difference is estimated? DION X.

Bishop Berkeley — Adventures of Gaudentio di Lucca. — I have a volume containing the adventures of Signor Gaudentio di Lucca, with his examination before the Inquisition of Bologna. In a bookseller's catalogue I have seen it ascribed to Bishop Berkeley. Can any of your readers inform me who was the author, or give me any particulars as to the book? IOTA.

Cupid and Psyche. — Can any of your learned correspondents inform me whether the fable of Cupid and Psyche was invented by Apuleius; or whether he made use of a superstition then current, turning it, as it suited his purpose, into the beautiful fable which has been handed down to us as his composition? W. M.

Zünd-nadel Guns. — In a paper of September or October last, I saw a letter dated Berlin, Sept. 11, which commenced —

"We have had this morning a splendid military spectacle, and being the first of the kind since the revolution, attracted immense crowds to the scene of action."

"The Fusileer battalions (light infantry) were all armed with the new zünd-nadel guns, the advantages and superiority of which over the common percussion musket

now admits of no contradiction, with the sole exception of the facility of loading being an inducement to fire somewhat too quick, when firing independently, as in battle, or when acting en *tirailleur*. The invincible pedantry and amour-propre of our armourers and inspectors of arms in England, their disinclination to adopt inventions not of English growth, and their slowness to avail themselves of new models until they are no longer new, will, undoubtedly, exercise the usual influence over giving this powerful weapon even a chance in England. It is scarcely necessary to point out the great advantages that these weapons, carrying, let us say, 800 yards with perfect accuracy, have over our muskets, of which the range does not exceed 150, and that very uncertain. Another great advantage of the zünd-nadel is, that rifles or light infantry can load with ease without effort when lying flat on the ground. The opponents of the zünd-nadel talk of over-rapid firing and the impossibility of carrying sufficient ammunition to supply the demands. This is certainly a drawback, but it is compensated by the immense advantage of being able to pour in a deadly fire when you yourself are out of range, or of continuing this fire so speedily as to destroy half your opponents before they can return a shot with a chance of taking effect."

This was the first intimation I ever had of the zünd-nadel guns. I should like to know when and by whom they were invented, and their mechanism. JARLTZBERG.

Bacon Family, Origin of the Name. — Among the able notes, or the not-able Queries of a recent Number, (I regret that I have it not at hand, for an exact quotation), a learned correspondent mentioned, *en passant*, that the word *bacon* had the obsolete signification of "*dried wood*." As a patronymic, *Bacon* has been not a little illustrious, in literature, science, and art; and it would be interesting to know whether the name has its origin in the crackling fagot or in the cured fitch. Can any of your genealogical correspondents help me to authority on the subject?

A modern motto of the Somersetshire Bacons has an ingenious rebus:

PROBA-CONSCIENTIA;

the capitals, thus placed, giving it the double reading, *Proba conscientia*, and *Pro Bacon Scientia*. NOCAH.

Armoriais. — Sable, a fesse or, in chief two fleurs-de-lis or, in base a hind courant argent. E. D. B. will feel grateful to any gentleman who will kindly inform him of the name of the family to which the above coat belonged. They were quartered by Richard or Roger Barow, of Wyntonhorpe, in Lincolnshire (*Harl. MS.* 1552. 42 b), who died in 1505. E. D. B.

Artephius, the Chemical Philosopher. — What is known of the chemical philosopher Artephius? He is mentioned in *Jockey's Dictionary*, and by Roger Bacon (in the *Opus Majus* and elsewhere),

and a tract ascribed to him is printed in the *Theatrum Chemicum*. E.

Sir Robert Howard.—Can any reader assist me in finding out the author of

"A Discourse of the Nationall Excellencies of England. By R. H. London. Printed by Thomas Newcomb for Henry Fletcher, at the Three Gilt Cups in the New Buildings, near the west end of St. Paul's, 1658. 12mo., pp. 248."

This is a very remarkable work, written in an admirable style, and wholly free from the coarse party spirit which then generally prevailed. The writer declares, p. 235., he had not subscribed the engagement, and there are internal evidences of his being a churchman and a monarchist. Is there any proof of its having been written by Sir Robert Howard? A former possessor of the copy now before me, has written his name on the title-page as its conjectured author. My copy of Sir Robert's *Poems*, published two years after, was published, not by *Fletcher*, but by "Henry Herringman, at the sign of the Anchor, in the lower walk of the New Exchange." John Dryden, Sir Robert's brother-in-law, in the complimentary stanzas on Howard's poems, says,

"To write worthy things of worthy men,
Is the peculiar talent of your pen."

I would further inquire if a reason can be assigned for the omission from Sir Robert Howard's collected plays of *The Blind Lady*, the only dramatic piece given in the volume of poems of 1660. My copy is the third edition, published by Tonson, 1722. A. B. R.

Crozier and Pastoral Staff.—What is the real difference between a crozier and a pastoral staff?

I. Z. P.

Marks of Cadency.—The copious manner in which your correspondent E. K. (Vol. ii., p. 221.) has answered the question as to the "when and why" of the unicorn being introduced as one of the supporters of the royal arms, induces me to think that he will readily and satisfactorily respond to an heraldic inquiry of a somewhat more intricate nature.

What were the peculiar marks of cadency used by the heirs to the crown, apparent and presumptive, after the accession of the Stuarts? For example, what were the charges, if any, upon the label or file of difference used in the coat-armour of Henry, Prince of Wales, eldest son of James I., and of his brother Charles, when Prince of Wales, and so on, to the present time? Δ.

Miniature Gibbet, &c.—A correspondent of the *Times* newspaper has recently given the following account of an occurrence which took place about twenty-five years ago, and the concluding ceremony of which he personally witnessed:—

"A man had been condemned to be hung for murder. On the Sunday morning previous to the sentence being carried into execution, he contrived to commit suicide in the prison by cutting his throat with a razor. On Monday morning, according to the then custom, his body was brought out from Newgate in a cart; and after Jack Ketch had exhibited to the people a small model gallows, with a razor hanging therefrom, in the presence of the sheriffs and city authorities, he was thrown into a hole dug for that purpose. A stake was driven through his body, and a quantity of lime thrown in over it."

Will any correspondent of "NOTES AND QUERIES" give a solution of this extraordinary exhibition? Had the sheriffs and city authorities any legal sanction for Jack Ketch's disgusting part in the performances? What are the meaning and origin of driving a stake through the body of a suicide?

A. G.

Ecclesfield.

Replies.

COLLAR OF SS.

If you desire proof of the great utility of your publication, methinks there is a goodly quantum of it in the very interesting and valuable information on the Collar of SS., which the short simple question of B. (Vol. ii., p. 89.) has drawn forth; all tending to illustrate a mooted historical question:—first, in the reply of Φ. (Vol. ii., p. 110.), giving reference to the *Gentleman's Magazine*, with two *rider-Queries*; then MR. NICHOLS's announcement (Vol. ii., p. 140.) of a forthcoming volume on the subject, and a reply in part to the Query of Φ.; then (Vol. ii., p. 171.) MR. E. FOSS, as to the *rank* of the legal worthies allowed to wear this badge of honour; and next (Vol. ii., p. 194.) an ARMIGER, who, though he rides rather high on the subject, over all the Querists and Replyists, deserves many thanks for his very instructive and scholarlike dissertation.

What the S. signifies has evidently been a puzzle. That a chain is a badge of honour, there can be no doubt; but may not the *Esses*, after all, mean nothing at all? originating in the simple S. link, a form often used in chain-work, and under the name of S. A series of such, linked together, would produce an elegant design, which in the course of years would be wrought more like the letter, and be embellished and varied according to the skill and taste of the workman; and so, that which at first had no particular meaning, and was merely accidental, would, after a time, be supposed to be the *initial letters* of what is now only guessed at, or be involved in heraldic mystery. As for Φ.'s *rider-Query* (Vol. ii., p. 110.), repeated by MR. FOSS (Vol. ii., p. 171.), as to dates, —it may be one step towards a reply if I here mention, that in Yatton Church, Somerset, there

is a beautifully wrought alabaster monument, without inscription, but traditionally ascribed to judge Newton, alias Cradock, and his wife Emma de Wyke. There can be no doubt, from the costume, that the effigy is that of a judge, and under his robes is visible the Collar of Esses. The monument is in what is called the Wyke aisle or chapel. That it is Cradock's, is confirmed by a garb or wheat-sheaf, on which his head is laid. (The arms of Cradock are, Arg. on a chevron az. 3 garbs or.) Besides, in the very interesting accounts of the churchwardens of the parish, annis 1450-1, among the receipts there is this entry:

"It.: Recipim. de Dnâ de Wyke p. man. T. Newton filii sui de legato Dni. Ricci. Newton ad — p. campana - - - - - xx^s."

Richard Cradock was the first of his family who took the name of Newton, and I have been informed that the last fine levied before him was, Oct. Mart. 27 Hen. VI. (Nov. 1448), proving that the canopied altar tomb in Bristol Cathedral, assigned to him, and recording that he died 1444, must be an error. It is stated, that the latter monument was defaced during the civil wars, and repaired in 1747, which is, probably, all that is true of it. But this would carry me into another subject, to which, perhaps, I may be allowed to return some other day. However, we have got a date for the use of the collar by the *chief* judges, *earlier* than that assigned by Mr. Foss, and it is somewhat confirmatory of what he tells us, that it was not worn by any of the *puisne* order.

H. T. ELLACOMBE.

Bitton, Aug. 1850.

The Livery Collar of SS.—Though ARMIGER (Vol. ii., p. 194.) has not adduced any facts on this subject that were previously unknown to me, he has advanced some misstatements and advocated some erroneous notions, which it may be desirable at once to oppose and contradict; inasmuch as they are calculated to envelope in fresh obscurity certain particulars, which it was the object of my former researches to set forth in their true light. And first, I beg to say that with respect to the "four inaccuracies" with which he charges me, I do not plead guilty to any of them. 1st. When B. asked the question, "Is there any list of persons who were honoured with that badge?" it was evident that he meant, Is there any list of the names of such persons, as of the Knights of the Garter or the Bath? and I correctly answered, No: for there still is no such list. The description of the classes of persons who might use the collar in the 2 Hen. IV. is not such a list as B. asked for. 2dly. Where I said "That persons were not honoured with the badge, in the sense that persons are now decorated with stars, crosses, or medals," I am again unrefuted by the statute of 2 Hen. IV., and fully supported by

many historical facts. I repeat that the livery collar was not worn as a badge of honour, but as a badge of feudal allegiance. It seems to have been regarded as giving certain weight and authority to the wearer, and, therefore, was only to be worn in the king's presence, or in coming to and from the king's hostel, except by the higher ranks; and this entirely confirms my view. Had it been a mere personal decoration, like the collar of an order of knighthood, there would have been no reason for such prohibition; but as it conveyed the impression that the wearer was especially one of the king's immediate military or household servants, and invested with certain power or influence on that ground, therefore its assumption away from the neighbourhood of the court was prohibited, except to individuals otherwise well known from their personal rank and station. 3dly. When ARMIGER declares I am wrong in saying "That the collar was *assumed*," I have every reason to believe I am still right. I may admit that, if it was literally a livery, it would be worn only by those to whom the king gave it; but my present impression is, that it was termed the king's livery, as being of the pattern which was originally distributed by the king, or by the Duke of Lancaster his father, to his immediate adherents, but which was afterwards *assumed* by all who were anxious to assert their loyalty, or distinguish their partisanship as true Lancastrians; so that the statute of 2 Hen. IV. was rendered necessary to restrain its undue and extravagant *assumption*, for sundry good political reasons, some notion of which may be gathered by perusing the poem on the deposition of Richard II. published by the Camden Society. And, 4thly, Where ARMIGER disputes my conclusion, that the assumers were, so far as can be ascertained, those who were attached to the royal household or service, it will be perceived, by what I have already stated, that I still adhere to that conclusion. I do not, therefore, admit that the statute of 2 Henry IV. shows me to be incorrect in any one of those four particulars. ARMIGER next proceeds to allude to Manlius Torquatus, who won and wore the golden torc of a vanquished Gaul: but this story only goes to prove that the collar of the Roman *torquati* originated in a totally different way from the Lancastrian collar of livery. ARMIGER goes on to enumerate the several derivations of the Collar of Esses—from the initial letter of *Soverayne*, from *St. Simplicius*, from *St. Crispin* and *St. Crispinian*, the martyrs of Soissons, from the *Countess of Salisbury*, from the word *Souvenez*, and, lastly, from the office of *Seneschallus*, or Steward of England, held by John of Ghent,—which is, as he says, "Mr. Nichols's notion," but the whole of which he stigmatises alike "as mere monkish or heraldic gossip;" and, finally, he proceeds to unfold his own recondite discovery, "viz. that it comes from the S-shaped lever upon the bit

of the bridle of the war steed," — a conjecture which will assuredly have fewer adherents than any one of its predecessors. But now comes forth the disclosure of what school of heraldry this ARMIGER is the champion. He is one who can tell us of "many more rights and privileges than are dreamt of in the philosophy either of the court of St. James's or the college of St. Bennet's Hill!" In short, he is the mouthpiece of "the Baronets' Committee for Privileges." And this is the law which he lays down:—

"The persons now privileged to wear the ancient golden collar of SS. are the *equites aurati*, or knights (chevaliers) in the British monarchy, a body which includes all the hereditary order of baronets in England, Scotland, and Ireland, with such of their eldest sons, being of age, as choose to claim inauguration as knights."

Here we have a full confession of a large part of the faith of the Baronets' Committee,—a committee of which the greater number of those who lent their names to it are probably by this time heartily ashamed. It is the doctrine held forth in several works on the Baronetage compiled by a person calling himself "Sir Richard Broun," of whom we read in Dodd's *Baronetage*, that "previous to succeeding his father, he demanded inauguration as a knight, in the capacity of a baronet's eldest son; but the Lord Chamberlain having refused to present him to the Queen for that purpose, he assumed the title of 'Sir,' and the addition of 'Eques Auratus,' in June, 1842." So we see that ARMIGER and the Lord Chamberlain are at variance as to part of the law above cited; and so, it might be added, have been other legal authorities, to the privileges asserted by the mouthpiece of the said committee. But that is a long story, on which I do not intend here to enter. I had not forgotten that in one of the publications of Sir Richard Broun the armorial coat of the premier baronet of each division is represented encircled with a Collar of Esses; but I should never have thought of alluding to this freak, except as an amusing instance of fantastic assumption. I will now confine myself to what has appeared in the pages of "NOTES AND QUERIES;" and, more particularly, to the unfounded assertion of ARMIGER in p. 194., "that the golden Collar of SS. was the undoubted badge or mark of a knight, *eques auratus*;" which he follows up by the dictum already quoted, that "the persons now privileged to wear the ancient golden Collar of SS. are the *equites aurati*." I believe it is generally admitted that knights were *equites aurati*, because they wore golden or gilt spurs; certainly it was not because they wore golden collars, as ARMIGER seems to wish us to believe: and the best proof that the Collar of Esses was not the badge of a knight, as such, at the time when such collars were most worn, in the fifteenth century, is this—that the

monumental effigies and sepulchral brasses of many knights at that time are still extant which have no Collar of Esses; whilst the Collar of Esses appears only on the figures of a limited number, who were undoubtedly such as wished to profess their especial adherence to the royal House of Lancaster.

JOHN GOUGH NICHOLS.

SIR GREGORY NORTON, BART.

(Vol. ii., p. 216.)

The creation of the baronetcy of *Norton*, of Rotherfield, in East Tysted, co. Hants, took place in the person of Sir Richard Norton, of Rotherfield, Kt., 23d May, 1622, and expired with him on his death without male issue in 1652.

The style of Baronet, in the case of *Sir Gregory Norton*, the *regicide*, was an assumption not uncommon in those days; as in the case of *Prettyman* of Lodington, and others.

The *regicide* in his will styles himself "Sir Richard Norton, of Paul's, Covent Garden, in the county of Middlesex, Bart." It bears date 12th March, 1651, and was proved by his relict, Dame Martha Norton, 24th Sept., 1652. He states that his land at Penn, in the county of Bucks, was *mortgaged*, and mentions his "disobedient son, Henrie Norton;" and desires his burial-place may be at Richmond, co. Surrey.

The descent of Gregory Norton is not known. There is no evidence of his connexion with the Rotherfield or Southwick Nortons. His assumption of the title was not under any claim he could have had, real or imaginary, connected with the Rotherfield patent; for he uses the title at the same time with Sir Richard of Rotherfield, whose will is dated 26th July, 1652, and not proved till 5th Oct., 1652, when Sir Gregory was dead: and, what is singular, the will of Sir Richard was proved by his brother, John Norton, by the style of *Baronet*, to which he could have had no pretension, as Sir Richard died without male issue, and there was no limitation of the patent of 1622 on failure of heirs male of the body of the grantee. G.

SHAKESPEARE'S WORD "DELIGHTED."

That the Shakspearian word *delighted* might, as far as its form goes, mean "endowed with delight," "full of delight," I should readily concede; but this meaning would suit neither the passage in *Measure for Measure*,—"the delighted spirit,"—nor (satisfactorily) that in *Othello*,—"delighted beauty." Whether, therefore, *delighted* be derived from the Latin *delectus* or not, I still believe that it means "refined," "dainty," "delicate;" a sense which is curiously adapted to each of the three places. This will not be questioned with respect to the second and third passages cited by

MR. HICKSON: and the following citations will, I think, prove the point as effectually for the passage of *Measure for Measure*:

1. "Fine apparition."—*Tempest*, Act i. sc. 2.
2. "Spirit, fine spirit."—Ditto.
3. "Delicate Ariel."—Ditto.
4. "And, for thou wast a spirit too delicate,
To act her earthy and abhorred commands."
Ditto.
5. "Fine Ariel."—Ditto.
6. "My delicate Ariel."—Ditto. Act iv. sc. 1.
7. "Why that's my dainty Ariel."—Ditto. Act v. sc. 1.

I do not know the precise nature of the "old authorities" which MR. SINGER opposes to my conjecture: but may we not demur to the conclusiveness of any "old authorities" on such a point? Etymology seems to be one of the developing sciences, in which we know more, and better, than our forefathers, as our descendants will know more, and better, than we do.

To end with a brace of queries. Are not *deliciæ*, *delicatus*, more probably from *deligere* than from *delicere*? And whence comes the word *dainty*? I cannot believe in the derivation from *dens*, "a tooth."

B. H. KENNEDY.

AËROSTATION.

Your correspondent C. B. M. (Vol. ii., p. 199.) will find a long article on *Aërostation* in Rees' *Cyclopædia*; but his inquiry reminds me of a conversation I had with the late Sir Anthony Carlisle, about a year before his death. He wished to consult me on the subject of flying by mechanical means, and that I should assist him in some of his arrangements. He had devoted many years of his life to the consideration of this subject, and made numerous experiments at great cost, which induced him to believe in the possibility of enabling man to fly by means of artificial wings. However visionary this idea might be, he had collected innumerable and extremely interesting data, having examined the anatomical structure of almost every winged thing in the creation, and compared the weight of the body with the area of the wings when expanded in the act of volitation; as well as the natural habits of birds, insects, bats, and fishes, with reference to their powers of flying and duration of flight.

These notes would form a valuable addition to natural history, whatever might be thought of the purpose for which they were collected, during a period of thirty years; and it is much to be regretted they were never published. His own opinion was, that the publication, during his life, would injure his practice as a physician. It would be impossible without the aid of diagrams, and I do not remember sufficient, to explain his mechanical contrivances; but the general principle was,

to suspend the man under a kind of flat parachute of extremely thin *feather-edge* boards, with a power of adjusting the angle at which it was placed, and allowing the man the full use of his arms and legs to work any machinery placed beneath; the area of the parachute being proportioned, as in birds, to the weight of the man, who was to start from the top of a high tower, or some elevated position, flying against the wind.

HENRY WILKINSON.

Brompton.

Replies to Minor Queries.

Long Lonkin (Vol. ii., p. 168.).—If SELEUCUS will refer to Mr. Chamber's *Collection of Scottish Ballads*, he will find there the whole story under the name of Lammilsin, of which Lonkin appears to me to be a corruption. In the 6th verse it is rendered:

"He said to his ladye fair,
Before he gaed abuird,
Beware, beware o' Lammilsin!
For he lyeth in the wudde."

Then the story goes on to state that Lammilsin crept in at a little shot window, and after some conversation with the "fause nourrice" they decide to

"Stab the babe, and make it cry,
And that will bring her down."

Which being done, they murder the unhappy lady. Shortly after, Lord Weirie comes home, and has the "fause nourrice" burnt at the stake. From the circumstance that the name of the husband of the murdered lady was Weirie, it is conjectured that this tragedy took place at Balwearie Castle, in Fife, and the old people about there constantly affirm that it really occurred. I am not aware that there exists any connection between the hero of this story and the *nursery rhyme*; for, as I before stated, I think Lonkin a corruption of Lammilsin.

H. H. C.

Rowley Powley (Vol. ii., p. 74.).—Andre Valladier, who died about the middle of the sixteenth century, was a popular preacher and the king's almoner. He gained great applause for his funeral oration on Henry IV. In his sermon for the second Sunday in Lent (Rouen, 1628), he says:—

"Le paon est gentil et miste, bien que par la parfaite beauté de sa houppe, par la rareté et noblesse de sa teste, par la gentillesse et netteté de son cou, par l'ornement de ses penes et par la majesté de tout le reste de son corps, il ravit tous ceux qui le contemplent attentivement; toutefois au rencontre de sa femelle, pour l'attirer à son amour, il déploie sa poupe, fait montrer et parade de son plumage bizzarré, et RIOLLÉ RIOLLÉ se presente à elle avec piafé, et luy donne la plus belle visée de sa roue. De mesme ce Dieu admirable, amoureux des hommes, pour nous ravir d'amour à soy, desploye le lustre de ses plus accomplies beautez, et comme un amant transporté de sa bienaimée se

montre pour nous allecher à cette transformation de nous en luy, de nostre misère en sa gloire."—*Ap. Predicatorianu*, p. 132-3: Dijon, 1841.

H. B. C.

Guy's Armour (Vol. ii., pp. 55. 187.).—With respect to the armour said to have belonged to Guy, Earl of Warwick, your correspondent Naso is referred to Grose's *Military Antiquities*, vol. ii. pl. 42., where he will find an engraving of a bascinet of the fourteenth century, much dilapidated, but having still a fragment of the moveable vizor adhering to the pivot on which it worked. Whether this interesting relic is still at Warwick Castle or not, I cannot pretend to say, as I was unfortunately prevented joining the British Archæological Association at the Warwick congress in 1847, and have never visited that part of the country; but the bascinet which was there in Grose's time was at least of the date of Guido de Beauchamp, Earl of Warwick, the builder of Guy's Tower, who died in 1315, and who has always been confounded with the fabulous Guy: and if it has disappeared, we have to regret the loss of the only specimen of an English bascinet of that period that I am aware of in this country.

J. R. PLANCHÉ.

Alarm (Vol. ii., pp. 151. 183.).—The origin of this word appears to be the Italian cry, *all'arme*; *gridare all'arme* is to give the alarm. Hence the French *alarme*, and from the French is borrowed the English word. *Alarum* for *alarm*, is merely a corruption produced by mispronunciation. The letters *l* and *r* before *m* are difficult to pronounce; and they are in general, according to the refined standard of our pronunciation, so far softened as only to lengthen the preceding vowel. In provincial pronunciation, however, the force of the former letter is often preserved, and the pronunciation is facilitated by the insertion of a vowel before the final *m*. The Irish, in particular, adopt this mode of pronouncing; even in public speaking they say *callum*, *firrum*, *farrum*, for *calm*, *firm*, *farm*. The old word *chrison* for *chrism*, is an analogous change: the Italians have in like manner lengthened *chrisma* into *cresima*; the French have softened it into *chrême*.

L.

Alarm.—It is in favour of the derivation à *l'arme* that the Italian is *all'arme*; some dictionaries even have *dare all'arme*, with the apostrophe, for to give alarm. It is against it that the German word *Lärm* is used precisely as the English *alarm*. Your correspondent CH. thinks the French derivation suspiciously ingenious: here I must differ; I think it suspiciously obvious. I will give him a suggestion which I think really suspiciously ingenious; in fact, had not the opportunity occurred for illustrating ingenuity, I should not have ventured it. May it not be that *alarme* and *all'arme* is formed in the obvious way, as to *arms*; while *alarum* and *Lärm* are wholly unconnected with

them? May it not sometimes happen that, by coincidence, the same sounds and meanings go together in different languages without community of origin? Is it not possible that *larum* and *Lärm* are imitations of the stroke and subsequent resonance of a large bell? Denoting the continued sound of *m* by *m-m-m*, I think that *lrm-m-m-lrm-m-m-lrm-m-m* &c., is as good an imitation of a large bell at some distance as letters can make. And in the old English use of the word, the *alarum* refers more often to a bell than to any thing else.

The introduction of the military word into English can be traced, as to time, with a certain probability. In 1579, Thomas Digges published his *Arithmeticall Militare Treatise named Stratoticos*, which he informs us is mainly the writing of his father, Leonard Digges. At page 170. the father seems to finish with "and so I mean to finishe this treatise:" while the son, as we must suppose, adds p. 171. and what follows. In the father's part the word *alarm* is not mentioned, that I can find. If it occurred anywhere, it would be in describing the duties of the *scout-master*; but here we have nothing but *warning* and *surprise*, never *alarm*. But in the son's appendix, the word *alarme* does occur twice in one page (173.). It also occurs in the body of the second edition of the book, when of course it is the son who inserts it. We may say then, that, in all probability, the military technical term was introduced in the third quarter of the sixteenth century. This, I suspect, is too late to allow us to suppose that the vernacular force which Shakspeare takes it to have, could have been gained for it by the time he wrote.

The second edition was published in 1590; about this time the spelling of the English language made a very rapid approach to its present form. This is seen to a remarkable extent in the two editions of the *Stratoticos*; in the first, the commanding officer of a regiment is always *coronel*, in the second *collonel*. But the most striking instance I now remember, is the following. In the first edition of Robert Recorde's *Castle of Knowledge* (1556) occurs the following tetra-stich:—

"If reasons reache transcende the skye,
Why shoulde it then to earthe be bounde?
The witte is wronged and leadde awrye,
If mynde be married to the grounde."

In the second edition (1596) the above is spelt as we should now do it, except in having *skie* and *awrie*.

M.

Prelates of France (Vol. ii., p. 182.).—In answer to a Minor Query of P. C. S. S., I can inform him that I have in my possession, if it be of any use to him, a manuscript entitled *Tableau de l'Ordre religieux en France, avant et depuis l'Edit de 1768*,

containing the houses, number of religions, and revenues, and the several dioceses in which they were to be found. M.

Midgham House, Newbury, Berks.

Haberdasher (Vol. ii., p. 167.).—

"Haberdasher, a retailer of goods, a dealer in small wares; T. *haubvertauscher*, from *haab*; B. *have*; It. *haveri*, *haberi*, goods; wares; and *tauscher*, *vertauscher*, a dealer, an exchanger; G. *tuiskar*; D. *tusker*; B. *tuischer*."

This derivation of the term *haberdasher* is from Thomson's *Etymons*, and seems to be satisfactory.

Haberdascher was the name of a trade at least as early as the reign of Edward III.; but it is not easy to decide what was the sort of trade or business then carried on under that name. Any elucidation of that point would be very acceptable. Δ.

"*Rapido contrarius orbi*" (Vol. ii., p. 120.).—No answer having appeared to the inquiry of N. B., it may be stated that, in Hartshorne's *Book-Rarities of Cambridge*, mention is made of a painting, in Emanuel College, of "Abp. Sancroft, sitting at a writing-table, with arms, and motto, *Rapido contrarius orbi*. P. P. Lens, F. L."

Brayley, in his *Concise Account of Lambeth Palace*, describes a portrait, in the vestry, of "A young man in a clerical habit, or rather that of a student, with a motto beneath, '*Rapido contrarium orbo*'" (whether the motto, as thus given, is the printer's or the painter's error does not appear), "supposed to be Abp. Sancroft when young.—Date 1650." G. A. S.

Robertson of Muirtown (Vol. ii., p. 135.).—C. R. M. will find a pedigree of the family of Robertson of Muirtown in a small duodecimo entitled:

"The History and Martial Achievements of the Robertsons of Strowan. Edinburgh: printed for and by Alex. Robertson in Morison's Close; where Subscribers may call for their copies."

The date of publication is not given; I think, however, it must have been printed soon after 1st January 1771, which is the latest date in the body of the work.

The greater portion of the volume is occupied with the poems of Alexander Robertson of Strowan, who died in 1749. A. R. X.

Paisley.

"*Noli me tangere*" (Vol. ii., p. 153.).—The following list of some of the painters of this subject may assist B. R.:—

Timoteo delle Vite—for St. Angelo at Cogli.

Titian—formerly in the Orleans collection, and engraved by N. Tardieu, in the Crozat Gallery.

Ippolito Scarsella (Lo Scarsellino)—for St. Nicolo Ferrara.

Cristoforo Roncalli (Il Cav. delle Pomarance)—for the Eremitani at St. Severino.

Lucio Massari—for the Celestini, Bologna.

Francesco Boni (Il Gobbinio)—for the Domini, Faenza. I. Z. P.

Clergy sold for Slaves (Vol. ii., p. 51.).—MR. SANSOM will find in the *Cromwellian Diary of Thomas Burton*, iv. 255. 273. 301—305., ample material for an answer to his question respecting the sale of any of the loyal party for slaves during the rebellion.

There is no evidence of any *clergymen* having been sold as slaves to Algiers or Barbadoes. Drs. Beale, Martin, and Sterne, heads of colleges, were threatened with this outrage (see *Querela Cantabrigiensis* appended to the *Mercurius Rusticus* p. 184.). In the life of Dr. John Barwick, one of the authors of the *Querela* (in the Eng. transl. p. 42.), the story is thus told:

"The rebels at that time threatened some of their greatest men and most learned heads (such as Dr. William Beale, Dr. Edward Martin, and Dr. Richard Sterne) transportation into the isles of America, or even to the barbarian Turks: for these great men, and several other very eminent divines, were kept close prisoners in a ship on the Thames, under the hatches, almost killed with stench, hunger, and watching; and treated by the senseless mariners with more insolence than if they had been the vilest slaves, or had been confined there for some infamous robbery or murder. Nay, one Rigby, a scoundrel of the very dregs of the parliament rebels, did at that time expose these venerable persons to sale, and would actually have sold them for slaves, if any one would have bought them."

In a note, it is added that Rigby moved twice in the Long Parliament,

"That those lords and gentlemen who were prisoners, should be sold as slaves to Argiere, or sent to the new plantations in the West Indies, because he had contracted with two merchants for that purpose."

Col. Rigby, so justly denounced by Barwick, sat in the Long Parliament for the borough of Wigan, and in the parliament of 1658-9 represented Lancashire. He was a native of Preston, was bred to the law, and held a colonel's rank in the parliamentary army. He was one of the committee of sequestrators for Lancashire, served at the siege of Latham House, and in 1649 was created Baron of the Exchequer, but was superseded by Cromwell.

Calamy, the historian and chaplain of the Non-conformists, treated Walker's statement quoted by Mr. SANSOM as a fiction, and advised him to expunge the passage. See his *Church and Dissenters compared as to Persecution*, 1719, pp. 40, 41.

A. B. R.

North Side of Churchyards (Vol. ii., pp. 55. 189.).—One of your writers has recently endeavoured to explain the popular dislike to burial on the north side of the church, by reference to the place of the churchyard cross, the sunniness, and the greater resort of the people to the south.

These are not only meagre reasons, but they are incorrect.

The doctrine of regions was coeval with the death of Our Lord. The east was the realm of the oracles; the especial Throne of God. The west was the domain of the people; the Galilee of all nations was there. The south, the land of the mid-day, was sacred to things heavenly and divine. The north was the devoted region of Satan and his hosts; the lair of demons, and their haunt. In some of our ancient churches, over against the font, and in the northern walls, there was a devil's door.

It was thrown open at every baptism for the escape of the fiend, and at all other seasons carefully closed. Hence came the old dislike to sepulture at the north.

R. S. HAWKER.

Morwenstow, Cornwall.

Sir John Perrot (Vol. ii., p. 217.).—This Query surprises me. Sir John Perrot was not governor of Ireland in the reign of Henry VIII., and your correspondent E. N. W. is mistaken in his belief that Sir John was beheaded in the reign of Elizabeth. He was convicted of treason 16th June, 1592, and died in the Tower in September following. In the *British Plutarch*, 3rd edit., 1791, vol. i. p. 121., is *The Life of Sir John Perrot*. The authorities given are Cox's *History of Ireland*; *Life of Sir John Perrot*, 8vo., 1728; *Biographia Britannica*; Salmon's *Chronological History*; to which I may add the following references:—Howell's *State Trials*, i. 1315; Camden's *Annals*; Naunton's *Fragmenta Regalia*; Lloyd's *State Worthies*; Nash's *Worcestershire*; Strype's *Ecclesiastical Memorials*, iii. 297.; Strype's *Annals*, iii. 337. 398—404.; *Stradling Letters*, 48—50.; Nare's *Life of Lord Burghley*, iii. 407.; *Fourth Report of Deputy Keeper of Public Records*, Appendix, ii. 281. Dean Swift, in his *Introduction to Polite Conversation*, says,—

"Sir John Perrot was the first man of quality whom I find upon the record to have sworn by *God's wounds*. He lived in the reign of Queen Elizabeth, and was supposed to be a natural son of Henry VIII., who might also have been his instructor."

C. H. COOPER.

Cambridge, August 31. 1850.

Coins of Constantius II.—The coins of this prince are, from their titles being identical with those of his cousin, very difficult to be distinguished. My only guide is the portrait. Gallus died at twenty-nine; and we may suppose that his coins would present a more youthful portrait than Constantius II. The face of Constantius is long and thin, and is distinguished by the royal diadem. The youthful head resembling Constantius the Great with the laurel crown, *Rev.* Two military figures standing, with spears and bucklers, between them two standards., *Ex. smn B.*, I have

arranged in my cabinet, how far rightly I know not, as that of Gallus.

E. S. T.

"*She ne'er with treacherous Kiss*" (Vol. ii., p. 136.).—C. A. H. will find the lines,—

"She ne'er with trait'rous kiss," &c.

in a poem named "*Woman*," 2nd ed. p. 34., by Eaton Stannard Barrett, Esq., published in 1818, by Henry Colburn, Conduit street.

E. D. B.

California (Vol. ii., p. 132.).—Your correspondent E. N. W. will find earlier anticipations of "the golden harvest now gathering in California," in vol. iii. of *Hakluyt's Voyages*, p. 440-42., where an account is given of Sir F. Drake's taking possession of Nova Albion.

"There is no part of earth here to bee taken up, wherein there is not special likelihood of gold or silver."

In Callendar's *Voyages*, vol. i. p. 303., and other collections containing Sir F. Drake's voyage to Magellanica, there is the same notice. The earth of the country seemed to promise very rich veins of gold and silver, there being hardly any digging without throwing up some of the ores of them.

T. J.

Bishops and their Precedence (Vol. ii., pp. 9. 76.).—The precedence of bishops is regulated by the act of 31 Hen. VIII. c. 10., "for placing of the Lords." Bishops are, in fact, temporal barons, and, as stated in Stephen's *Blackstone*, vol. iii. pp. 5, 6., sit in the House of Peers in right of succession to certain ancient baronies annexed, or supposed to be annexed, to their episcopal lands; and as they have in addition high spiritual rank, it is but right they should have place before those who, in temporal rank only, are equal to them. This is, in effect, the meaning of the reason given by Coke in part iii. of the *Institutes*, p. 361. ed. 1670, where, after noticing the precedence amongst the bishops themselves, namely, 1. The Bishop of London, 2. The Bishop of Durham, 3. The Bishop of Winchester, he observes:

"But the other bishops have place above all the barons of the realm, because they hold their bishopricks of the king per baroniam; but they give place to viscounts, earls, marquesses, and dukes."

ARUN.

Elizabeth and Isabel (Vol. i., pp. 439. 488.).—The title of Ælius Antonius Nebressensis's history is, *Rerum a Fernando et Elisabe Hispaniarum felicissimis regibus gestarum Decades duæ.* J. B.

Dr. Thomas Bever's Legal Polity of Great Britain (Vol. i., p. 483.).—Is J. R. aware that the principal part of the parish of Mortimer, near Reading, as well as the manorial rights, belongs to a Richard Benyon de Beauvoir, Esq., residing not very far from that spot, at Englefield House, about five miles on the Newbury Road from Reading.

This gentleman, whose original name was Powlett Wright, took the name of De Beauvoir a few years back, as I understand, from succeeding to the property of his relative, a Mr. Beevor or Bever. This gentleman may, perhaps, be enabled to throw some light upon the family of Dr. Bever. WP.

Eikon Basilike (Vol. ii., p. 134.).—I would suggest to A. C. that the circumstance of his copy of this work bearing on its cover "C. R.," surmounted by a crown, may not be indicative of its having been in the possession of royalty. It may have been, perhaps, not unusual to occasionally so distinguish works of this description published in or about that year (1660). I have a small volume entitled—

"The History of His SaCRed Majesty Charles II. Begun from the Murder of his Royal Father of Happy Memory, and continued to this present year, 1660, by a person of quality. Printed for *James Davies*, and are to be sold at the *Turk's Head* in *Ioy Lane*, and at the *Greyhound* in *St. Paul's Church Yard*, 1660."

This volume is stamped in gold on both covers with C. R., surmounted by a crown. E. B. PRICE.

Earl of Oxford's Patent (Vol. ii., pp. 194. 235.).—LORD BRAYBROOKE no doubt knows, that the preamble to the patent was written by Dean Swift. (See *Journal to Stella*.) I would add, in reply to O. P. Q., that there is no doubt that *assassin* and *assassinate* are properly used even when death does not ensue. Not so *murder* and *murderer*, which are strict terms of law to which *death* is indispensable. C.

Cave's Historia Litteraria (Vol. ii., p. 230.).—Part I. appeared at London, 1688. An Appendix, by Wharton, followed, 1689. These were reprinted, Geneva, 1693. Part II., Lond., 1698; repr. Genev., 1699. The whole was reprinted, Genev., 1708 and 1720. After the author's death a new and improved edition appeared, Oxon., 1740-43; rep. Basil, 1741-45. I give the date 1708, not 1705, to the second Geneva impression, on the authority of Walch. J. E. B. MAYOR.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Collections of Wills have always been regarded, and very justly so, as among the most valuable materials which exist for illustrating the social condition of the people at the period to which they belong. Executed, as they must be, at moments the most solemn; displaying, as we cannot but believe they do, the real feelings which actuate the testators; and having for their object the distribution of existing property, and that of every possible variety of description, it is obvious that they alike call for investigation, and are calculated to repay any labour that may be bestowed upon them. It is therefore, perhaps, somewhat matter of surprise that the

Camden Society should not hitherto have printed any of this interesting class of documents; and that only in the twelfth year of its existence it should have given to its members the very interesting volume of *Wills and Inventories from the Registers of the Commissary of Bury St. Edmunds and the Archdeacon of Sudbury*, which has been edited for the Society by Mr. Tymms, the active and intelligent Treasurer and Secretary of the Bury and West Suffolk Archaeological Institute. The selection contains upwards of fifty Wills, dated between 1370 and 1649, and the documents are illustrated by a number of brief but very instructive notes; and as the volume is rendered more useful by a series of very complete indices, we have no doubt it will be as satisfactory to the members as it is creditable to its editor. Mr. Tymms acknowledges his obligations to Mr. Way and Mr. J. Gough Nichols: we are sure the Camden Society would be under still greater obligations to those gentlemen if they could be persuaded to undertake the production of the series of Lambeth Wills which was to have been edited by the late Mr. Stapleton, with Mr. Way's assistance.

When the proprietors of the *Gentleman's Magazine* at the commencement of the present year announced their projected improvements in that periodical, we expressed our confidence that they would really and earnestly put forth fresh claims to the favour of the public. Our anticipations have been fully realised. Each succeeding number has shown increased energy and talent in the "discovery and establishment of historical truth in all its branches," and that the conductors of this valuable periodical, the only "Historical Review" in the country, continue to pursue these great objects faithfully and honestly, as in times past, but more diligently and more undividedly. No student of English history can now dispense with, no library which places historical works upon its shelves can now be complete without *The Gentleman's Magazine and Historical Review*.

We have received the following Catalogues:—G. Willis's (Great Piazza, Covent Garden) Catalogue No. 41. New Series of Second-hand Books, Ancient and Modern; W. S. Lincoln's (Cheltenham House, Westminster Road) Sixtieth Catalogue of Cheap Second-hand English and Foreign Books; C. Hamilton's (4. Budge Place, City Road) Catalogue No. 41. of an important Collection of the Cheapest Tracts, Books, Autographs, Manuscripts, Original Drawings, &c. ever offered for sale.

Notices to Correspondents.

MARTENS OR MERTENS THE PRINTER. *Will D. L. kindly furnish us with a copy of the Note alluded to in his valuable communication in No. 42.?*

JUNIUS IDENTIFIED. MR. TAYLOR's Letter on his authorship of this volume is unavoidably postponed until next week.

M., who writes on the subject of Mr. Thomas's Account of the State Paper Office, will be glad to hear that a Calendar of the documents contained in that department is in the press.

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The Central Committee of the Institute have considered a Resolution, passed at a recent meeting of the British Archæological Association at Manchester, August 24th, in reference to the expediency of promoting a union between the Association and the Institute. The Committee desire to give this public notice, that they are ready, as they have always been, to admit members of the Association desirous of joining the Institute. They have determined accordingly, that, in order to offer reasonable encouragement to the members of the Association, they shall henceforth be eligible without the payment of the customary entrance fee, on the intimation of their wish to the Committee to be proposed for election. Life-members of the Association shall be eligible as life-members on payment of half the usual composition. All members of the Association thus elected shall likewise have the privilege of acquiring the previous publications of the Institute at the price to original subscribers.

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No. 47.]

SATURDAY, SEPTEMBER 21. 1850.

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Notes.

OLD SONGS.

I heard, "in other days," a father singing a comic old song to one of his children, who was sitting on his knee. This was in Yorkshire; and yet it could hardly be a Yorkshire song, as the scene was laid in another county. It commenced with—

"Randle O'Shay has sold his mare
For nineteen groats at Warrinton fair,"

and goes on to show how the simpleton was cheated out of his money.

I find in Hasted's *History of Kent* (vol. i. p. 468., 2nd edit.) mention made of the family of Shaw, who held the manor of Eltham, &c., and who "derive themselves from the county palatine of Chester." It is further stated that *Randal de Shaw*, his son, was settled at Haslington Hall in that county.

All, indeed, that this proves is, the probability of the hero of the song being also a native of Cheshire, or one of the adjacent counties; and that the legend is a truth, even as to names as well as general facts. The song is worthy of recovery and preservation, as a remnant of English character and manners; and I have only referred to Hasted to point out the probable district in which it will be found.

There are many other characteristics of the manners of the humbler classes to be found in songs that had great local popularity within the period of living memory; for instance, the *Wednesbury Cocking* amongst the colliers of Staffordshire, and *Rotherham Status* amongst the cutlers of Sheffield. Their language, it is true, is not always very delicate—perhaps was not even at the time these songs were composed,—as they picture rather the exuberant freaks of a half-civilised people than the better phases of their character. Yet even these form "part and parcel" of the history of "the true-born Englishman."

One song more may be noticed here:—the rigmale, snatches of which probably most of us have heard, which contains an immense number of mere truisms having no connexion with each other, and no bond of union but the metrical form in which their juxtaposition is effected, and the rhyme, which is kept up very well throughout, though sometimes by the introduction of a nonsense line. Who does not remember—

"A yard of pudding's not an ell,"

or

"Not forgetting *dytherum di*,

A tailor's goose can never fly,"

and other like parts?

It is just such a piece of burlesque as Swift might have written: but many circumstances lead me to think it must be much older. Has it ever been printed?

There is another old (indeed an evidently very ancient) song, which I do not remember to have seen in print, or even referred to in print. None of the books into which I have looked, from deeming them likely to contain it, make the least reference to this song. I have heard it in one of the midland counties, and in one of the western, both many years ago; but I have not heard it in London or any of the metropolitan districts. The song begins thus:—

“London Bridge is broken down,
Dance over my Lady Lea:
London Bridge is broken down,
With a gay ladée.”

This must surely refer to some event preserved in history,—may indeed be well known to well-read antiquaries, though so totally unknown to men whose general pursuits (like my own) have lain in other directions. The present, however, is an age for “popularising” knowledge; and your work has assumed that task as one of its functions.

The difficulties attending such inquiries as arise out of matters so trivial as an old ballad, are curiously illustrated by the answers already printed respecting the “wooing frog.” In the first place, it was attributed to times within living memory; then shown to exceed that period, and supposed to be very old,—even as old as the Commonwealth, or, perhaps, as the Reformation. This is objected to, from “the style and wording of the song being evidently of a much later period than the age of Henry VIII.,” and Buckingham’s “mad” scheme of taking Charles into Spain to woo the infanta is substituted. This is enforced by the “burden of the song;” whilst another correspondent considers this “chorus” to be an old one, analogous to “Down derry down:”—that is, M. denies the force of MR. MAHONY’S* explanation altogether!

Then comes the HERMIT OF HOLYPORT, with a very decisive proof that neither in the time of James I., nor of the Commonwealth, could it have originated. His transcript from Mr. Collier’s *Extracts* carries it undeniably back to the middle of the reign of Elizabeth. Of course, it is interesting to find intermediate versions or variations of the ballad, and even the adaptation of its framework to other ballads of recent times, such as “Heigho! says Kemble,”—one of the Drury Lane “O. P. Row” ballads (*Rejected Addresses*, last ed., or Cunningham’s *London*). Why the conjecture respecting Henry VIII. is so contemptuously thrown aside as a “fancy,” I do not see. If the HERMIT will take the trouble to “think again,” he will discover that *the first step in every investigation* (ay, even in mathematical investigation)

is a conjecture. Conjectures are examined, one after another, till something inconsistent with them turns up, or till all the conditions of complete proof are discovered to be fulfilled. A *fancy*, on the contrary, is a dogma taken up without proof, and in the teeth of obvious probability,—tenaciously adhered to, and all investigation eschewed. This at least is the ordinary signification of the term, in relation to the search after truth. How far my own conjecture, or the mode of putting it, fulfils these conditions, it is not necessary for me to discuss: but I hope the usefulness and interest of the “NOTES AND QUERIES” will not be marred by any discourtesy of one correspondent towards another.

At the same time, the HERMIT OF HOLYPORT has done the most essential service to this inquiry by his extract from Mr. Collier, as the question is thereby inclosed within exceedingly narrow limits. But if the ballad do not refer to Henry VIII., to whom can it be referred with greater probability? It is too much to assume that all the poetry, wit, and talent of the Tudor times were confined to the partizans of the Tudor cause, religious or political. We *know*, indeed, the contrary. But for his communication, too, the singular coincidence of two such characteristic words of the song in the “Poley Frog” (in the same number of the “NOTES AND QUERIES”) might have given rise to another conjecture: but the *date* excludes its further consideration.

I may add, that since this has been mooted, an Irish gentleman has told me that the song was familiar enough in Dublin; and he repeated some stanzas of it, which were considerably different from the version of W. A. G., and the chorus the same as in the common English version. I hope presently to receive a complete copy of it: which, by the bye, like everything grotesquely humorous in Ireland, was attributed to the author of *Gul-liver’s Travels*. T. S. D.

“JUNIUS IDENTIFIED.”

It is fortunate for my reputation that I am still living to vindicate my title to the authorship of my own book, which seems otherwise in danger of being taken from me.

I can assure your correspondent R. J. (Vol. ii., p. 103.) that I was not only “literally the writer,” (as he kindly suggests, with a view of saving my credit for having put my name to the book), but in its fullest sense the author of “*Junius Identified*,” and that I never received the slightest assistance from Mr. Dubois, or any other person, either in collecting or arranging the evidence, or in the composition and correction of the work. After I had completed my undertaking, I wrote to Mr. Dubois to ask if he would allow me to see the handwriting of Sir Philip Francis, that I might

* Why MR. MAHONY calls a person in his “sixth decade” a “sexagenarian” he best knows. Such is certainly not the ordinary meaning of the term he uses. His pun is good, however.

compare it with the published fac-similes of the handwriting of Junius; but he refused my request. His letter alone disproves the notion entertained by R. J. and others, that Mr. Dubois was in any degree connected with me, or with the authorship of the work in question.

With regard to the testimony of Lord Campbell, I wrote to his lordship in February, 1848, requesting his acceptance of a copy of *Junius Identified*, which I thought he might not have seen; and having called his attention to my name at the end of the preface, I begged he would, when opportunity offered, correct his error in having attributed the work to Mr. Dubois. I was satisfied with his lordship's reply, which was to the effect that he was ashamed of his mistake, and would take care to correct it. No new edition of that series of the *Lives of the Chancellors*, which contains the "Life of Lord Loughborough," has since been published. The present edition is dated 1847.

R. J. says further, that "the late Mr. George Woodfall always spoke of the pamphlet as the work of Dubois;" and that Sir Fortunatus Dwaris states, "the pamphlet is said, I know not with what truth, to have been prepared under the eye of Sir Philip Francis, it may be through the agency of Dubois." If *Junius Identified* be alluded to in these observations as a pamphlet, it would make me doubt whether R. J., or either of his authorities, ever saw the book. It is an 8vo. vol. The first edition, containing 380 pages, was published in 1816, at 12s. The second edition, which included the supplement, exceeded 400 pages, and was published in 1818, at 14s. The supplement, which contains the plates of handwriting, was sold separately at 3s. 6d., to complete the first edition, but this could not have been the pamphlet alluded to in the preceding extracts. I suspect that when the work is spoken of as a pamphlet, and this is often done, the parties thus describing it have known it only through the medium of the critique in the *Edinburgh Review*.

Mr. Dubois was the author of the biography of Sir Philip Francis, first printed in the *Monthly Mirror* for May and June, 1810, and reprinted in *Junius Identified*, with acknowledgment of the source from which it was taken. To this biography the remarks of Sir Fortunatus Dwaris are strictly applicable, except that it never appeared in the form of a pamphlet.

JOHN TAYLOR.

30. Upper Gower Street, Sept. 7. 1850.

FOLK LORE.

Spiders a Cure for Ague (Vol. ii., p. 130.).—Seeing a note on this subject reminds me that a few years since, a lady in the south of Ireland was celebrated far and near, amongst her poorer

neighbours, for the cure of this disorder. Her universal remedy was a large house-spider alive, and enveloped in treacle or preserve. Of course the parties were carefully kept in ignorance of what the wonderful remedy was.

Whilst I am on the subject of cures, I may as well state that in parts of the co. Carlow, the blood drawn from a black cat's ear, and rubbed upon the part affected, is esteemed a certain cure for St. Anthony's fire. JUNIOR.

Funeral Superstition.—A few days ago the body of a gentleman in this neighbourhood was conveyed to the hearse, and while being placed in it, the door of the house, whether from design or inadvertence I know not, was closed before the friends came out to take their places in the coaches. An old lady, who was watching the proceedings, immediately exclaimed, "God bless me! they have closed the door upon the corpse: there will be another death in that house before many days are over." She was fully impressed with this belief, and unhappily this impression has been confirmed. The funeral was on Saturday, and on the Monday morning following a young man, resident in the house, was found dead in bed, having died under the influence of chloroform, which he had inhaled, self-administered, to relieve the pain of toothache or tic-douloureux.

Perhaps the superstition may have come before you already; but not having met with it myself, I thought it might be equally new to others.

H. J.

Sheffield.

Folk Lore Rhymes.—

"Find odd-leaved ash, and even-leaved clover,
And you'll see your true love before the day's over."

If you wish to see your lover, throw salt on the fire every morning for nine days, and say —

"It is not salt I mean to burn,
But my true lover's heart I mean to turn;
Wishing him neither joy nor sleep,
Till he come back to me and speak."

"If you marry in Lent,
You will live to repent."

WEDSECNARF.

EMENDATION OF A PASSAGE IN THE "TEMPEST."

Premising that I should approach the text of our great poet with an almost equal degree of awful reverence with that which characterises his two latest editors, I must confess that I should not have the same respect for evident errors of the printers of the early editions, which they have occasionally shown. In the following passage in the *Tempest*, Act i., Scene 1., this forbearance has not, however, been the cause of the very unsatisfactory state in which they have both left it. I

must be indulged in citing at length, that the context may the more clearly show what was really the poet's meaning :—

“ Enter FERDINAND bearing a Log.

“ *Fer.* There be some sports are painful ; and their labour

Delight in them sets off ; some kinds of baseness
Are nobly undergone ; and most poor matters
Point to rich ends. This my mean task
Would be as heavy to me, as odious ; but
The mistress, which I serve, quickens what's dead,
And makes my labours pleasures : O ! she is
Ten times more gentle than her father's crabbed ;
And he's composed of harshness. I must remove
Some thousands of these logs, and pile them up,
Upon a sore injunction : My sweet mistress
Weeps when she sees me work ; and says such business
Had never like executor. I forget :
But these sweet thoughts do even refresh my labours ;
Most busy lest when I do it.”

Mr. Collier reads these last two lines thus —

“ But these sweet thoughts do even refresh my labours ;
Most busy, lest when I do it.”

with the following note —

“ The meaning of this passage seems to have been misunderstood by all the commentators. Ferdinand says that the thoughts of Miranda so refresh his labours, that when he is most busy he seems to feel his toil least. It is printed in the folio 1623, —

‘ Most busy *lest* when I do it,’

—a trifling error of the press, corrected in the folio 1632, although Theobald tells us that both the oldest editions read *lest*. Not catching the poet's meaning, he printed, —

‘ Most busy-*less* when I do it,’

and his supposed emendation has ever since been taken as the text ; even Capell adopted it. I am happy in having Mr. Amyot's concurrence in this restoration.”

Mr. Knight adopts Theobald's reading, and Mr. Dyce approves it in the following words :—

“ When Theobald made the emendation, ‘ Most busy-*less*,’ he observed that ‘ the corruption was so very little removed from the truth of the text, that he could not afford to think well of his own sagacity for having discovered it.’ The correction is, indeed, so obvious, that we may well wonder that it had escaped his predecessors ; but we must wonder ten times more that one of his successors, in a blind reverence for the old copy, should re-vitiate the text, and defend a corruption which outrages language, taste, and common sense.”

Although at an earlier period of life I too adopted Theobald's supposed emendation, it never satisfied me. I have my doubts whether the word *busyless* existed in the poet's time ; and if it did, whether he could possibly have used it here. Now it is clear that *labours* is a misprint for *labour* ; else, to what does “ when I do it ” refer ? *Busy lest* is only a typographical error for *busiest* : the double superlative was commonly

used, being considered as more emphatic, by the poet and his contemporaries.

Thus in Hamlet's letter, Act ii. Sc. 2. :

“ I love thee best, O *most best*.”

and in *King Lear*, Act ii. Sc. 3. :

“ To take the basest and *most poorest* shape.”

The passage will then stand thus :—

“ But these sweet thoughts, do even refresh my labour,
Most busiest when I do it.”

The sense will be perhaps more evident by a mere transposition, preserving every word :

“ But these sweet thoughts, most busiest when I do
My labour, do even refresh it.”

Here we have a clear sense, devoid of all ambiguity, and confirmed by what precedes ; that his labours are made pleasures, being beguiled by these sweet thoughts of his mistress, which are busiest when he labours, because it excites in his mind the memory of her “ weeping to see him work.” The correction has also the recommendation of being effected in so simple a manner as by merely taking away two superfluous letters. I trust I need say no more ; secure of the approbation of those who (to use the words of an esteemed friend on another occasion) feel “ that making an opaque spot in a great work transparent is not a labour to be scorned, and that there is a pleasant sympathy between the critic and bard—dead though he be—on such occasions, which is an ample reward.”

S. W. SINGER.

Mickleham, Aug. 30. 1850.

PUNISHMENT OF DEATH BY BURNING.

(Vol. ii., pp. 6. 50. 90. 165.)

In the “ NOTES AND QUERIES ” of Saturday, the 10th of August, SENEX gives some account of the burning of a female in the Old Bailey, “ about the year 1788.”

Having myself been present at the last execution of a female in London, where the body was burnt (being probably that to which SENEX refers), and as few persons who were then present may now be alive, I beg to mention some circumstances relative to that execution, which appear to be worthy of notice.

Our criminal law was then most severe and cruel : the legal punishment of females convicted of high treason and petty treason was burning ; coining was held to be high treason ; and murder of a husband was petty treason.

I see it stated in the *Gentleman's Magazine*, that on the 13th of March, 1789,—

“ The Recorder of London made his report to His Majesty of the prisoners under sentence of death in Newgate, convicted in the Sessions of September, October, November, and January (forty-six in number),

fourteen of whom were ordered for execution; five of whom were afterwards reprieved."

The recorder's report in regard to these unfortunate persons had been delayed during the incapacity of the king; thus the report for four sessions had been made at once. To have decided at one sitting of council upon such a number of cases, must have almost been enough to upset the strongest mind. Fortunately, these reports are now abolished.

In the same number of the *Gentleman's Magazine*, under date the 18th of March, there is this statement, —

"The nine following malefactors were executed before the Debtors' Door at Newgate pursuant to their sentence, viz., Hugh Murphy and Christian Murphy *alias* Bowman, Jane Grace, and Joseph Walker, for coining. [Four for burglary, and one for highway robbery.] They were brought upon the scaffold, about half an hour after seven, and *turned off* about a quarter past eight. The woman for coining was brought out after the rest were turned off, and fixed to a stake and burnt; being first strangled by the stool being taken from under her."

This is the execution at which I was present; the number of those who suffered, and the burning of the female, attracted a very great crowd. Eight of the malefactors suffered on the scaffold, then known as "the new drop." After they were suspended, the woman, in a white dress, was brought out of Newgate alone; and after some time spent in devotion, was hung on the projecting arm of a low gibbet, fixed at a little distance from the scaffold. After the lapse of a sufficient time to extinguish life, faggots were piled around her, and over her head, so that her person was completely covered: fire was then set to the pile, and the woman was consumed to ashes.

In the following year, 1790, I heard sentence passed in the Criminal Court, in the Old Bailey, upon other persons convicted of coining: one of them was a female. The sentence upon her was, that she should be "drawn to the place of execution, and there burnt with fire till she was dead."

The case of this unfortunate woman, and the cruel state of the law in regard to females, then attracted attention. On the 10th of May, 1790, Sir Benjamin Hammett, in his place in the House of Commons, called the attention of that House to the then state of the law. He mentioned that it had been his official duty to attend on the melancholy occasion of the burning of the female in the preceding year (it is understood he was then one of the sheriffs of London), he moved for leave to bring in a bill to alter the law, which he characterised as —

"One of the savage remains of Norman policy, disgracing our statute book, as the practice did the common law."

He noticed that the sheriff who did not execute the sentence of burning alive was liable to a prosecution; but he thanked Heaven there was not a man in England who would carry such a sentence into effect. He obtained leave to bring in a bill for altering this cruel law; and in that session the Act 30 G. III. c. 48. was passed —

"For discontinuing the judgment which has been required by law to be given against women convicted of certain crimes, and substituting another judgment in lieu thereof."

A debt of gratitude is due to the memory of Sir Benjamin Hammett, for his exertions, at that period, in the cause of humanity. Thank God, we now live in times when the law is less cruel, and more chary of human life. OCTOGENARIUS.

A NOTE ON MORGANATIC MARRIAGES.

Grimm (*Deutsche Rechts Alterthumer*, vol. ii., p. 417.), after a long dissertation, in which it appears that the money paid by the bridegroom to the wife's relations (I believe subsequently also to the wife herself) had every form of a *purchase*, possibly derived also from some *symbolic* customs common to all northern tribes, offers the following as the origin of this word "morganatic:" —

"Es gab aber im Alterthum noch einen erlaubten Ausweg für die Verbindung vornehmer Männer mit geringen (freien und selbst unfreien) Frauen, den *Concubinatus*, der ohne feierliches Verlöbniß, ohne *Brautgabe* und *Mitgift* eingegangen wurde, mithin *keine wahre und volle Ehe*, dennoch ein rechtmässiges Verhältniss war.

"Da jedoch die Kirche ein solches Verhältniss missbilligte, durch keine Einsegnung wehte, so wurde es allmählich unerlaubt und verboten als Ausnahme aber bis auf die neueste Zeit für Fürsten zugelassen — ja durch Trauung an die linke Hand gefeiert. Die Benennung Morganatische Ehe, — *Matrimonium ad Morganaticam* (11. Feud. 29.), rührt daher, dass den *Concubinen* eine *Morgangabe* (woraus im Mittelalter die Lombarden '*Morganatica*' machten) — bewilligt zu werden pflegte — *es waren Ehen auf blosse Morgengabe*. Den Beweis liefern Urkunden, die *Morganatica* für Morgengabe auch in Fällen gebrauchten wo von wahrer Ehe die Rede ist." (See Heinecius, *Antiq.* 3. 157, 158.)

The case now stands thus:

It was the custom to give money to the wife's relations on the marriage-day.

It was not the custom with respect to unequal marriage (*Misheirath*): this took place "ohne *Brautgabe* und *Mitgift*," which was also of later origin.

The exception made by the Church for *princes*, restored the woman so far, that the marriage was legally and morally recognised by the Lombard law and the Church, with exceptions as regards *issue*, and that the left hand was given for the *right*.

With regard to this latter, it would be desir-

able to trace whether giving of the hand had any *symbolic* meaning. I think the astrologists consider the right as the nobler part of the body; if so, giving of the *left* in this case is not without symbolic significance. It must be remembered how much symbolism prevailed among the tribes which swept Europe on the fall of the Roman empire, and their Eastern origin.

The Morgengabe, according to Cancianus (*Leges Barbarorum*, tom. iv. p. 24.), was at first a *free gift* made by the husband after the first marriage night. This was carried to such excess, that Liutprand ordained

"Tamen ipsum Morgengabe volumus, ut non sit amplius nisi quarta pars ejus substantia, qui ipsum Morgengabe dedit."

This became subsequently converted into a *right* termed *justitia*.

Upon this extract from a charter,—

"Manifesta causa est mihi, quoniam die illo quando te sposavi, promiseram tibi dare *justitiam* tuam secundum legem *meam*: [i.e. my Lombard law in opposition to the Roman, which he had a right to choose,] in Morgencap; id est, quartam portionem omnium rerum mobilium et immobilium," &c.

Cancianus thus comments:—

"Animadvertite, quam recte charta hæc cum supra alligatis formulis conveniat. Sponsus promiserat Morgencap, quando feminam desponsaverat, inde vero ante conjugium chartam conscribit: et quod et Liutprandi lege, et ex antiquis moribus *Donum* fuit mere gratuitum, hic appellatur *Justitia* secundum legem Langobardorum."

The Morgencap here assumes, I apprehend, somewhat the form of *dower*. That it was so, is very doubtful. (Grimm, vol. ii. p. 441. "Morgengabe.")

"An demselben Morgen empfängt die Jungfrau von ihrem Gemahl ein ansehnliches Geschenk, welches Morgengabe heisst. Schon in der Pactio Guntherammi et Childeberti, werden Dos und Morganagiba unterschieden, ebenso *Leg. Rip.* 37. 2. *Alaman.* 56. 1. 2. Dos und Morgangeba; *Lex Burgend.* 42. 2. Morgangeba und das 'pretium nuptiale;' bei den Langobarden, 'Meta und Morgengab.'"

I do not say this answers the question of your correspondent G., which is, what is the *derivation* of the word?

Its actual signification, I think, means left-handed; but to think is not to resolve, and the question is open to the charitable contributions of your learned and able supporters.

As regards the Fairy Morgana, who was married to a mortal, I confess, with your kind permission, I had rather not accept her as a satisfactory reply. It is as though you would accept "once upon a time" as a chronological date! She was married to a mortal—true; but *morganatically*, I doubt it. If morganatic came from this, it should

appear the *Fairy Morgana* was the *first lady* who so underwent the ceremony. Do not forget Lurline, who married also a mortal, of whom the poet so prettily sings:

"Lurline hung her head,

Turned pale, and then red;

And declared his abruptness in popping the question
So soon after dinner had spoilt her digestion."

This lady's marriage resembled the other in all respects, and I leave you to decide, and no man is more competent, from your extensive knowledge of the mythology of Medieval Europe, whether Morgana, beyond the mere accident of her name, was more likely than Lurline to have added a word with a puzzling etymology to the languages of Europe. The word will, I think, be found of Eastern origin, clothed in a Teutonic form.

After all, Jacob Grimm and Cancianus may interest your readers, and so I send the Note. S.H.

Athenæum, Sept. 6. 1850.

Minor Notes.

Alderman Beckford.—Gifford (*Ben Jonson*, vol. vi. p. 481.) has the following note:—

"The giants of Guildhall, thank heaven, yet defend their charge: it only remains to wish that the citizens may take example by the fate of Holmeby, and not expose them to an attack to which they will assuredly be found unequal. It is not altogether owing to their wisdom that this has not already taken place. For twenty years they were chained to the car of a profligate buffoon, who dragged them through every species of ignominy to the verge of rebellion; and their hall is even yet disgraced with the statue of a worthless negro-monger, in the act of insulting their sovereign with a speech, of which (factious and brutal as he was) *he never uttered one syllable*." . . . "By my troth, captain, these are very bitter words."

But Gifford was *generally* correct in his assertions; and twenty-two years after *his* note, I made the following one:—

"It is a curious fact, but a true one, that Beckford *did not utter one syllable of this speech*. It was penned by Horne Tooke, and by his art put on the records of the city and on Beckford's statue, as he told me, Mr. Braithwaite, Mr. Seyers, &c., at the Athenian Club.

ISAAC REED.

"See the *Times* of July 23. 1838, p. 6."

The worshipful Company of Ironmongers have *relegated* their statue from their hall to a lower position: but it still disgraces the Guildhall, and will continue to do so, as long as any factious demagogue is permitted to have a place among its members.

L. S.

The Frozen Horn.—Perhaps it is not generally known that the writer of *Munchausen's Travels* borrowed this amusing incident from Heylin's

Mikrokosmos. In the section treating of Muscovy, he says :—

"This excess of cold in the ayre, gave occasion to *Castilian*, in his *Aulicus*, wittily and not incongruously to faine that if two men being somewhat distant, talke together in the winter, their words will be so frozen that they cannot be heard: but if the parties in the spring returne to the same place, their words will melt in the same order that they were frozen and *spoken*, and be plainly understood."

J. S.

Salisbury.

Inscription from Roma Subterranea.—If you deem the translation of this inscription, quoted in Lord Lindsay's fanciful but admirable *Sketches of the History of Christian Art*, worth a place among your Notes, it is very heartily at your service.

"Sisto viator

Tot ibi trophæa, quot ossa

Quot martyres, tot triumphi.

Antra quæ subis, multa quæ cernis marmora,

Vel dum silent,

Palam Romæ gloriam loquuntur.

Audi quid Echo resonet

Subterraneæ Romæ!

Obscura licet Orbis Cœmetria

Totius patens Orbis Theatrum!

Supplex Loci Sanctitatem venerare,

Et post hæc sub luto aurum

Cælum sub cœno

Sub Româ Romam quærito!"

Roma Subterranea, 1651, tom. i. p. 625.

(Inscription abridged.)

Stay, wayfarer—behold
In ev'ry mould'ring bone a trophy here.
In all these hosts of martyrs,
So many triumphs.

These vaults—these countless tombs,

E'en in their very silence

Proclaim aloud Rome's glory:

The echo'd fame

Of subterranean Rome

Rings on the ear.

The city's sepulchres, albeit hidden,

Present a spectacle

To the wide world patent.

In lowly reverence hail this hallow'd spot,

And henceforth learn

Gold beneath dross

Heav'n below earth,

Rome under Rome to find!

F. T. J. B.

Brookthorpe.

Parallel Passages.—

"There is an acre sown with royal seed, the copy of the greatest change from rich to naked, from cieled roofs to arched collins, from living like gods to die like men."—Jeremy Taylor's *Holy Dying*, chap. i. sect. 1. p. 272. ed. Edin.

"Here's an acre sown indeed
With the richest royalest seeds,
That the earth did e'er suck in,
Since the first man dyed for sin:
Here the bones of birth have cried,
Though gods they were, as men they died."

F. BEAUMONT.

M. W.

Oxon.

A Note on George Herbert's Poems.—In the notes by Coleridge attached to Pickering's edition of George Herbert's *Poems*, on the line—

"My flesh begun unto my soul in pain,"

Coleridge says—

"Either a misprint, or noticeable idiom of the word *began*: Yes! and a very beautiful idiom it is; the first colloquy or address of the flesh."

The idiom is still in use in Scotland. "You had better not begin to me," is the first address or colloquy of the school-boy half-angry half-frightened at the bullying of a companion. The idiom was once English, though now obsolete. Several instances of it are given in the last edition of Foxe's *Martyrs*, vol. vi. p. 627. It has not been noticed, however, that the same idiom occurs in one of the best known passages of Shakspeare; in Clarence's dream, *Richard III.*, Act i. Sc. 4.:

"O, then began the tempest to my soul."

Herbert's *Poems* will afford another illustration to Shakspeare, *Hamlet*, Act iv. Sc. 7.:—

"And then this *should* is like a spendthrift sigh,
That hurts by easing."

Coleridge, in the *Literary Remains*, vol. i. p. 233., says—

"In a stitch in the side, every one must have heaved a sigh that hurts by easing."

Dr. Johnson saw its true meaning:

"It is," he says, "a notion very prevalent, that sighs impair the strength, and wear out the animal powers."

In allusion to this popular notion, by no means yet extinct, Herbert says, p. 71.:

"Or if some years with it (a sigh) escape
The sigh then only is
A gale to bring me sooner to my bliss."

D. S.

"*Crede quod habes*," &c.—The celebrated answer to a Protestant about the real presence, by the borrower of his horse, is supposed to be made since the Reformation, by whom I forget:—

"Quod nuper dixisti
De corpore Christi
Crede quod edis et edis;
Sic tibi rescribo
De tuo pallido
Crede quod habes et habes."

But in Wright and Halliwell's *Reliquiæ Antiquæ*,

p. 287., from a manuscript of the time of Henry VII., is given —

"Tu dixisti de corpore Christi, crede et habes
De palefrido sic tibi scribo, crede et habes."

M.

Grant to the Earl of Sussex of Leave to be covered in the Royal Presence. — In editing Heylyn's *History of the Reformation*, I had to remark of the grant made by Queen Mary to the Earl of Sussex, that it was the only one of Heylyn's documents which I had been unable to trace elsewhere (ii. 90.). Allow me to state in your columns, that I have since found it in Weever's *Funeral Monuments* (pp. 635, 636).
J. C. ROBERTSON.

Bekesbourne.

The first Woman formed from a Rib (Vol. ii., p. 213.). — As you have given insertion to an extract of a sermon on the subject of the creation of Eve, I trust you will allow me to refer your correspondent BALLIOLENSIS to Matthew Henry's commentary on the second chapter of Genesis, from which I extract the following beautiful explanation of the reason why the *rib* was selected as the material whereof the woman should be created: —

"Fourthly, that the woman was made of a rib out of the side of Adam; not made out of his head to top him, nor out of his feet to be trampled upon by him; but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

IOTA.

Beau Brummel's Ancestry. — Mr. Jesse some years back did ample justice to the history of a "London celebrity," George Brummell; but, from what he there stated, the following "Note" will, I feel assured, be a novelty to him. At the time that Brummell was considered in everything the *arbiter elegantiarum*, the writer of this has frequently heard Lady Monson (the widow of the second lord, and an old lady who, living to the age of ninety-seven, had a wonderful fund of interesting recollections) say, that this ruler of fashion was the descendant of a very excellent servant in the family. Not long ago, some old papers of the family being turned over, proofs corroborative of this came to light. William Brummell, from the year 1734 to 1764, was the faithful and confidential servant of Charles Monson, brother of the first lord: the period would identify him with the grandfather of the Beau; the only doubt was, that as Mr. Jesse has ascertained that William Brummell, the grandfather, was, in the interval above given, married, had a son *William*, and owned a house in Bury Street, how far these facts were compatible with his remaining as a servant living with Charles Monson, both in town and country. Now, in 1757, Professor Henry Monson of Cambridge being dangerously ill, his brother Charles

sent William Brummell down, as a trustworthy person, to attend to him; and in a letter from Brummell to his master, he, with many other requisitions, wishes that there may be sent down to him a certain glass vessel, very useful for invalids to drink out of, and which, if not in Spring Gardens, "may be found in *Bury Street*." It was used when *Billy* was ill." From the familiarity of the word "*Billy*," he must be speaking of his son. These facts are certainly corroborative of the old dowager's statement.
M(2).

Queries.

GRAY'S ELEGY AND DODSLEY POEMS.

I have here, in the country, few editions of Gray's works by me, and those not the best; for instance, I have neither of those by the Rev. J. Mitford (excepting his Aldine edition, in one small volume), which, perhaps, would render my present Query needless. It relates to a line, or rather a word in the *Elegy*, which is of some importance. In the second stanza, as the poem is usually divided (though Mason does not give it in stanzas, because it was not so originally written), occurs,

"Save where the beetle wheels his droning flight."

And thus the line stands in all the copies (five) I am able at this moment to consult. But referring to Dodsley's *Collection of Poems*, vol. iv., where it comes first, the epithet applied to "flight" is not "droning," but *drony* —

"Save where the beetle wheels his *drony* flight."

Has anybody observed upon this difference, which surely is worthy of a Note? I cannot find that the circumstance has been remarked upon, but, as I said, I am here without the means of consulting the best authorities. The *Elegy*, I presume, must have been first separately printed, and from thence transferred to Dodsley's *Collection*; and I wish to be informed by some person who has the earliest impression, how the line is there given? I do not know any one to whom I can appeal on such a point with greater confidence than to Mr. PETER CUNNINGHAM, who, I know, has a large assemblage of the first editions of our most celebrated poets from the reign of Anne downwards, and is so well able to make use of them. It would be extraordinary, if *drony* were the epithet first adopted by Gray, and subsequently altered by him to "droning," that no notice should have been taken of the substitution by any of the poet's editors. I presume, therefore, that it has been mentioned, and I wish to know where?

Now, a word or two on Dodsley's *Collection of Poems*, in the fourth volume of which, as I have

stated, Gray's *Elegy* comes first. Dodsley's is a popular and well-known work, and yet I cannot find that anybody has given the dates connected with it accurately. If Gray's *Elegy* appeared in it for the first time (which I do not suppose), it came out in 1755; which is the date of vol. iv. of Dodsley's *Collection*, and not in 1757, which is the date of the Strawberry Hill edition of Gray's *Odes*. The Rev. J. Mitford (Aldine edit. xxxiii.) informs us that "Dodsley published three volumes of this *Collection* in 1752; the fourth volume was published in 1755; and the fifth and sixth volumes, which completed the *Collection*, in 1758." I am writing with the title-pages of the work open before me, and I find that the first three volumes were published, not in 1752, but in 1748, and that even this was "the second edition;" so that there must have been an edition of the first three volumes, either anterior to 1748, or earlier in that year. The sale of the work encouraged Dodsley to add a fourth volume in 1755, and two others in 1758; and the plate of Apollo and the Muses was re-engraved for vols. v. and vi., because the original copper, which had served for vols. i., ii., iii., and iv., was so much worn.

This matter will not seem of such trifling importance to those who bear in mind, that if Gray's *Elegy* did not originally come out in this *Collection* in 1755, various other poems of great merit and considerable popularity did then make their earliest appearance.

THE HERMIT OF HOLYPORT.

Sept. 1850.

P.S. My attention has been directed to the subject of Gray's *Poems*, and particularly to his *Elegy*, by a recent pilgrimage I made to Stoke Poges, which is only five or six miles from this neighbourhood. The church and the poet's monument to his mother are worth a much longer walk; but the mausoleum to Gray, in the immediate vicinity, is a preposterous edifice. The residence of Lady Cobham has been lamentably modernised.

HUGH HOLLAND AND HIS WORKS.

The name of Hugh Holland has been handed down to posterity in connexion with that of our immortal bard; but few know anything of him beyond his commendatory verses prefixed to the first folio of Shakspeare.

He was born at Denbigh in 1558, and educated at Westminster School while Camden taught there. In 1582 he matriculated at Baliol College, Oxford; and about 1590 he succeeded to a Fellowship at Trinity College, Cambridge. Thence he travelled into Italy, and at Rome was guilty of several indiscretions by the freedom of his conversations. He next went to Jerusalem to pay his

devotions at the Holy Sepulchre, and on his return touched at Constantinople, where he received a reprimand from the English ambassador for the former freedom of his tongue. At his return to England, he retired to Oxford, and, according to Wood, spent some years there for the sake of the public library. He died in July, 1633, and was buried in Westminster Abbey, "in the south crosse aisle, neere the dore of St. Benet's Chappell," but no inscription now remains to record the event.

Whalley, in Gifford's *Jonson* (1. cccxiv.), says, speaking of Hugh Holland —

"He wrote several things, amongst which is the life of Camden; but none of them, I believe, have been ever published."

Holland published two works, the titles of which are as follows, and perhaps others which I am not aware of: —

1. "Monumenta Sepulchralia Sancti Pauli. Lond. 1613. 4to."

2. "A Cypres Garland for the Sacred Forehead of our late Sovereigne King James. Lond. 1625. 4to."

The first is a catalogue of the monuments, inscriptions, and epitaphs in the Cathedral Church of St. Paul, which Nicolson calls "a mean and dull performance." It was, at any rate, very popular, being printed again in the years 1616, 1618, and 1633.

The second is a poetical tract of twelve leaves, of the greatest possible rarity.

Holland also printed commendatory verses before a curious musical work, entitled *Parthenia, or the Maydenhead of the First Musick for the Virginnalls*, 1611; and a copy of Latin verses before Dr. Alexander's *Roxana*, 1632.

In one of the Lansdowne MSS. are preserved the following verses written upon the death of Prince Henry, by "Hugh Hollande, fellow of Trinity College, Cambridge:" —

"Loe, where he shineth yonder
A fixed Star in heaven,
Whose motion here came under
None of the planets seven.
If that the Moone should tender
The Sun her love, and marry,
They both could not engender
So sweet a star as HARRY."

Our author was evidently a man of some poetical fancy, and if not worthy to be classed "among the chief of English poets," he is at least entitled to a niche in the temple of fame.

My object in calling attention to this long forgotten author is, to gain some information respecting his manuscript works. According to Wood, they consist of — 1. Verses in Description of the chief Cities of Europe; 2. Chronicle of Queen Elizabeth's reign; 3. Life of William Camden.

Can any of your readers say in whose posses-

sion, or in what library, any of the above mentioned MSS. are at the present time? I should also feel obliged for any communication respecting Hugh Holland or his works, more especially from original sources, or books not easily accessible.

EDWARD F. RIMBAULT.

HARVEY'S CLAIM TO THE DISCOVERY OF THE CIRCULATION OF THE BLOOD.

I have both a Note and a Query about Harvey and the circulation of the blood (Vol. ii., p. 187.). The Note refers to Philostratus (*Life of Apollonius*, p. 461., ed. 1809), *Nouvelles de la République des Lettres*, June, 1654, xi.; and Dutens, pp. 157—341. 4to. ed. 1796. I extract the passage from *Les Nouvelles* :—

“On voit avec plaisir un passage d'André Cæsalpinus qui contient fort clairement la doctrine de la circulation. Il est tiré de ses Questions sur la médecine imprimées l'an 1593. Jean Leoniceus ajoute que le père Paul découvrit la circulation du sang, et les valvules des veines, mais qu'il n'osa pas en parler, de peur d'exciter contre luy quelque tempête. Il n'étois déjà que trop suspect, et il n'eût fallu que ce nouveau paradoxe pour le transformer en hérétique dans le pais d'inquisition. Si bien qu'il ne communiqua son secret qu'au seul Aquapendente, qui n'osant s'exposer à l'envie . . . Il attendit à l'heure de sa mort pour mettre le livre qu'il avoit composé touchant les valvules des veines entre les mains de la république de Venise, et comme les moindres nouveautez font peur en ce pais-là, le livre fut caché dans le bibliothèque de Saint Marc. Mais parcequ'Aquapendente ne fit pas difficulté de s'ouvrir à un jeune Anglois fort curieux nommé Harvée, qui étudioit sous lui à Padouë, et qu'en même temps le père Paul fit la même confidence à l'Ambassadeur d'Angleterre, ces deux Anglois de retour chez eux, et se voyant en pais de liberté, publièrent ce dogme, et l'ayant confirmé par plusieurs expériences, s'en attribuèrent toute la gloire.”

The Query is, what share Harvey had in the discovery attributed to him? W. W. B.

Minor Queries.

Bernardus Patricius.—Some writers mention *Bernardus Patricius* as a follower of Copernicus, about the time of Galileo. Who was he? M.

Meaning of Hanger.—Can any one of your readers inform me, what is the meaning of the word *hanger*, so frequently occurring in the names of places in Bedfordshire, such as Panshanger?

W. ANDERSON.

Cat and Bagpipes.—In studying some letters which passed between two distinguished philosophers of the last century, I have found in one epistle a request that the writer might be remem-

bered “to his friends at the Crown and Anchor, and the *Cat and Bagpipes*.” The letter was addressed to a party in London, where, doubtless, both those places of entertainment were. The Crown and Anchor was the house where the Royal Society Club held its convivial meetings. Can you inform me where the *Cat and Bagpipes* was situated, and what literary and scientific club met there? The name seems to have been a favourite one for taverns, and, if I mistake not, is common in Ireland. Is it a corruption of some foreign title, as so many such names are, or merely a grotesque and piquant specimen of sign-board literature? QUASIMODO.

Andrew Becket.—A. W. HAMMOND will feel obliged for any information respecting Andrew Becket, Esq., who died 19th January, 1843, æt. 95, and to whose memory there is a handsome monument in Kennington Church. According to that inscription, he was “ardently devoted to the pursuits of literature,” personally acquainted in early life with the most distinguished authors of his day, long the intimate friend of David Garrick, “and a profound commentator on the dramatic works of Shakspeare.” Can any of the learned readers of “NOTES AND QUERIES” satisfy this Query?

Laurence Minot.—Is any other MS. of Minot known, besides the one from which Ritson drew his text? Is there any other edition of this poet besides Ritson's, and the reprints thereof?

E. S. JACKSON.

Modena Family.—When did Victor Amadeus, King of Sardinia, die? When did his daughter, Mary Duchess of Modena, die, (the mother of the present Duke of Modena, and through whom he is the direct heir of the House of Stuart)?

L. M. M. R.

Bamboozle.—What is the etymology of *bamboozle*, used as a verb?

L. M. M. R.

Butcher's Blue Dress.—What is the origin of the custom, which seems all but universal in England, for butchers to wear a blouse or frock of a blue colour? Though so common in this country as to form a distinctive mark of the trade, and to be almost a butcher's uniform, it is, I believe, unknown on the continent. Is it a custom which has originated in some supposed utility, or in the official dress of a guild or company, or in some accident of which a historical notice has been preserved? L.

Hatchment and Atchievement.—Can any one of the readers of “NOTES AND QUERIES” tell me how comes the corruption *hatchment* from *atchievement*? Ought the English word to be spelt with a *t*, or thus, *achievement*? Why are hatchments put up in churches and on houses? W. ANDERSON.

"*Te colui Virtutem.*"—Who is the author of the line—

"*Te colui virtutem ut rem ast tu nomen inane es?*"

It is a translation of part of a Greek tragic fragment, quoted, according to Dio Cassius, by Brutus just before his death. As much as is here translated is also to be found in Plutarch *De Superstitione*. E.

"*Illa suavissima Vita.*"—Where does "*Illa suavissima vita indies sentire se fieri meliorem*" come from? E.

Christianity, Early Influence of.—"The beneficial influence of the Christian clergy during the first thousand years of the Christian era."

What works can be recommended on the above subject? X. Y. Z.

Wraxen, Meaning of.—What is the origin and meaning of the word *wraxen*, which was used by a Kentish woman on being applied to by a friend of mine to send her children to the Sunday-school, in the following sentence?—"Why, you see, they go to the National School all the week, and get so *wraxen*, that I cannot send them to the Sunday School too." G. W. SKYRING.

Saint, Legend of a.—Can any of your correspondents inform me where I can find the account of some saint who, when baptizing a heathen, inadvertently pierced the convert's foot with the point of his crozier. The man bore the pain without flinching, and when the occurrence was discovered, he remarked that he thought it was part of the ceremony? J. Y. C.

Land Holland—Farewell.—In searching some Court Rolls a few days since, I found some land described as "*Land Holland*" or "*Hollandland*." I have been unable to discover the meaning of this expression, and should be glad if any of your correspondents can help me.

In the same manor there is a custom for the tenant to pay a sum as a *farewell* to the lord on sale or alienation: this payment is in addition to the ordinary fine, &c. Query the origin and meaning of this? J. B. C.

Stepony Ale.—Chamberlayne, in his *Present State of England* (part. i. p. 51., ed. 1677), speaking of the "*Dyet*" of the people, thus enumerates the prevailing beverages of the day:—

"Besides all sorts of the best wines from Spain, France, Italy, Germany, Grecia, there are sold in London above twenty sorts of other drinks: as brandy, coffee, chocolate, tea, aromatick, mum, sider, perry, beer, ale; many sorts of ales very different, as cock, *stepony*, stickback, Hull, North-Down, Sambidge, Betony, scurvy-grass, sage-ale, &c. A piece of wantonness whereof none of our ancestors were ever guilty."

It will be observed that the ales are named in some instances from localities, and in others from the herbs of which they were decoctions. Can any of your readers tell me anything of *Stepony ale*? Was it ale brewed at Stepney?

JAMES T. HAMMACK.

"*Regis ad Exemplar.*"—Can you inform me whence the following line is taken?

"*Regis ad exemplar totus componitur orbis.*"

Q. Q. Q.

La Caconacquerie.—Will one of your numerous correspondents be kind enough to inform me what is the true signification and derivation of the word "*caconac*?" D'Alembert, writing to Voltaire concerning Turgot, says:

"You will find him an excellent *caconac*, though he has reasons for not avowing it:—*la caconacquerie ne mène pas à la fortune.*"

ARDEEN.

London Dissenting Ministers: Rev. Thomas Tailer.—Not being entirely successful in my Queries with regard to "*London Dissenting Ministers*" (Vol. i., pp. 383. 444. 454.), I will state a circumstance which, possibly, may assist some one of your correspondents in furnishing an answer to the second of those inquiries.

In the lines immediately referred to, where certain Nonconformist ministers of the metropolis are described under images taken from the vegetable world, the late Rev. Thomas Tailer (of Carter Lane), whose voice was feeble and trembling, is thus spoken of:—

"*Tailer tremulous as aspen leaves.*"

But in verses afterwards circulated, if not printed, the censor was rebuked as follows:—

"Nor tell of Tailer's trembling voice so weak,
While from his lips such charming accents break,
And every virtue, every Christian grace,
Within his bosom finds a ready place."

No encomium could be more deserved, none more seasonably offered or more appropriately conveyed. I knew Mr. Tailer, and am pleased in cherishing recollections of him. W.

Mistletoe as a Christmas Evergreen.—Can any of your readers inform me at what period of time the mistletoe came to be recognised as a Christmas evergreen? I am aware it played a great part in those ceremonies of the ancient Druids which took place towards the end of the year, but I cannot find any allusion to it, in connexion with the Christian festival, before the time of Herrick. You are of course aware, that there are still in existence some five or six very curious old carols, of as early, or even an earlier date than the fifteenth century, in praise of the holly or the ivy, which said carols used to be sung during the Christmas

festivities held by our forefathers; but I can discover no allusion even to the mistletoe for two centuries later. If any of your readers should be familiar with any earlier allusion in prose, but still more particularly in verse, printed or in manuscript, I shall feel obliged by their pointing it out.

V.

Poor Robin's Almanacks.—I am anxious to ascertain in which public or private library is to be found the most complete collection of *Poor Robin's Almanacks*: through the medium of your columns, I may, perhaps, glean the desired information.

V.

Sirloin.—When on a visit, a day or two since, to the very interesting *ruin* (for so it must be called) of Houghton Castle, near Blackburn, Lancashire, I heard that the origin of this word was the following freak of James I. in his visit to the castle; a visit, by the way, which is said to have ruined the host, and to have been not very profitable even to all his descendants. A magnificent loin of meat being placed on the table before his Majesty, the King was so struck with its size and excellence, that he drew his sword, and cried out, "By my troth, I'll knight thee, Sir Loin!" and then and there the title was given; a title which has been honoured, unlike other knighthoods, by a goodly succession of illustrious heirs. Can any of your correspondents vouch for the truth of this?

H. C.

Bowden, Manchester.

Thomson of Esholt.—In the reign of Henry VIII. arms were granted to Henry Thomson, of Esholt, co. York, one of that monarch's gentlemen-at-arms at Boulogne. The grant was made by Laurence Dalton, Norroy. The shield was—Per fesse embattled, ar. and sa., three falcons, belted, countercharged—a *bend sinister*. Crest: An armed arm, embowed, holding a lance, erect. Families of the name of Thompson, bearing the same shield, have been seated at Kilham, Scarborough, Eserick, and other places in Yorkshire. My inquiries are,—

1. Will any of your readers be kind enough to inform me where any mention is made of this grant, and the circumstances under which it was made?

2. Whether any *ancient* monuments, or heraldic bearings of the family, are still extant in any parts of Yorkshire?

3. Whether any work on Yorkshire genealogies exists, and what is the best to be consulted?

JAYTEE.

Replies to Minor Queries.

Pension (Vol. ii., p. 134.).—In the *Dictionnaire Universelle*, 1775, vol. ii. p. 203., I find the following explanation of the French word *Pension*:—

"Somme qu'on donne pour la nourriture et le loge-

ment de quelqu'un. *Il se dit aussi du lieu où l'on donne à manger.*"

May not the meeting of the benchers have derived its name from their dining-room in which they assembled?

BRAYBROOKE.

Execution of Charles I. (Vol. ii., pp. 72. 110. 140. 158.).—In Lilly's *History of his Life and Times*, I find the following interesting account in regard to the vizored execution of Charles I., being part of the evidence he gave when examined before the first parliament of King Charles II. respecting the matter. Should any of your correspondents be able to substantiate this, or produce more conclusive evidence in determining who the executioner was, I shall be extremely obliged. Lilly writes,—

"Liberty being given me to speak, I related what follows: viz., That the next Sunday but one after Charles I. was beheaded, Robert Spavin, Secretary to Lieutenant-General Cromwell at that time, invited himself to dine with me, and brought Anthony Pearson and several others along with him to dinner. That their principal discourse all dinner time was only who it was that beheaded the king. One said it was the common hangman; another, Hugh Peters; others were also nominated, but none concluded. Robert Spavin, so soon as dinner was done, took me by the hand, and carried me to the south window. Saith he, 'These are all mistaken; they have not named the man that did the fact: it was Lieutenant-Colonel Joice. I was in the room when he fitted himself for the work; stood behind him when he did it; when done, went in with him again: there is no man knows this but my master, viz. Cromwell, Commissary Ireton, and myself.'—'Doth Mr. Rushworth know it?' saith I. 'No, he doth not know it,' saith Spavin. The same thing Spavin since has often related to me, when we were alone."

R. W. E.

Cheltenham.

Paper Hangings (Vol. ii., p. 134.).—

"It was on the walls of this drawing-room (the king's at Kensington Palace) that the then new art of paper-hangings, in imitation of the old velvet flock, was displayed with an effect that soon led to the adoption of so cheap and elegant a manufacture, in preference to the original rich material from which it was copied."—W. H. Pyne's *Royal Residences*, vol. ii. p. 75.

M. W.

Black-guard.—There are frequent entries among those of deaths of persons attached to the Palace of Whitehall, in the registers of St. Margaret's, Westminster, of "—, one of the blake garde," about the year 1566, and later. In the Churchwardens' Accompts we find—

"1532. Pd. for licence of 4 torchis for the Black Garde, vj. d."

The royal Halberdiers carried black bills. (Grose, *Milit. Antiq.*, vol. i. p. 124.) In 1584 they behaved

with great cruelty in Ireland. (Comp. Peck's *Des. Curios.*, vol. i. p. 155.) So Stainhurst, in his *Description*, says of bad men: "They are taken for no better than rakehells, or the devil's blacke garde."—Chap. 8. Perhaps, in distinction to the gaily dressed military guard, the menial attendants in a royal progress were called black-guards from their dull appearance.

I remember a story current in Dublin, of a wicked wag telling a highly respectable old lady, who was asking where were the quarters of the guards, in which corps her son was a private, to inquire at the lodge of Trinity College if he was not within those learned walls, as the "black guards were lying there." M. W.

Pilgrims' Road (Vol. ii., p. 237.).—Your correspondent S. H., in noticing the old track "skirting the base of the chalk hills," and known by the name of the "Pilgrims' Road," has omitted to state that its commencement is at Otford,—a fact of importance, inasmuch as that the Archbishops of Canterbury had there a handsome palace (the ruins of which still exist), which is said to have been the favourite residence of Thomas à Becket. The tradition in the county thereupon is, that his memory was held in such sanctity in that neighbourhood as to cause a vast influx of pilgrims annually from thence to his shrine at Canterbury; and the line of road taken by them can still be traced, though only portions of it are now used as a highway. The direction, however, in which it runs makes it clear (as S. H., no doubt, is aware) that it cannot be Chaucer's road.

While on the subject of old roads, I may add that a tradition here exists that the direct road between London and Tunbridge did not pass through Sevenoaks; and a narrow lane which crosses the Pilgrims' road near Everham is pointed out as the former highway, and by which Evelyn must have been journeying (passing close, indeed, to the seat of his present descendant at St. Clere) when he met with that amusing robber-adventure at Procession Oak.

M (2).

Pilgrims' Road to Canterbury.—In the *Athenæum* of Nov. 2nd, 1844, there is a notice of *Remarks upon Wayside Chapels; with Observations on the Architecture and present State of the Chantry on Wakefield Bridge*: By John Chessell and Charles Buckler—in which the reviewer says:—

"In our pedestrianism we have traced the now desolate ruins of several of these chapels along the old pilgrims' road to Canterbury."

If this writer would give us the results of his pedestrianism, it would be acceptable to all the lovers of Chaucer. I do not know whether PHILCHAUCER will find anything to his purpose in the pamphlet reviewed.

E. S. JACKSON.

Combs buried with the Dead.—In Vol. ii.,

p. 230., the excellent vicar of Morwenstow asks the reason why combs are found in the graves of St. Cuthbert and others, monks, in the cathedral church of Durham. I imagine that they were the combs used at the first tonsure of the novices, to them a most interesting memorial of that solemn rite through life, and from touching affection to the brotherhood among whom they had dwelt, buried with them at their death. M. W.

The Comb, concerning "the origin and intent" of which MR. HAWKER (Vol. ii., p. 230.) seeks information, was for ritual use; and its purposes are fully described in Dr. Rock's *Church of our Fathers*, t. ii. p. 122., &c. LITURGICUS.

Ærostation.—C. B. M. will find in the *Athenæum* for August 10th, 1850, a notice of a book on this subject. E. S. JACKSON.

St. Thomas of Lancaster (Vol. i., p. 181.).—MR. R. M. MILNES desires information relative to "St. Thomas of Lancaster." This personage was Earl of Leicester as well as Earl of Lancaster; and I find in the archives of this borough numerous entries relative to him,—of payments made to him by the burgesses. Of these mention is made in a *History of Leicester* recently published. The most curious fact I know of is, that on the dissolution of the monasteries here, several relics of St. Thomas, among others, his felt hat, was exhibited. The hat was considered a great remedy for the headache!

JAYTEE.

Smoke Money (Vol. ii., p. 120.).—

"Anciently, even in England, were Whitsun farthings, or smoke farthings, which were a composition for offerings made in Whitsun week, by every man who occupied a house with a chimney, to the cathedral of the diocese in which he lived."—Audley's *Companion to the Almanac*, p. 76.

Pentecostals, or Whitsun Farthings, are mentioned by Pegge as being paid in 1788 by the parishioners of the diocese of Lichfield, in aid of the repairs of the cathedral, to the dean and chapter; but he makes no allusion to the word *smoke*, adding only that in this case the payment went by the name of Chad-pennies, or Chad-farthings, the cathedral there being dedicated to St. Chad.

C. I. R.

Robert Herrick (Vol. i., p. 291.).—MR. MILNER BARRY states that he found an entry of the burial of the poet Herrick in the parish books of Dean Prior. As MR. BARRY seems interested in the poet, I would inform him that a voluminous collection of family letters of early date is now in the possession of William Herrick, Esq., of Beaumanor Park, the present representative of that ancient and honourable house.

JAYTEE.

Guildhalls.—The question in Vol. i., p. 320., relative to guildhalls, provokes an inquiry into

guilds. In the erudite and instructive work of Wilda on the *Guild System of the Middle Ages* (*Gildenwesen im Mittelalter*) it will be found to be stated that guilds were associations of various kinds,—convivial, religious, and mercantile, and so on; and that places of assembly were adopted by them. A guild-house, where eating and drinking took place, was to be met with in most villages in early times: and these, I fancy, were the guild-halls. On this head consult Hone's *Every-day Book*, vol. ii. p. 670., and elsewhere, in connexion with Whitsuntide holidays. JAYTER.

Abbé Strickland (Vol. ii., pp. 198. 237.).—The fullest account of the Abbé Strickland, *Bishop of Namur*, is to be found in Lord Hervey's *Memoirs* (Vol. i., p. 391.), and a most curious account it is of that profligate intriguer. C.

Long Lonkin (Vol. ii., pp. 168. 251.).—This ballad does not relate to Cumberland, but to Northumberland. This error was committed by Miss Landon (in the *Drawing-room Scrap-book* for 1835), to whom a lady of this town communicated the fragment through the medium of a friend. Its real locality is a ruined tower, seated on the corner of an extensive earth-work surrounded by a moat, on the western side of Whittle Dean, near Ovingham. Since this period, I have myself taken down many additional verses from the recitation of the adjacent villagers, and will be happy to afford any further information to your inquirer, SELEUCUS. G. BOUCHIER RICHARDSON.

Newcastle-upon-Tyne, Sept. 7. 1850.

Havock (Vol. ii., p. 215.).—The presumed object of literary men being the investigation of truth, your correspondent JARLTZBERG will, I trust, pardon me for suggesting that his illustration of the word *havock* is incomplete, and especially with reference to the line of Shakspeare which he has quoted:

“Cry havock! and let slip the dogs of war.”

Grose, in his *History of English Armour*, vol. ii. p. 62., says that *havok* was the word given as a signal for the troops to disperse and pillage, as may be learned from the following article in the *Droits of the Marshal*, vol. ii. p. 229., wherein it is declared, that—

“In the article of plunder, all the sheep and hogs belong to such private soldiers as can take them; and that on the word *havok* being cried, every one might seize his part; but this probably was only a small part of the licence supposed to be given by the word.”

He also refers to the ordinance of Richard II.

In agreeing with your correspondent that the use of this word was the signal for general massacre, unlimited slaughter, and giving no quarter, as well as taking plunder in the manner described above, the omission of which I have to complain is, that,

in stating no one was to raise the cry, under penalty of losing his head, he did not add the words, “the king excepted.” It was a royal act; and Shakspeare so understood it to be; as will appear from the passage referred to, if fully and fairly quoted:—

“And Cæsar's spirit, ranging for revenge,
With Até by his side, come hot from hell,
Shall in these confines, with a monarch's voice,
Cry Havock! and let slip the dogs of war.”

Julius Cæsar, Act iii.

It is not at this moment in my power to assist F. W. with the reference to the history of Bishop Berkeley's giant, though it exists somewhere in print. The subject of the experiment was a healthy boy, who died in the end, in consequence of over-growth, promoted (as far as my recollection serves me) principally by a peculiar diet. W(1).

Becket's Mother.—I do not pretend to explain the facts mentioned by Mr. Foss (Vol. ii., p. 106.), that the hospital founded in honour of Becket was called “The Hospital of St. Thomas the Martyr, of Acon;” and that he was himself styled “St. Thomas Acrensis, or of Acre;” but I believe that the true explanation must be one which would not be a hindrance to the rejection of the common story as to the Archbishop's birth. If these titles were intended to connect the Saint with Acre in Syria, they may have originated after the legend had become popular. But it seems to me more likely, that, like some other city churches and chapels, that of St. Thomas got its designation from something quite unconnected with the history of the patron. In particular, I would ask what is the meaning of “St. Nicolas Acons?” And may not the same explanation (whatever it be) serve for “St. Thomas of Acon?” Or the hospital may have been built on some noted “acre” (like *Long Acre* and *Pedlars' Acre*); and if afterwards churches in other places were consecrated to St. Thomas under the designation “of Acre,” (as to which point I have no information), the churches of “our Lady of Loretto,” scattered over various countries, will supply a parallel. As to the inference which Mr. Nichols (*Pilgrimages*, p. 120.) draws from the name *Acrensis*, that Becket was born at Acre, I must observe that it introduces a theory which is altogether new, and not only opposed to the opinion that the Archbishop was of English or Norman descent on both sides, but essentially contradictory of the legend as to the fair Saracen who came from the East in search of her lover. J. C. R.

Watching the Sepulchre (Vol. i., pp. 318. 354. 403.).—In the parish books of Leicester various entries respecting the Sepulchre occur. In the year 1546, when a sale took place of the furniture of St. Martin's Church, the “Sepulchre light” was

sold to Richard Rainford for 21s. 10d. In the reign of Queen Mary gatherings were made for the "Sepulchre lights;" timber for making the lights cost 5s.; the light itself, 4s.; and painting the Sepulchre, and a cloth for "our lady's altar," cost 1s. 10d. Facts like these might be multiplied.

JAYTEE.

Portraits of Charles I. in Churches (Vol. i., pp. 137. 184).—In reference to this I have to state, that in the south aisle of the church of St. Martin, in Leicester, a painting of this kind is yet to be seen, or was lately. It was executed by a Mr. Rowley, for 10l., in the year 1686. It represents the monarch in a kneeling attitude. JAYTEE.

Joachim, the French Ambassador (Vol. ii., p. 229.).—In Rapin's *History of England* I find this ambassador described as "Jean-Joachim de Passau, Lord of Vaux." This may assist AMICUS.

J. B. C.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The Rev. Mackenzie Walcott, M. A., of Exeter College, Oxford, whose pleasant gossiping *Memorials of Westminster*, and *History of St. Margaret's Church*, are no doubt familiar to many of our readers, is, as an old Wykehamist, collecting information for a "History of Commoners and the Two S. Marie Winton Colleges;" and will feel obliged by lists of illustrious alumni, and any notes, archæological and historical, about that noble school, which will be duly acknowledged.

The *Cambrian Archæological Association*, which was established in 1846 for the purpose of promoting the study and preservation of the antiquities of Wales and the Marches, held its fourth anniversary meeting in the ancient and picturesque town of Dolgelly, during the week commencing the 26th ultimo. The Association is endeavouring to extend its usefulness by enlarging the number of its members; and as its subscribing members receive in return for their yearly pound, not only the Society's Journal, the *Archæologia Cambrensis*, but also the annual volume of valuable archæological matter published by the Association, we cannot doubt but their exertions will meet the sympathy and patronage of all who take an interest in the national and historical remains of the principality.

The preceding paragraph was scarcely finished when we received proof of the utility of the Association in Mr. Freeman's volume, entitled *Remarks on the Architecture of Llandaff Cathedral, with an Essay towards a History of the Fabric*—a volume which, as we learn from the preface, had its origin in the observations on some of the more singular peculiarities of the fabric made by the author at the Cardiff meeting of the Association in 1849. These remarks were further developed in a paper in the *Archæologia Cambrensis*; and have now been expanded into the present descriptive and historical account of a building which, to use Mr. Freeman's words, "in many respects, both of its history and architecture, stands quite alone among

English churches." Mr. Freeman's ability to do justice to such a subject is well known: and his work will therefore assuredly find a welcome from the numerous body of students of church architecture now to be found in this country; and to their judgments we leave it.

Notes on Bishop Jeremy Taylor's Works. A reprint being called for of vol. vi. of the present edition of Bishop Taylor's works, the Editor will be glad of any assistance towards verifying the references which have been omitted. The volume is to go to press early in October.

Messrs. Puttick and Simpson will commence on Monday next a six days' sale of valuable books in all classes of literature; oriental, and other manuscripts; autograph letters; engravings, miniatures, paintings, &c.

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W. A. will find an article on "The Owl was once a Baker's Daughter," quoted by Shakspeare, in one of Mr. Thoms' Papers on the Folk Lore of SHAKSPEARE, published in the Athenæum in October and November, 1847.

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No. 48.]

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Notes.

RIOTS OF LONDON.

Seventy years having passed away since the riots of London, there cannot be many living who remember them, and still fewer who were personally in contact with the tumultuous throng. Under such circumstances, I venture to offer for introduction into your useful and entertaining miscellany some incidents connected with that event in which I was either personally an actor or spectator—things not in themselves important, yet which may be to some of your readers acceptable and interesting as records of bygone days.

The events of 1780, in themselves so terrific, were well adapted to be written indelibly on the memory of a young and ardent boy. At any age they would have been engraved as with an iron pen; but their occurrence at the first age of my early boyhood, when no previous event had claimed particular attention, fixed them as a lasting memorial.

The awful conflagrations had not taken place when I arrived in London from a large school in one of the midland counties in England, for the Midsummer vacation. So many of my school-fellows resided in the metropolis, or in a part of the country requiring a passage through London, that three or four closely-packed post-chaises were necessary; and to accomplish the journey in good time for the youngsters to be met by their friends, the journey was begun as near to four o'clock A. M. as was possible.

The chaises, well crowned with boxes, and filled with joyous youth, were received at the Castle and Falcon, then kept by a Mr. Dupont, a celebrated wine merchant, and the friend of our estimable tutor. The whole of my schoolmates had been met by their respective friends, and my brother and I alone remained at the inn, when at length my mother arrived in a hackney-coach to fetch us, and from her we learned that the streets were so crowded that she could hardly make her way to us. No time was lost, and we were soon on our way homewards. We passed through Newgate Street and the Old Bailey without interruption or delay; but when we came into Ludgate Hill the case was far different: the street was full and the people noisy, permitting no carriage to pass unless the coachman took off his hat and acknowledged his respect for them and the object for which they had congregated. "Hat off, coachee!" was their cry. Our coachman would not obey their noisy calls, and there we were fixed. Long might we have remained in that unpleasant predicament had not my foreseeing parent sagaciously provided herself with a piece of ribbon of the popular colour, which she used to good effect by making it up into a bow with a long streamer and pinning it to a white handkerchief, which she courageously flourished out of the window of the hackney-coach. Huzzas

and "Go on, coachee!" were shouted from the crowd; and with no other obstruction than the full streets presented, we reached Beaufort Buildings, in the Strand, the street in which we resided.

There a new scene presented itself, which was very impressive to our young minds. The street was full of soldiers, and the coachman said to my mother, "I cannot go down." A soldier addressed my mother: "No one, ma'am, can go down this street:" to whom my mother replied, "I live here, and am going to my own home." An officer then gave permission for us, and the coachman with our box, to proceed, and we were soon at our own door. The coachman, ignorant of the passport which the handkerchief and ribbon had proved, said, on setting the box down, "You see, ma'am, we got on without my taking off my hat: for who would take off his hat to such a set of fellows? I would rather have sat there all the day long."

The assembling of the military in this street was to defend the dwellings of Mr. Kitchener and Mr. Heron, both these gentlemen being Roman Catholics. Mr. Kitchener (who was the father of Dr. Kitchener, the author of the *Cook's Oracle*) was an eminent coal merchant, whose wharf was by the river-side southward, behind Beaufort Buildings, then called Worcester Grounds*, as the lane leading to it was called Worcester Lane: but Mr. Kitchener, or his successor Mr. Cox, endeavoured to change it by having "Beaufort Wharf" painted on their wagons. Thus the name "Worcester Grounds" got lost; but the lane which bore the same name got no advantage by the change, for it received the appropriate title of "Dirty Lane," used only for carts and horses, foot passengers reaching the wharf by the steps at the bottom of Fountain Court and Beaufort Buildings.

But to return to my narrative. My parents soon removed us out of this scene of public confusion, to the house of a relative residing at St. Pancras: and well do I remember the painful interest with which, as soon as it got dark, the whole family of my uncle used to go on the roof of the house and count the number of fires, guessing the place of each. The alarm was so great, though at a distance, that it was always late before the family retired to rest. I remained at St. Pancras until the riots had been subdued and peace restored; and now, though very many matters crowd my mind, as report after report then reached us, I will leave them to record only what I personally saw and heard.

Before the vacation was ended, the trials of the prisoners had proceeded, and I went to a friend's house to see some condemned ones pass to execution.

The house from which I had this painful view has been removed: the site is now the road to Waterloo Bridge. I believe it was because a lad was to be executed that I was allowed to go. The mournful procession passed up St. Catherine's Street, and from the distance I was, I could only see that the lad in height did not reach above the shoulders of the two men between whom he sat, who, with him, were to be executed in Russell Street. Universal and deep was the sympathy expressed towards the youth from the throng of people, which was considerable. As it was long before the street was sufficiently cleared to allow us to return home, the report came that the execution was over, and that the boy was so light that the executioner jumped on him to break his neck: and such was the effect of previous sympathy, that a feeling of horror was excited at the brutality (as they called it) of the action; but, viewing it calmly, it was wise, and intended kindly to shorten the time of suffering. While thus waiting, I heard an account of this boy's trial. A censure was expressed on the government for hanging one so young, when it was stated that this boy was the only one executed, though so many were guilty, as an example, as the proof of his guilt was unquestionable. A witness against him on the trial said, "I will swear that I have seen that boy actively engaged at several conflagrations." He was rebuked for thus positively speaking by the opposite counsel, when he said, "I am quite sure it is the active boy I have seen so often; for I was so impressed with his flagrant conduct that I cut a piece out of his clothes:" and putting his hand into his pocket, he pulled out the piece which he had cut off, which exactly fitted to the boy's jacket. This decided his execution: yet justice was not vindictive, for very few persons were executed.

I will trespass yet further on your pages to recite one other incident of the riots that occurred in connexion with the attack on the King's Bench prison, and the death of Allen, which made a great stir at the time. The incident I refer to happened thus:—At the gate of the prison two sentinels were placed. One of these was a fine-built young man, full six feet high: he had been servant to my father. On the day Allen was shot, or a day or two after, he came to my father for protection: my father having a high opinion of his veracity and moral goodness, took him in and sheltered him until quiet was restored. His name was McPhin, or some such name; but as he was always called "Mac" by us, I do not remember his name perfectly. He stated that he and his fellow-soldier, while standing as sentries at the prison, were attacked by an uproarious mob, and were assailed with stones and brickbats;—that his companion called loudly to the mob, and said, "I will not fire until I see and mark a man that throws at us, and then he shall die. I don't want to kill the inno-

* Mr. Cunningham, vol. i. p. 69., gives an interesting quotation from Strype respecting Worcester House, which gave the name of "Worcester Grounds" to Mr. Kitchener's property.

cent, or any one; but he that flings at us shall surely die." Young Allen threw a brick-bat, and ran off; but Mac said, his fellow-soldier had seen it, and marked him. The crowd gave way; off went Allen and the soldier after him. Young Allen ran on, the soldier pursuing him, till he entered his father's premises, who was a cow-keeper, and *there* the soldier shot him. Popular fury turned upon poor Mac; and so completely was he thought to be the "murderer" of young Allen that 500*l.* was offered by the mob for his discovery. But my good father was faithful to honest Mac, and he lay secure in one of our upper rooms until the excitement was over.

Allen's funeral was attended by myriads, and a monument was erected to his memory (which yet remains, I believe) in Newington churchyard, speaking lies in the face of the sun. If it were important enough, it deserves erasure as much as the false inscription on London's monument.

As soon as the public blood was cool, "Mac" surrendered himself, was tried at the Old Bailey, and acquitted.

Should it be in the power of any of the readers of your interesting miscellany, by reference to the Session Papers, to give me the actual name of poor "Mac," I shall feel obliged. SENEX.

September 9. 1850.

SATIRICAL POEMS ON WILLIAM III.

Some years since I copied from a MS. vol., compiled before 1708, the following effusions of a Jacobite poet, who seems to have been "a good hater" of King William. I have made ineffectual efforts to discover the witty author, or to ascertain if these compositions have ever been printed. My friend, in whose waste-book I found them,—a beneficed clergyman in Worcestershire, who has been several years dead,—obtained them from a college friend during the last century.

"UPON KING WILLIAM'S TWO FIRST CAMPAIGNS.

"'Twill puzzle much the author's brains,
That is to write your story,
To know in which of these campaigns
You have acquired most glory:
For when you march'd the foe to fight,
Like Heroe, nothing fearing,
Namur was taken in your sight,
And Mons within your hearing."

"ON THE OBSERVING THE 30TH OF JANUARY, 1691.

"Cease, Hippocrites, to trouble heaven,
How can ye think to be forgiven;
The dismall deed you've done?
When to the martyr's sacred blood,
This very moment, if you could,
You'd sacrifice his son."

"ON KING WILLIAM'S RETURN OUT OF FLANDERS.

"Rejoice, yee fops, yo^r idoll's come agen
To pick yo^r pocketts, and to slay yo^r men;
Give him yo^r millions, and his Dutch yo^r lands:
Don't ring yo^r bells, yee fools, but wring yo^r hands."

GRENDON.

SHAKSPEARE'S GRIEF AND FRENZY.

I have looked into many an edition of Shakspeare, but I have not found one that traced the connexion that I fancy exists between the lines—

Cassius. "I did not think you could have been so angry."

Brutus. "O Cassius! I am sick of many griefs."

or between

Brutus. "No man bears sorrow better.—Portia is dead."

Cassius. "How 'scaped I killing when I crossed you so!"
Julius Caesar, Act iv. Sc. 3.

which will perhaps better suit the object that I have in view. The editors whose notes I have examined probably thought the connexion so self-evident or insignificant as not to require either notice or explanation. If so, I differ from them, and I therefore offer the following remarks for the *amusement* rather than for the *instruction* of those who, like myself, are not at all ashamed to confess that they cannot read Shakspeare's music "*at sight*." I believe that both *Replies* contain an allusion to the fact that *Anger, grafted on sorrow, almost invariably assumes the form of frenzy; that it is in every sense of the word "Madness," when the mind is unhinged, and reason, as it were, totters from the effects of grief.*

Cassius had but just mildly rebuked Brutus for making no better use of his philosophy, and now—startled by the sudden sight of his bleeding, mangled heart—"Portia is—Dead!" pays involuntary homage to the very philosophy he had so rashly underrated by the exclamation—

"How 'scaped I *killing* when I crossed you so!"

I wish, if possible, to support this view of the case by the following passages:—

I. Romeo's address to Balthasar.

"But if thou . . . roaring sea."

II. His address to Paris.

"I beseech thee youth . . . away!"

Romeo and Juliet, Act v. Sc. 3.

III. "The poor father was ready to fall down dead; but he grasped the broken oar which was before him, jumped up, and called in a faltering voice,—'*Arrigozzo! Arrigozzo!*' This was but for a moment. Receiving no answer, he ran to the top of the rock; looked at all around, ran his eye over all who were safe, one by one, but could not find his son among them. Then seeing the count, who had so lately been finding fault

with his son's name, he roared out,—‘Dog, are you here?’ And, brandishing the broken oar, he rushed forward to strike him on the head. Bice uttered a cry, Ottorino was quick in warding off the blow; in a minute, Lupo, the falconer, and the boatmen, disarmed the frantic man; who, striking his forehead with both hands, gave a spring, and threw himself into the lake.

“He was seen fighting with the angry waves, overcoming them with a strength and a courage which desperation alone can give.”—*Marco Vicenti*, vol. i. chap. 5.

IV. A passage that has probably already occurred to the mind of the reader, Mucklebackit mending the coble in which his son had been lost:

“‘There is a curse either on me or on this auld black bitch of a boat, that I have hauled up high and dry, and pitched and clouted sae many years, that she might drown my poor Steenie at the end of them, an’ be d—d to her!’ And he flung his hammer against the boat, as if she had been the intentional cause of his misfortune.”—*Antiquary*, vol. ii. chap. 13. Cadell, 1829.

V. “Giton præcipuè, ex dolore in rabiem efferatus, tollit clamorem, me, utrâque manu impulsus, præcipitat super lectum.”—*Petron. Arb. Sat.* cap. 94.

The classical reader will at once recognise the force of the words “rabiem,” “efferatus,” “præcipitat,” in this passage. The expression “utrâque manu” may not at first sight arrest his attention. It seems always used to express the most intense eagerness; see

“Injecit utramque lacinia manum.”—*Pet. Arb. Sat.* 14.

“Utrâque manu Deorum beneficia tractat.”—*Ib.* 140.

“Upon which Menedemus, incensed at his insolence, answered,—‘Nothing is more necessary than the preservation of Lucullus;’ and thrust him back with both hands.”—*Plutarch, Life of Lucullus*.

“Women have a sort of natural tendency to cross their husbands: they lay hold with both hands [à deux mains] on all occasions to contradict and oppose them, and the first excuse serves for a plenary justification.”—*Montaigne, Essays*, book 2. chap. 8.

“Marmont, deceived by the seemingly careless winter attitude of the allies, left Ciudad Rodrigo unprotected within their reach; and Wellington jumped with both feet upon the devoted fortress.”—*Napier, Pen. War*, vol. iv. p. 374.

Any apology for the unwarrantable length of this discursive despatch, would, of course, only make matters worse.

C. FORBES.

Temple.

ETYMOLOGICAL NOTES.

1. *Gnatch*.—“The covetous man dares not gnatch” (*Hammond’s Catechism*). From this, and the examples in Halliwell’s *Dictionary*, the sense seems to be “to move.” Is it related to “gnake?”

2. *Pert*.—I lately met with an instance of the use of this word in the etymological sense *peritus*: “I beant peart at making button-holes,” said a needlewoman.

3. *Rococo*.—A far-fetched etymology suggests itself. A wealthy noble from the north might express his admiration for the luxuries of Paris by the Russian word *по́кѡу*, or Polish *roskosz*. A Frenchman, catching the sound, might apply it to anything extravagant enough to astonish a barbarian.

4. *Cad*.—The letters from Scotland ascribed to a Captain Burt, employed in surveying the forfeited estates, give an account of the “cawdies,” or errand boys, of Edinburgh.

5. *Fun*, perhaps Irish, *fonamhad*, jeering, mockery (*Lhuyd, Archaeologia Britannica*).

6. *Bumbailiff*.—The French have *pousse-cul*, for the follower or assistant to the sergeant.

7. *Epergne*; perhaps *épargne*, a save-all or hold-all. There seems no more difficulty in the transfer of the name than in that of *chiffonier*, from a rag-basket to a piece of ornamental furniture.

8. *Doggrel*.—Has the word any connexion with *sdrucchiolo*?

9. *Derrick*.—A spar arranged to form an extempore crane. I think Derrick was the name of an executioner.

10. *Mece*, A.-S., a knife. The word is found in the Slavonic and Tartar dialects. I think I remember some years ago reading in a newspaper of rioters armed with “pea makes.” I do not remember any other instance of its use in English.

F. Q.

MISTAKES IN GIBBON.

The following references may be of use to a future editor of Gibbon; Mr. Milman has not, I believe, rectified any of the mistakes pointed out by the authors cited.

“In the Netherlands... 50,000 in less than fifty years were... sacrificed to the intolerance of popery. (Fra Paolo, *Sarpi Conc. Trid.* l. i. p. 422, ed. sec. Grotius, in his *Annal. Belg.* l. v. pp. 16, 17. duod., including all the persecutions of Charles V., makes the number 100,000. The supposed contradiction between these two historians supplied Mr. Gibbon with an argument by which he satisfied himself that he had completely demolished the whole credibility of Eusebius’s history. See conclusion of his 16th book.)” [*Mendham’s Life of Pius V.*, p. 303. and note; compare p. 252., where Gibbon’s attack on Eusebius is discussed.]

In Forster’s *Mahometanism Unveiled*, several of Gibbon’s statements are questioned. I have not the book at hand, and did not think the corrections very important when I read it some time

back. The reader who has it may see pp. 339. 385. 461-2. 472. 483. 498. of the second volume.

In Dr. Maitland's *Dark Ages*, p. 229. seq. note, a gross blunder is pointed out.

See too the *Gentleman's Magazine*, July, 1839, p. 49.

Dr. Maitland, in his *Facts and Documents relating to the ancient Albigenes and Waldenses*, p. 217. note, corrects an error respecting the *Book of Sentences*.

"Gibbon, speaking of this *Book of Sentences*, in a note on his 54th chapter, says, 'Of a list of criminals which fills nineteen folio pages, only fifteen men and four women were delivered to the secular arm.' Vol. v. p. 535. I believe he should have said *thirty-two* men and *eight* women; and imagine that he was misled by the fact that the index-maker most commonly (but by no means always) states the nature of the sentence passed on each person. From the book, however, it appears that forty persons were so delivered, viz., twenty-nine Albigenes, seven Waldenses, and four Beguins."

The following mistake was pointed out by the learned Cork correspondent of the *Gentleman's Magazine*, I think in 1838; it has misled the writer of the article "Anicius," in Smith's *Dictionary of Ancient Biography*, and is not corrected by Mr. Milman (Gibbon, chap. xxxi. note 14 and text):—

"During the first five ages, the name of the Anicians was unknown. The earliest date in the annals of Pighius is that of M. Anicius Gallus, Tr. Plebis A. U. C. 506. Another Tribune, Q. Anicius, A. U. C. 508, is distinguished by the epithet Prænестinus."

We learn from Pliny, *H. N.* xxxiii. 6., that Q. Anicius Prænестinus was the colleague as curule ædile of Flavius, the famous *scriba* of Appius Cæcus, B. C. 304, A. U. C. 450. (See Fischer, *Röm. Zeitafeln*, p. 61-2.) Pliny's words are—

"[Flavius] tantam gratiam plebis adeptus est . . . ut ædilis curulis crearetur cum Q. Anicio Prænестino."

Gibbon's chapter on Mahomet seems to be particularly superficial; it is to be hoped that a future editor will correct it by the aid of Von Hammer's labours. J. E. B. MAYOR.

Marlborough College.

Minor Notes.

"*Ockley's History of the Saracens*," and *unauthentic Works*.—At the end of a late edition of Washington Irving's *Life of Mahomet*, those "who feel inclined to peruse further details of the life of Mahomet, or to pursue the course of Saracenic history," are referred to *Ockley*. Students should be aware of the character of the histories they peruse. And it appears, from a note in Hallam's *Middle Ages* (vol. ii. p. 168.), that Wakidi, from whom Ockley translated his work, was a "mere

fabulist," as Reiske observes, in his preface to *Abulfeda*.

Query, Would it not be well, if some of your more learned correspondents would communicate to students, through the medium of "NOTES AND QUERIES," a list of such books as are genuine but not authentic; and authentic but not genuine, or altogether spurious? or would point out the sources from which such information can be obtained? P. H. F.

The Hippopotamus.—Your correspondent L. (Vol. ii., p. 35.) says, "None of the Greek writers appear to have seen a live hippopotamus:" and again, "The hippopotamus, being an inhabitant of the Upper Nile, was imperfectly known to the ancients." Herodotus says (ii. 71.) that this animal was held sacred by the Nomos of Papremis, but not by the other Egyptians. The city of Papremis is fixed by Bähr in the west of the Delta (ad ii. 63.); and Mannert conjectured it to be the same as the later Xoïs, lying between the Sebennytic and Canopic branches, but nearer to the former. Sir Gardner Wilkinson says, several representations of the hippopotamus were found at Thebes, one of which he gives (*Egyptians*, vol. iii. pl. xv.). Herodotus' way of speaking would seem to show that he was describing from his own observation: he used Hecateus, no doubt, but did not blindly copy him. Hence, I think, we may infer that Herodotus himself saw the hippopotamus, and that this animal was found, in his day, even as far north as the Delta: and also, that the species is gradually dying out, as the aurochs is nearly gone, and the dodo quite. The crocodile is no longer found in the Delta. E. S. JACKSON.

America.—The probability of a short western passage to India is mentioned in *Aristotle de Cælo*, ii., near the end. F. Q.

Pascal's Lettres Provinciales.—I take the liberty of forwarding to you the following "Note," suggested by two curious blunders which fell under my notice some time ago.

In Mr. Stamp's reprint of the Rev. C. Elliott's *Delineation of Romanism* (London, 8vo. 1844), I find (p. 471., in note) a long paragraph on Pascal's *Lettres Provinciales*:—

"This exquisite production," says the English editor, "is accompanied, in some editions of it, with the learned and judicious observations of Nicole, who, under the fictitious name of Guillaume Wendrock, has fully demonstrated the truths of those facts which Pascal had advanced without quoting his authorities; and has placed, in a full and striking light, several interesting circumstances which that great man had treated with perhaps too much brevity. These letters . . . were translated into Latin by Rachelius."

From Mr. Stamp's remarks the reader is led to conclude that the *text* of the *Lettres Provinciales*

is accompanied in some editions by observations of Wendrock (Nicole), likewise in the French language. Now such an assertion merely proves how carelessly some annotators will study the subjects they attempt to elucidate. Nicole translated into Latin the *Provincial Letters*; and the masterly disquisitions which he added to the volume were, in their turn, "made French" by Mademoiselle de Joncoux, and annexed to the editions of 1700, 1712, 1735.

As for Rachelius, if Mr. Stamp had taken the trouble to refer to Placcius' *Theatr. Anonym. et Pseud.*, he might have seen (Art. 2,883.) that this worthy was merely a German editor, not a translator of Pascal cum Wendrock.

The second blunder I have to notice has been perpetrated by the writer of an otherwise excellent article on Pascal in the last number of the *British Quarterly Review* (No. 20. August). He mentions Bossuet's edition of the *Pensées*, speaks of "the prelate," and evidently ascribes to the famous Bishop of Meaux, who died in 1704, the edition of Pascal's *Thoughts*, published in 1779 by Bossuet. (See pp. 140. 142.)

GUSTAVE MASSON.

Porson's Epigram.—I made the following Note many years ago:—

"The late Professor Porson's own account of his academic visits to the Continent:—

"I went to Frankfort, and got drunk
With that most learn'd professor—Brunck:
I went to Worts, and got more drunken,
With that more learn'd professor Ruhncken."

But I do not remember where or from whom I got it. Is anything known about it, or its authenticity?

P. H. F.

Queries.

"ORKNEYINGA SAGA."

In the introduction to Lord Ellesmere's *Guide to Northern Archaeology*, p. xi., is mentioned the intended publication by the Royal Society of Northern Antiquaries, Copenhagen, of a volume of historical antiquities to be called *Antiquitates Britannicæ et Hibernicæ*. In the contents of this volume is noticed the *Orkneyinga Saga*, a history of the Orkney and Zetland Isles from A.D. 865 to 1234, of which there is only the edition Copenhagen, 1780, "chiefly printed," it is said, "from a modern paper manuscript, and by no means from the celebrated Codex Flateyensis written on parchment in the fourteenth century." This would show that the Codex Flateyensis was the most valuable manuscript of the work published under the name of the *Orkneyinga Saga*, of which its editor, Jonas Jonæus, in his introductory address to the reader, says its author

and age are equally unknown: "auctor incertus incerto æque tempore scripsit." The *Orkneyinga Saga* concludes with the burning of Adam Bishop, of Caithness, by the mob at Thurso while John was Earl of Orkney, and according to Dalrymple's *Annals* in A.D. 1222; but in the narrative given by the historian Torfæus, in his *Orcades*, of Haco, King of Norway's expedition against the western coast of Scotland in 1263, which terminated in the defeat of the invaders by the Scots at Largs, in Ayrshire, and the death of King Haco on his return back in the palace of the bishop of Orkney at Kirkwall, reference is made to the Codex Flateyensis as to the burial of King Haco in the city of Bergen, in Norway, where his remains were finally deposited, after lying some months before the shrine of the patron saint in the cathedral of Saint Magnus, at Kirkwall. There is not a syllable of King Haco or his expedition in the *Orkneyinga Saga*; and as I cannot reconcile this reference of Torfæus (2nd edition, 1715, book ii. p. 170.) with the *Saga*, the favour of information is desired from some of your antiquarian correspondents. The Codex Flateyensis has been ascribed to a pensioner of the king of Norway resident in Flottay, one of the southern isles of Orkney, but with more probability can be attributed to some of the monks of the monastery built on the small island of Flatey, lying in Breida Fiord, a gulf on the west coast of Iceland.

W. H. F.

Minor Queries.

Incumbents of Church Livings in Kent.—I have by me the following MS. note:—"A list of B.A.'s graduated at Cambridge from 1500 to 1735 may be found in 'Additional MSS. British Museum, No. 5,585.'" Will any of your correspondents inform me if this reference is correct, and if the list can be examined?

Is there in the British Museum or elsewhere a list of incumbents of church livings in Kent (with name and birthplace) from 1600 to 1660?

BRANBRIDGES.

York Buildings Company.—This company existed about the middle of the last century. I shall be glad to be informed where the papers connected with it are to be met with, and may be referred to.

W.D.N.

Saying ascribed to Montaigne.—The saying, "I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them," is usually ascribed to Montaigne. In what part of his works are these words to be found? I heard doubts expressed of their genuineness some years ago by a reader of the *Essays*; and my own search for them has also proved hitherto unsuccessful.

C. FORBES.

"*Modum promissionis*." — Will any of your readers help to interpret the following expression in a mediæval author:—

"(Ut vulgò loquitur) modum promissionis ostendit?"

I have reason to think that *modum promissionis* means "a provisional arrangement:" but by whom, and in what common parlance, was this expression used? C. W. B.

Roman Catholic Theology.—Is there any work containing a list of Roman Catholic theological works published in the English language from the year 1558 to 1700? M. Y. A. H.

Wife of Edward the Outlaw.—Can any of your correspondents inform me who was the wife of Edward the Outlaw, and consequently mother of Margaret of Scotland, and ancestress of the kings of England?

The account adopted by most historians is that Canute, in 1017, sent the two sons of Edmund Ironside to the king of Denmark, whence they were transferred to Solomon, king of Hungary, who gave his sister to the eldest; and, on his death without issue, married the second Edward to Agatha, daughter of the Emperor Henry II. (or, in some accounts, Henry III., or even, in Grafton's *Chronicles*, called Henry IV.), and sister to his own queen.

That Edward the Outlaw returned to England in 1057, having had five children, of whom three survived: Edgar; Margaret, who in 1067 married King Malcolm of Scotland; and another daughter.

Now this account is manifestly incorrect. The Emperor Henry II. died childless: when on his death-bed he restored his wife to her parents, declaring that both he and she had kept their vows of chastity.

Solomon did not ascend the throne of Hungary until 1063, in which year he had also married Sophia, daughter of the Emperor Henry III.; but this monarch (who was born in October, 1017, married his first wife in 1036, who died, leaving one child, in 1038; and his second wife in November 1043) could not be the grandfather of the five children of Edward the Outlaw, born prior to 1057.

The *Saxon Chronicle* says, that Edward married Agatha the emperor's cousin. E. H. Y.

Conde's "Arabs in Spain."—In Professor de Véricour's *Historical Analysis of Christian Civilisation*, just published, it is stated (p. 499.) that Conde's *Arabs in Spain* has been translated into English. I have never met with a translation, and fancy that the Professor has made a mistake. Can any of your correspondents decide? I know that a year or two ago, Messrs. Whittaker announced that a translation would form part of their *Popular Library*; but for some reason (probably insufficient

support) it never appeared. Query, Might not Mr. Bohn with advantage include this work in his *Standard Library*? IOTA.

Replies.

CAVE'S HISTORIA LITERARIA.

I do not know whether the notices respecting Cave's *Historia Literaria* (Vol. ii., pp. 230. 255.) hold out any prospect of a new edition. It is much to be desired; and as it may be done at some time or other, you will perhaps allow me to make a Note of a circumstance which accidentally came to my knowledge, and should be known to any future editor. It is simply this: in the second volume of the Oxford edition of 1740, after the three dissertations, &c., there are fifteen pages, with a fresh pagination of their own, entitled, "Notæ MSS. et Accessiones *Anonymi* ad Cavei Historiam Literariam, Codicis Margini adscriptæ, in Bibliotheca Lambethana. Manus est plane Reverendiss. *Thomæ Tenison*, Cantuariensis Archiepiscopi." Not to occupy more of your valuable space than is necessary, I will merely observe that the "Anonymus" was not Archbishop Tenison, but Henry Wharton. There can be no doubt in the mind of any person acquainted with the handwriting of the parties; and to those to whom such a notice is likely to be of any use at all, it is unnecessary to say that the difference is important. I need scarcely add, that if ever a new edition is undertaken, Wharton's books and papers, and other things in the Lambeth collection of MSS., should be examined. S. R. MAITLAND.

Cave's Historia Literaria (Vol ii., p. 230.).—

1. London, 1688—1698, 2 vols. folio. This was the first edition. A curious letter from Cave to Abp. Tenison respecting the assistance which H. Wharton furnished to this work is printed in Chalmers' *Biog. Dict.*, vol. xxxi. p. 343.

2. Genevæ, 1693, folio.

3. ———, 1694, folio.

4. ———, 1705, folio.

5. Coloniae Allobrogum, 1720, folio.

6. Oxon. 1740—43, 2 vols. folio. Dr. Waterland rendered important aid in bringing out this edition, which Bp. Marsh pronounces "the best." It seems from some letters of Waterland's to John Loveday, Esq. (works by Van Mildert, 1843, vol. vi. p. 423—436.), that Chapman, a petty canon of Windsor, was the editor.

7. Basil, 1741—5, 2 vols. folio. This is said to be an exact reprint from the Oxford edition.

Watt and Dr. Clarke mention an edition, 1749, 2 vols. folio; but I cannot trace any copy of such edition. JOHN I. DREDGE.

SIR GAMMER VANS.

In reply to C.'s inquiry (Vol. ii., p. 89.) as to a comic story about one *Sir Gammer Vans*, I have pleasure in communicating what little information I have on the subject. Some years ago, when I was quite a boy, the story was told me by an Irish clergyman, since deceased. He spoke of it as an old Irish tradition, but did not give his authority for saying so. The story, as he gave it, contained no allusion to an "aunt" or "mother." I do not know whether it will be worthy of publication: but here it is, and you can make what use of it you like:—

"Last Sunday morning at six o'clock in the evening, as I was sailing over the tops of the mountains in my little boat, I met two men on horseback riding on one mare: so I asked them 'Could they tell me whether the little old woman was dead yet, who was hanged last Saturday week for drowning herself in a shower of feathers?' They said they could not positively inform me, but if I went to Sir Gammar Vans he could tell me all about it. 'But how am I to know the house?' said I. 'Ho, 'tis easy enough,' said they, 'for it's a brick house, built entirely of flints, standing alone by itself in the middle of sixty or seventy others just like it.' 'Oh, nothing in the world is easier,' said I. 'Nothing *can* be easier,' said they: so I went on my way. Now this Sir G. Vans was a giant, and bottle-maker. And as all giants, who are bottle-makers, usually pop out of a little thumb bottle from behind the door, so did Sir G. Vans. 'How d'ye do?' says he. 'Very well, I thank you,' says I. 'Have some breakfast with me?' 'With all my heart,' says I. So he gave me a slice of beer, and a cup of cold veal; and there was a little dog under the table that picked up all the crumbs. 'Hang him,' says I. 'No, don't hang him,' says he; 'for he killed a hare yesterday. And if you don't believe me, I'll show you the hare alive in a basket.' So he took me into his garden to show me the curiosities. In one corner there was a fox hatching eagle's eggs; in another there was an iron apple tree, entirely covered with pears and lead; in the third there was the hare which the dog killed yesterday alive in the basket; and in the fourth there were twenty-four *hipper switches* threshing tobacco, and at the sight of me they threshed so hard that they drove the plug through the wall, and through a little dog that was passing by on the other side. I, hearing the dog howl, jumped over the wall; and turned it as neatly inside out as possible, when it ran away as if it had not an hour to live. Then he took me into the park to show me his deer: and I remembered that I had a warrant in my pocket to shoot venison for his majesty's dinner. So I set fire to my bow, poised my arrow, and shot amongst them. I broke seventeen ribs on one side, and twenty-one and a half on the other; but my arrow passed clean through without ever touching it, and the worst was I lost my arrow: however, I found it again in the hollow of a tree. I felt it; it felt clammy. I smelt it; it smelt honey. 'Oh, ho!' said I, 'here's a bee's nest,' when out sprung a covey of partridges. I shot at them; some say I killed

eighteen; but I am sure I killed thirty-six, besides a dead salmon which was flying over the bridge, of which I made the best apple pie I ever tasted."

Such is the story: I can answer for its general accuracy. I am quite at sea as to the meaning and orthography of "*hipper switches*,"—having heard, not seen, the story.

S. G.

Corpus Christi College, Cambridge.

THE COLLAR OF SS.

(Vol. ii., pp. 89. 194. 248.)

The Collar of SS. "is to this day a mystery to the most learned and indefatigable antiquaries," according to Mr. Planché, in his valuable little work on *The History of British Costume*: what has appeared in "NOTES AND QUERIES" certainly has not cleared away the obscurity. ARMIGER tells us (Vol. ii., p. 195.): "As to the derivation of the name of the collar from *Soverayne*; from St. Simplicius; from the martyrs of Soissons (viz. St. Crespin and St. Crespinian, upon whose anniversary the battle of Agincourt was fought); from the Countess of Salisbury; from the word *Souvenez*; and, lastly, from Seneschallus or Steward, (which latter is MR. NICHOLS' notion)—they may be regarded as mere monkish (?) or heraldic gossip." If the monastic writers had spoken anything on the matter, a doubt never would have existed: but none of them has even hinted at it. Never having seen the articles in the *Gentleman's Magazine*, I do not know MR. NICHOLS' reasons for supposing "Seneschallus or Steward" could have furnished an origin of the SS.; but I am at a loss to think of any grounds upon which such a guess could rest. From the searches I have made upon this question, it seems to me that these SS. are taken as a short way of expressing the "SANCTUS, SANCTUS, SANCTUS" of the Salisbury liturgy and ritual. I hope soon to be able to lay before the public the documents out of which I draw this opinion, in a note to the third and forthcoming volume of *The Church of our Fathers*.

D. ROCK.

Collar of SS.—To your list of persons now privileged to wear these collars, I beg to add her Majesty's serjeant trumpeter, Thomas Lister Parker, Esq., to whom a silver collar of SS. has been granted. It is always worn by him or his deputy on state occasions.

THOMAS LEWIS,
Acting Serjeant Trumpeter.

34. Mount Street.

JOACHIN, THE FRENCH AMBASSADOR.

(Vol. ii., p. 229.)

Your correspondent AMICUS will I fear find very little information about this mysterious person in the writers of French history of the time.

He is thus mentioned in Cavendish's *Life of Wolsey* (ed. 1825, vol. i. p. 73.):—

"The French king lying in his camp, sent secretly into England a privy person, a very witty man, to entreat of a peace between him and the king our sovereign lord, whose name was John Joachin; he was kept as secret as might be, that no man had intelligence of his repair; for he was no Frenchman, but an Italian born, a man before of no estimation in France, or known to be in favour with his master, but to be a merchant; and for his subtle wit, elected to entreat of such affairs as the king had commanded him by embassy. This Joachin, after his arrival here in England, was secretly conveyed unto the king's manor of Richmond, and there remained until Whitsuntide; at which time the cardinal resorted thither, and kept there the said feast very solemnly. In which season my lord caused this Joachin divers times to dine with him, whose talk and behaviour seemed to be witty, sober, and wondrous discreet."

My note on this passage says:

"The name of this person was Giovanni Joacchino Passano, a Genoese; he was afterwards called Seigneur de Vaux. The emperor, it appears, was informed of his being in England, and for what purpose. The cardinal stated that Joacchino came over as a merchant; and that as soon as he discovered himself to be sent by the lady regent of France, he made De Praet (the emperor's ambassador) privy thereto, and likewise of the answer given to her proposals. The air of mystery which attached to this mission naturally created suspicion; and, after a few months, De Praet, in his letters to the emperor, and to Margaret, governess of the Netherlands, expressed his surmise that all was not right, alleging his reasons. His letters were intercepted by the cardinal, and read before the council. Charles and Margaret complained of the insult, and the cardinal explained as well as he could: at the same time protesting against the misinterpretation of De Praet, and assuring them that nothing could be further from his wish than that any disunion should arise between the king his master and the emperor; and notwithstanding the suspicious aspect of this transaction, his dispatches, both before and after this fracas, strongly corroborate his assertions. Wolsey suspected that the Pope was inclined toward the cause of Francis, and reminded him of his obligations to Henry and Charles. The Pope had already taken the alarm, and had made terms with the French king, but had industriously concealed it from Wolsey; and at length urged in his excuse that he had no alternative. Joacchino was again in England upon a different mission, and was an eye-witness of the melancholy condition of the cardinal when his fortunes were reversed. He sympathised with him, and interested himself for him with Francis and the queen dowager, as appears by his letters published in *Legrand, Histoire du Divorce de Henry VIII.*"

I think it is from this interesting book, which throws much light upon many of the intricate passages of the history of the times, that I derived my information. It is in all respects a work worth consulting. S. W. SINGER.

REMAINS OF JAMES II.

(Vol. ii., p. 243.).

The following passage is transcribed from a communication relative to the the Scotch College at Paris, made by the Rev. H. Longueville Jones to the *Collectanea Topographica et Genealogica*, 1841, vol. vii. p. 33.:—

"The king left his brains to this college; and, it used to be said, other parts, but this is more doubtful, to the Irish and English colleges [at Paris]. His heart was bequeathed to the Dames de St. Marie at Chaillot, and his entrails were buried at St. Germain-en-Laye, where a handsome monument has been erected to his memory by order of George IV.; but the body itself was interred in the monastery of English Benedictine Monks that once existed in the Rue du Faubourg St. Jacques, close to the Val de Grace. In this latter house, previous to the Revolution, the following simple inscription marked where the monarch's body lay:—

"CI GIST JACQUES II. ROI DE LA GRANDE BRETAGNE."

A monument to the king still exists in the chapel of the Scotch College (which is now leased to a private school); and the inscription, in Latin, written by James, Duke of Perth, is printed in the same volume of *Collectanea*, p. 35., followed by all the other inscriptions to James's adherents now remaining in that chapel.

In a subsequent communication respecting the Irish College at Paris, made by the same gentleman, and printed in the same volume, at p. 113. are these remarks:—

"It is not uninteresting to add, that the body of James II. was brought to this college after the destruction of the English Benedictine Monastery adjoining the Val de Grace; and remained for some years in a temporary tomb in one of the lecture halls, then used as the chapel. It was afterwards removed; by whose authority, and to what place, is not exactly known: but it is considered not improbable that it was transported to the church of St. Germain-en-Laye, and there buried under the monument erected by George IV. Some additional light will probably be thrown on this subject, in a work on the Stuarts now in course of compilation."

Has this work since appeared?

J. G. N.

Interment of James II.—I remember reading in the French papers, in the year 1823 or 1824, a long account of the then recent exhumation and re-interment in another spot of the remains of James II. I was but a boy at the time, and neglected to make a "Note," which might now be valuable to you. I have not the least doubt, however, that the fact will be discovered on reference to a file of the *Etoile*, or any other of the Paris papers of one or other of the years above named.

There is a marble monument erected in memory of James, in the chapel of the old Scotch College, in the Rue des Fossés Saint Victor. An urn of bronze, gilt, containing the king's brains, formerly

stood on the crown of this monument. The urn was smashed and the contents scattered over the ground, during the French Revolution. A much more important loss to posterity was incurred by the destruction of the manuscripts entrusted by James to the keeping of the brotherhood he loved. The trust is alluded to with mingled pride and affection in the noble and touching inscription on the royal monument.

J. D.

Earl's Court, Kensington.

HANDEFASTING.

(Vol. ii., p. 151.)

Your correspondent J. M. G. has brought forward a curious subject, and one well deserving attention and illustration. A fair is said to have been held at the meeting of the Black and White Esks, at the foot of Eskdalemuir, in Dumfriesshire, when the singular custom of *Handfasting* was observed. The old statistical account of the parish says:

"At that fair it was the custom for unmarried persons of both sexes to choose a companion according to their liking, whom they were to live with till *that time next year*. This was called *handfasting*, or hand-in-fist. If they were pleased with each other at that time, then they continued together for life; if not, they separated, and were free to make another choice as at the first."

John Maxwell, Esq., of Broomholm, in a letter (dated April 15th, 1796) to the Rev. Wm. Brown, D. D., of Eskdalemuir, says, in reference to this custom:

"No account can be given of the period at which the custom of *handfasting* commenced; but I was told by an old man, John Murray, who died at the farm of Irvine (as you go from Langholm to Canobie), and had formerly been a proprietor in Eskdalemuir, that he was acquainted with, or at least had seen an old man, I think his name was Beattie, who was grandson to a couple who had been handfasted. You perhaps know that the children born under the *handfasting* engagement were reckoned lawful children, and not bastards, though the parents did afterwards resile. This custom of handfasting does not seem to have been peculiar to your parish. Mention is made in some histories of Scotland that Robert II. was *handfasted* to Elizabeth More before he married Euphemia Ross, daughter of Hugh, Earl of that name, by both of whom he had children: his eldest son John, by Elizabeth More, viz., King Robert III., commonly called Jock Ferngyear, succeeded to the throne in preference to the sons of Euphemia, his married wife. Indeed, after Euphemia's death, he married his former handfasted wife Elizabeth."

Sir J. Chardin observes that contracts for temporary wives are frequent in the East, which contracts are made before the Cadi with the formality of a measure of corn, mentioned over and above the stipulated sum of money.

Baron du Tott's account of "Marriages by Capin," corroborated by Eastern travellers, corresponds with the custom of *Handfasting*. He says:

"There is another kind of marriage which, stipulating the return to be made, fixes likewise the time when the divorce is to take place. This contract is called *capin*: and, properly speaking, is only an agreement between the parties to live together *for such a price, during such a time*."

This contract is a regular form of marriage, and is so regarded generally in the East.

The Jews seem to have had a similar custom, which perhaps they borrowed from the neighbouring nations; at least the connexion formed by the prophet Hosea (chap. iii. 2.) bears a strong resemblance to *Handfasting* and *Capin*.

JARLTZBERG.

ADAM OF BREMEN'S JULIN.

In reply to V. from Belgravia (Vol. ii., p. 230.), I am partially at a loss to know the exact bearing of his Query. Adam of Bremen's account of Julin is no *legend*, nor does he mention it at all as a *doomed city*. On the contrary, his description is that of a flourishing emporium of commerce, for which purpose he selects very strong superlatives, as in the following account (*De Situ Danæ*, lib. ii. cap. ii.):

"Ultra Leuticos qui alio nomine Welzi dicuntur Oddera Flumen occurrit; amnis dilectissimus Slavonica regionis. In ejus ostro, qui Seythicas alludet paludes, nobilissima civitas Julinum celeberrimam Barbaris et Græcis qui in circuitu præstet stationem. De cujus præconio quia magna et vix credibilia recitantur, volupe arbitror pauca inserere digna relata. Est sane maxime omnium quas Europa claudit civitatum, quam incolunt Slavi cum aliis gentibus Græcis et Barbaris. Nam et advenæ Saxones parem cohabitandi legem acceperunt, si tamen Christianitatis titulum ibi morantes non publicaverint. Omnes enim adhuc paganis ritibus aberrant, ceterum moribus et hospitalitate nulla gens honestior aut benignior poterit inveniri. Urbs illa mercibus omnium septentrionalium nationum locuples nihil non habet jucundi et rari."

As Adam is supposed to have been a native and a priest at Magdeburg, whence he was translated by Archbishop Adalbert to a benefice in the cathedral of Bremen, he must, from his comparative proximity to the spot, be supposed a competent witness; and there is no reason to suppose why he should not have been also a creditable one. He died about 1072, and the *legends*, if any, concerning this famous place, here described as the most extensive in Europe, must have been subsequently framed.

For about one hundred years later (1184) we have from Helmold, the parish priest of Bösan, a small village on the eastern confines of Holstein, a repetition of Adam's words, for a place which he calls

"Veneta," but always in the past tense; as, "quondam fuit nobilissima civitas," &c.; so that it is plain from that and his expression "excidium civitatis;" as well as, "Hanc civitatem opulentissimam quidam Danorum rex, maxima classe stipatus, funditus evertisse refertur." The great question is, Where was this great city? and, are the *Julin* of Adam and the *Veneta* of Helmold identical? Both questions have given rise to endless discussions amongst German archæologists. The published maps, as late at least as the end of the last century, had a note at a place in the Baltic, opposite to the small town of Demmin, in Pomerania:—"Hic Veneta emporium olim celeberr. æquar. æstu absorpt." Many, perhaps the majority, of recent writers contend for the town of Wallin, which gives its name to one of the islands by which the Stettin Haff is formed,—though the slight verbal conformity seems to be their principal ground; for no *rudera*, no vestiges of ancient grandeur now mark the spot, not even a tradition of former greatness: whilst *Veneta*, which can only be taken to mean the *civitas* of the Veneti, a nation placed by Tacitus on this part of the coast, has a long unbroken chain of oral evidence in its favour, as close to Rugen; and, if authentic records are to be credited, ships have been wrecked in the last century on ancient moles or bulwarks, which then rose nearly to the surface from the submerged ruins. But the subject is much too comprehensive for the compressed notices of your miscellany. I hope to have shortly an opportunity of treating the subject at large in reference to the Schiringsheal which Othere described to King Alfred, about two hundred years earlier.

An edition of Adam and Helmold is very desirable in England, even in a translation, as a part of Bohn's *Antiquarian Series*.

WILLIAM BELL, PH. D.

Replies to Minor Queries.

Bess of Hardwick (Vol. i., p. 276.).—The following particulars in answer to this Query will, I hope, elicit some further information from other quarters. I have, in my answer, attempted to be as brief as possible.

John, the fifth recorded Hardwick, of Hardwick, left issue, by Elizabeth Leake, six children: of whom JAMES (or John) was thrice married, and died *sine prole*, and DOROTHY died an infant: the four remaining daughters became coheirresses.

Of these MARY HARDWICK married (his first wife) Richard Wingfield, of Wantisden, seventh son of Sir Anthony Wingfield, of Letheringham, co. Suffolk, K. G. His will was proved in London 14th August, 1591. Their eldest son Henry was of Crowfield, co. Suffolk. His great-grandson, *Harbottle Wingfield*, of Crowfield, was living 1644, and his descendants, if any, may

quarter Hardwick. Their second son, *Anthony Wingfield*, was the well-known Greek reader to Queen Elizabeth; and their third son, *Sir John Wingfield*, married Susan Bertie, Countess Dowager of Kent, and left *Peregrin Wingfield*, of whom nothing is recorded.

JANE HARDWICK, next daughter, married Godfrey Bosvile of Gunthwaite and Beighton, co. Ebor. His will is dated 22nd July, 1580. Their eldest child, *Francis Bosvile*, left only a daughter, Grace Bosvile, who died young. His three sisters became coheirs, but the estate of Gunthwaite went to an uncle, ancestor of the present Godfrey Bosvile, Lord Macdonald. Of these sisters, *Frances Bosvile* married John Savile; *Dorothy Bosvile*, John Lacy; and *Elizabeth Bosvile*, John Copley: either they had no children, or these died young. *Mary Bosvile*, the second daughter and coheir, married Richard Burdett, of Derby, living 1612. Their son, *George Burdett*, had by his first wife a son, whose issue failed; and by his second wife two daughters, eventually coheirs.

Of these, *Mary Burdett* married, first, Richard Pilkington, and second, Sir T. Beaumont, of Whitby: and another sister married — Ramsden. No issue of either are recorded. The third sister, *Elizabeth Burdett*, married, at Hoyland, 6th Feb., 1636, the Rev. Daniel Clark, A.M., and died 27th Aug., 1679, at Fenney-Compton. Their great-grandson and sole male representative was the late *Joseph Clark*, of Northampton, whose descendants also quarter Hardwick.

ELIZABETH HARDWICK, the next daughter, was the celebrated Countess of Shrewsbury. Her *representatives* are all noble, and their pedigrees may be found in the Peerages. They are —

1. The *Duke of Devonshire*, representing Wm. Cavendish, first earl.

Certain descendants of Sir Charles Cavendish, of Welbeck Abbey, or rather of his grandson, Henry, second Duke of Newcastle, namely,

2. The *Duke of Portland*, representing Margaret Pelham, the Duke's eldest coheir;

3. The *Marquis of Salisbury* from Catherine, and second coheir;

4. The *Earl De la Warr*; and

5. The *Earl of Aboyne*, are the coheirs of Sir Charles Cope, Baronet, of Orton; who represented Arabella, Countess of Sunderland, third coheir. These five all quarter Hardwick.

ALICE HARDWICK, next daughter, married Francis Hersey, according to some pedigrees. No issue recorded.

There are therefore descendants certainly known of only two of the children of John Hardwick. Possibly some of your correspondents can supply those of Wingfield and Hersey.

The crest and arms of the Hardwicks may be found in Edmondson. They only quartered Pynchbecke. I am not aware of any motto.

Miss Costello, and other biographers of the Countess of Shrewsbury, have quite overlooked all the descendants of her sisters. Possibly, should these lines meet the eye of the Duke of Devonshire, who possesses the estates and papers of the Hardwicks, it may lead to more particulars concerning the family being made public. **ERMINE.**
 Torquay.

Quotations in Bishop Andrewes (Vol. ii., p. 245.).—
 "Minutuli et patellares Dei,"

is from Plautus :

"Di me omnes magni minutique et patellarii."
Cistell. II. 1. 46.

and

"Sed quæ de septem totum circumspectis orbem
 Collibus, imperii Roma Deumque locus."

is from Ovid (*Trist.* I. 5. 69.).

J. E. B. MAYOR.

Marlborough College.

The Sun Feminine in English (Vol. ii., p. 21.).—
 MR. COX may perhaps be pleased to learn *why* the northern nations made the sun feminine. The ancient Germans and Saxons—

"When they discovered how the sun by his heat and influence excited venereal love in creatures subservient to his dominion, they then varied his sex, and painted him like a woman, because in them that passion is most impotent, and yet impetuous; on her head they placed a myrtle crown or garland to denote her dominion, and that love should be always verdant as the myrtle; in one hand she supported the world, and in the other three golden apples, to represent that the world and its wealth are both sustained by love. The three golden apples signified the threefold beauty of the sun, exemplified in the morning, meridian, and evening; on her breast was lodged a burning torch, to insinuate to us the violence of the flame of love which scorches humane hearts."—*Philipot's Brief and Historical Discourse of the Original and Growth of Heraldry*, pp. 12, 13. London, 1672.

T. H. KERSLEY.

King William's College, Isle of Man.

Carpaccio (Vol. ii., p. 247.).—Your Querist must be little versed in early Italian art, not to know that Vittore Carpaccio (such is the correct spelling) was one of the morning stars of the Venetian school; and his search must have been somewhat careless, as Carpaccio and his works are fully described in Kugler's *Handbook*, p. 149., and in Lanzi. Some exquisite figures of his, of which Mrs. Jameson has given a St. Stephen in her *Legendary Art*, exist in the Brera at Milan. He is a painter not sufficiently known in England, but one whom it may be hoped the Arundel Society will introduce by their engravings. I cannot assist J. G. N. in explaining the subject of his engraving. May *Cornubiæ* be by error for *Cordubiæ*?

CLERICUS.

The Character "g."—This character your correspondent will at once see is only the Latin word "et," written in a flourishing form; as we find it repeated in the abbreviation "&c.," for "et cetera." Its adoption as a contraction for the English word "and," arose, no doubt, from the facility of its formation; and the name it acquired was "and-per se-and," "and by itself and," which is easily susceptible of the corruptions noticed by MR. LOWER. Φ.

Walrond Family (Vol. ii., p. 206.).—Burke, in his *History of the Commoners*, only gives the name of George, one of the sons of Colonel Humphry Walrond. He also states that the colonel married *Elizabeth*, daughter of Nathaniel Napier, Esq., of More Critchel. Now Colonel Walrond appears from his petition (Royalist Comp. Papers, State Paper Office) dated 12th February, 1648, addressed to the Commissioners for Compounding with Delinquents, to have had *nine* other children then living. He states: "Thus his eldest sonne George Walrond did absente himselfe for a short time from his father's house, and went into the king's army, where he unfortunately lost his right arme. That he having no estate at present, and but little in expectancy after his father's death, *he having ten* children, and all *nine* to be provided for out of y^e petitioner's small estate." In a similar petition, dated about two years later, from "*Grace*, the wife of Humphry Walrond, of Sea, in the county of Somerset, Esquire," she states "herself to be weake woman, and *having TEN* children (whereof many are infants) to maintain." That he was married to this *Grace*, and *not to Elizabeth* (as stated by Burke), as early as 1634, is clear from a licence to alienate certain lands at Ilminster, 10 Ch. I. (*Pat. Rolls*.)

That they were both living in 1668 is proved by a petition in the State Paper Office (Read in Council, Ap. 8, 1688. Trade Papers, Virginia, No. I. A.):—"To the King's most excellent Mat^{tie} and the rt. hon^{ble} the Lords of his Maj. most hon^{ble} Privy Council," from "*Grace*, the wife of Humphry Walrond, Esq." In this petition she states that her husband had been very severely prosecuted by Lord Willoughby, whose sub-governor he had been in Barbadoes. "He had contracted many debts by reason of his loyalty and suffering in the late troubles, to the loss of at least thirty thousand pounds." "That his loyalty and sufferings are notoriously known, both in this kingdom and the Barbadoes, where he was banished for proclaiming your Mat^{tie} after the murder of your royal father." Colonel Walrond is mentioned by Clarendon, Rushworth, Whitelock, &c.; but of the date of his death, the maiden name of his wife, and the Christian names of all his ten children, I can find no account.

The arms S. S. S. inquires about on the monu-

ment of Humphry Walrond, Esq., in Ilminster Church, are those of the family of Brokehampton. Humphry Walrond (who died 1580) married Elizabeth, daughter and coheir of John Brokehampton, of Sea, and so obtained that estate.

W. DOWNING BRUCE.

Middle Temple.

Blackguard (Vol. ii., p. 134.).—An early instance of the use of this word occurs in a letter from Richard Topcliffe (Aug. 30, 1578), printed in Lodge's *Illustrations*, vol. ii. p. 188. I quote from Mr. Jardine's *Criminal Trials*, vol. ii. p. 13.: "His house, Euston, far unmeet for her Highness, but fitter for the *Black Guard*."

It also occurs in Fuller's *Church History* (Book ix. cent. xvi. sect. vii. § 35. vol. v. p. 160. ed. Brewer):—"For who can otherwise conceive but such a prince-principal of darkness must be proportionably attended with a *black guard* of monstrous opinions?"

J. E. B. MAYOR.

Scala Cæli (Vol. i., pp. 366. 402. 455.).—Maundrell mentions, "at the coming out of Pilate's house, a descent, where was anciently the *Scala Sancta*." (*Journey from Aleppo to Jerusalem*, p. 107.) This holy or heavenly stair was that by which the Redeemer was led down, by order of Pilate, according to the legend, and afterwards was, among other relics, carried to Rome. It is now in the Church of St. John Lateran, whither it is said to have been brought by St. Helena from Jerusalem. Pope Alexander VI., and his successor Julius, granted to the Chapel of St. Mary, built by King Henry VII., in Westminster Abbey—

"Easdem indulgencias et peccatorum remissiones . . . quas Celebrantes pro Defunctis in Capellâ *Scala Cæli* nuncupatâ in Ecclesiâ Trium Fontium extra muros Urbis Cisterciensis Ordinis . . . consequuntur."

This indulgence of Pope Julius was dated in the year 1504; and its intention of drawing thither pilgrims and offerings was fully realised, we may believe: for in the year 1519 we find the brotherhood of St. Mary of Rouncevall by Charing Cross paying:—

"To the keper of *Scala Celi* in the Abby - vjd."

(See Rymer's *Fœdera*, tom. v. pt. iv.; and Dugdale's *Monasticon*, vol. i. p. 320.)

MACKENZIE WALCOTT, M. A. Oxon.

Sitting during the Lessons (Vol. ii., p. 46.).—With respect to L.'s Query respecting sitting during the Lessons, I can venture no remarks; but the custom of standing during the reading of the Gospel is very ancient. In the mass of St. Chrysostom the priest exclaims, "Stand up, let us hear the holy Gospel." (Goar, *Rituale Græcorum*, p. 69.) The same custom appears in the Latin Liturgy of St. Basil:—"Cumque interpret Evangelii dicit 'State cum timore Dei' convertitur Sacerdos ad occidentem," &c. (*Renaudot*, vol. i. p. 7. Vide also "Liturgy of St. Mark," *Ren.* vol. i. p. 126.) The edition of Renaudot's *Liturgies* is the reprint in 1847.

N. E. R. (a subscriber).

Sitting during the Lessons.—There is no doubt, I believe, that in former times the people stood when the minister read the Lessons, to show their reverence. It is recorded in Nehemiah, viii. 5:—

"And Ezra opened the Book in the sight of all the people (for he was above all the people), and when he opened it all the people stood up."

Why this practice should have been altered, or why our Rubric should be silent on this head, does not appear quite clear, though I find in Wheatley (*On the Book of Common Prayer*, chap. vi. sec. vi.) that which seems to me to be a very sufficient reason, if not for the sitting during the Lessons, certainly for the standing during the reading of the Gospel, and sitting during the Epistle:—

"In St. Augustine's time the people always stood when the lessons were read, to show their reverence to God's holy word: but afterwards, when this was thought too great a burden, they were allowed to sit down at the lessons, and were only obliged to stand at the reading of the Gospel; which always contains something that Our Lord did speak, or suffered in His own person. By which gesture they showed they had a greater respect to the Son of God himself than they had to any other inspired person, though speaking the word of God, and by God's authority."

WALTER MONTAGUE.

Ærostation, Works on (Vol. ii., p. 199.).—To the numerous list of works on *Ærostation* which will no doubt be communicated to you in answer to the inquiry of C. B. M., I beg to add the following small contribution:—

"Saggio Aereonautico di Giuseppe Donini Tifernate," 8vo. pp. 92. With four large folding Plates. Firenze, 1819.

Signor Donini also published in 1823 (in Città di Castello per il Donati) the following pamphlet:—

"Circolare Aereonautico (sic) Guiseppe Donini di Città di Castello a tutti i dotti, e ricchi nazionali, e stranieri. 8vo." pp. 16.

J. M.

Oxford.

Ærostation.—Your correspondent C. B. M. (Vol. ii., p. 199.) will find some curious matter on *ærostation* in poor Colonel Maceroni's *Autobiography*, 2 vols. 8vo.

W. C.

Pole Money (Vol. ii., p. 231.).—The "pole money" alluded to in the extracts given by T. N. I., was doubtless the poll tax, which was revived in the reign of Charles II. Every one

knows that at an earlier period of our history it gave rise to Wat Tyler's insurrection. The tax was reimposed several times during the reign of William III.; and it appears from a statement of the Lords in a conference which took place with the Commons on the subject in the first of William's reign, that the tax, previously to that time, was last imposed in the 29th of Charles II. C. ROSS.

Wormwood Wine (Vol. ii., p. 242.).—If, as MR. SINGER supposes, "Eisell was absynthites, or wormwood wine, a nauseously bitter medicament then much in use," Pepys' friends must have had a very singular taste, for he records, on the 24th November, 1660, —

"Creed and Shepley, and I, to the Rhenish wine house, and there I did give them two quarts of wormwood wine."

Perhaps the beverage was doctored for the English market, and rendered more palatable than it had been in the days of Stuckius.

BRAYBROOKE.

Darvon Gatherall (Vol. ii., p. 199.).—Dervel Gadarn (vulgarly miscalled Darvel Gatheren) was son or grandson of Hywel or Hoel, son to Emyr of Britany. He was the founder of Llan-dervel Church, in Merioneth, and lived early in the sixth century. The destruction of his image is mentioned in the *Letters on the Suppression of Monasteries*, Nos. 95. and 101. Some account of it also exists in Lord Herbert's *Henry VIII.*, which I cannot refer to. I was not aware his name had ever undergone such gross and barbarous corruption as *Darvon Gatherall*.

A. N.

Darvon Gatherall (Vol. ii., p. 199.), or *Darvel Gatheren*, is spoken of in Sir H. Ellis's *Original Letters*, Series III., Letter 330. *Hall's Chronicle*, p. 826. ed. 1809.

J. E. B. MAYOR.

Darvon Gatherall.—I send you an extract from Southey's *Common-place Book*, which refers to Darvon Gatherall. Southey had copied it from Wordsworth's *Ecclesiastical Biography*, where it is given as a quotation from Michael Wodde, who wrote in 1554. He says:—

"Who could, twenty years ago, say the Lord's Prayer in English? If we were sick of the pestilence, we ran to St. Rooke: if of the ague, to St. Pernel, or Master John Shorne. If men were in prison, they prayed to St. Leonard. If the Welshman would have a purse, he prayed to *Darvel Gatherne*. If a wife were weary of a husband, she offered oats at Poules; at London, to St. Uncumber."

Can any of your readers inform me who St. Uncumber was? PWCCA.

[Poules is St. Paul's. The passage from Michael Wodde is quoted in Ellis's *Brand*, vol. i. p. 202. edit. 1841.]

Angels' Visits (Vol. i., p. 102.).—WICCAMECUS will find in Norris's *Miscellanies*, in a poem "To

the Memory of my dear Neece, M. C." (Stanza X. p. 10. ed. 1692), the following lines:—

"No wonder such a noble mind
Her way to heaven so soon could find:
Angels, as 'tis but seldom they appear,
So neither do they make long stay;
They do but visit, and away."

Mr. Montgomery (*Christian Poet*) long ago compared this passage with those cited by WICCAMECUS. J. E. B. MAYOR.

Antiquity of Smoking (Vol. ii., pp. 41. 216.).—On that interesting subject, "The Antiquity of Smoking," I beg to contribute the following "Note," which I made some years ago, but unfortunately without a reference to the author:—

"Some fern was evidently in use among the ancients: for Athenæus, in his first book, quotes from the Greek poet, Crobylus, these words:—

‘καὶ τὸν λάρυγγ’ ἥδιστα πυρῶ τεμαχίοις.
Κάμινος, οὐκ ἀνθρώπος.’

‘And I will sweetly burn my throat with cuttings:
A chimney, not a man!’

Now as, in a preceding line, the smoker boasts of his 'Idæan fingers,' it is plain that every man rolled up his sharoot for himself."

H. G.

Antiquity of Smoking (Vol. ii., p. 216.).—*Herod.* lib. i. sec. 36. is referred to for some illustration, I suppose, of smoking through tubes. *Herodotus* supplies nothing: perhaps *Herodian* may be meant, though not very likely. Herb smoking was probably in use in Europe long before tobacco. But direct authority seems sadly wanting.

SANDVICENSIS.

"*Noli me tangere*" (Vol. ii., pp. 153. 219. 250.).—In a New Testament published by the Portusian Bible Society is a small ill-executed print, called "Christ appearing to Mary," copied from a picture by C. Ciguani. WEDSECNARE.

Partridge Family (Vol. ii., p. 230.).—Mr. Partridge's reference to Strype's *Ecclesiastical Memorials* is quite unintelligible to those who have not access to the Oxford reprint of that work. The reprint (I wish that in all other reprints a similar course was adopted) gives the paging of the original folio edition. I submit, therefore, that Mr. Partridge should have stated that the note he has made is from Strype's *Ecclesiastical Memorials*, vol. ii. p. 310.

The grant to which Mr. Partridge refers is, I dare say, on the Patent Roll, 7 Edw. VI., which may be inspected at the Public Record Office, Rolls Chapel, on payment of a fee of 1s., with liberty to take a copy or extract in pencil gratuitously: or a plain copy may be obtained at the rate of 6d. a folio.

The act of 1 Mary, for the restitution in blood of the heirs of Sir Miles Partridge, if not given in the

large edition of the Statutes, printed by the Record Commissioners, may no doubt be seen at the Parliament Office, near the House of Lords, on payment of the fee of 5s.

I believe I am correct in saying that no debates of that session are extant; but the proceedings on the various bills may probably be traced in the journals of the two Houses of Parliament, which are printed and deposited in most of our great public libraries.

C. H. COOPER.

Cambridge, Sept. 7. 1850.

City Offices.—The best account of the different public offices of the city of London, with their duties, &c., that I know of, your correspondent A CITIZEN (Vol. ii., p. 216.) will find in the *Reports of the Municipal Corporation Commissioners*.

W. C.

Harvey and the Circulation of the Blood (Vol. ii., p. 266.).—The claim set up on behalf of Father Paul to the honour of Harvey's discovery, which is noticed by your correspondent W. W. B., is satisfactorily disposed of in the life of Harvey in the *Biographia Britannica*, iv. 2548., note C. Harvey gave a copy of his treatise *De Motu Cordis* to the Venetian ambassador in England. On his return home the ambassador lent the book to Father Paul, who made some extracts from it. After Father Paul's death, he was thought to be the author of these extracts; and hence the story which your correspondent quotes. It might occasionally be convenient if your correspondents would make a little inquiry before they send off their letters to you.

BERUCHINO.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

All who love the shady side of Pall Mall, and agree with Dr. Johnson that the tide of human enjoyment flows higher at Charing Cross than in any other part of the globe, will gladly welcome Mr. Jesse's recently published volumes entitled *London and its Celebrities*. They are pleasant, gossiping, and suggestive; and as the reader turns over page after page of the historical recollections and personal anecdotes which are associated with the various localities described by Mr. Jesse, he will doubtless be well content to trust the accuracy of a guide whom he finds so fluent and so intelligent, and approve rather than lament the absence of those references to original authorities which are looked for in graver histories. The work is written after the style of Saint Foix' *Rues de Paris*, which Walpole once intended to imitate; and is executed with a tact which will no doubt render it very acceptable to those for whom it has been written, namely, those persons whose avocations of business or pleasure lead them to traverse the thoroughfares of the great metropolis; and to whom it points out in a manner which we have correctly designated gossiping, pleasant, and suggestive, "such

sites and edifices as have been rendered classical by the romantic or literary associations of past times."

Messrs. Williams and Norgate have forwarded to us a Catalogue of an extensive Collection of Books, the property of a distinguished physician, which are to be sold by auction in Berlin on the 21st of October. The library, which was forty years in forming, is remarkable for containing, besides numerous rare works in Spanish, Italian, French, and English Literature, a curious series of works connected with the American aborigines; and a most extensive collection of works on the subjects of Prison Discipline, Poor Laws, and those other great social questions which are now exciting such universal attention.

We have received the following Catalogues: J. Miller's (43. Chandos Street, Trafalgar Square) Catalogue No. 11. for 1850 of Books Old and New, including a large Number of scarce and curious Works on Ireland, its Antiquities, Topography, and History; W. Heath's (29½. Lincoln's Inn Fields) Catalogue No. 5. for 1850 of Valuable Second-hand Books in all Departments of Literature.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

TRANSLATION OF THE FRENCH LETTERS IN THE APPENDIX TO FOX'S HISTORY OF JAMES II. 4to. 1808.

HUTTON'S (W.) ROMAN WALL, 8vo. 1801.

BARBERS, a Poem, 8vo. 1793. [Genuine edition, not the fac-simile copy.]

EDGAR AND ELFRIDA, 8vo. 1794.

Odd Volumes.

BRYAN'S DICTIONARY OF PAINTERS AND ENGRAVERS, 4to. London, 1816. Vol. I.

SULLY'S MEMOIRS, Eight Volumes in French. London, 1763. Vol. II.

LES AVENTURES DE GIL BLAS. London, 1749. Vols. I. and II.

. Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

VOLUME THE FIRST OF NOTES AND QUERIES, with Title-page and very copious Index, is now ready, price 9s. 6d., bound in cloth, and may be had, by order, of all Booksellers and Newsmen.

The Monthly Part for September, being the Fourth of Vol. II., is also now ready, price 1s.

NOTES AND QUERIES may be procured by the Trade at noon on Friday: so that our country Subscribers ought to experience no difficulty in receiving it regularly. Many of the country Booksellers are probably not yet aware of this arrangement, which enables them to receive Copies in their Saturday parcels.

S. G. (C. C. Coll., Camb.), who writes respecting the History of Edward II., is referred to our First Volume, pp. 59. 91. 220.

A STUDENT OF HISTORY. The Oxford Chronological Tables published by Talboys, and now to be had of Bohn, Henrietta Street, Covent Garden, at the reduced price of One Guinea, is, we believe, the best work of the kind referred to by our correspondent.

S. S. The Query respecting Pope's lines, —

"Welcome the coming, speed the parting guest," has been answered. See No. 42. p. 188.

ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

26. Suffolk Street, Pall Mall, Sept. 23, 1850.

At an ordinary meeting of the Central Committee of the Archæological Institute, the President in the chair, it was unanimously "Resolved—That the Committee, having taken into consideration the Resolution of the British Archæological Association, passed at their congress at Manchester, and also that of their Council of the 4th of September, and communicated by the President of the Association to the President of the Institute, are of opinion that the position and prospects of the Institute are such as to render inexpedient any essential modifications of its existing rules and managements.

"The Committee disclaim all unfriendly feeling towards the Association; they are of opinion that the field of Archæology is sufficiently wide for the operations of several societies without discord; but if the members of the Archæological Association should be disposed to unite with the Institute, the Central Committee will cordially receive them on the terms announced in their advertisement of September 9th, which was intended to be conciliatory, feeling assured that such a course cannot fail to meet with the entire approbation of the members of the Institute."

By order of the Central Committee,
H. BOWYER LANE, *Secretary*.

THE QUARTERLY REVIEW, No. CLXXIV., will be published on Wednesday, October 2nd.

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- I. TICKNOR'S HISTORY OF SPANISH LITERATURE.
- II. CHURCH AND EDUCATION IN WALES.
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- VI. METROPOLITAN WATER SUPPLY.
- VII. ANECDOTES OF THE PROVISIONAL GOVERNMENT.
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No. 49.]

SATURDAY, OCTOBER 5. 1850.

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Notes.

STRAY NOTES ON CUNNINGHAM'S LONDON.

The following notes are so trivial, that I should have scrupled to send them on any other ground than that so well-conceived and laboriously-executed a work should have its most minute and unimportant details as correct as possible. This, in such a work, can only be effected by each reader pointing out the circumstances that he has reason to believe are not quite correctly or completely given in it.

Page 24. *Astronomical Society*.—The library has

been recently augmented by the incorporation with it of the books and documents (as well as the members) of the *Mathematical Society of London* (Spitalfields). It contains the most complete collection of the English mathematical works of the last century known to exist. A friend, who has examined them with some care, specifies particularly some of the tracts published in the controversy raised by Bishop Berkeley respecting "the ghosts of departed quantities," of which he did before know the existence.

The instruments to which Mr. Cunningham refers as bequeathed to the Society, are not used there, nor yet allowed to lie unused. They are placed in the care of active practical observers, according as the special character of the instruments and the special subjects to which each observer more immediately devotes his attention, shall render the assignment of the instrument expedient. The instruments, however, still remain the property of the Society.

P. 37. *Bath House*.—Date omitted.

P. 143.—Evans's Hotel, Covent Garden, is described as having been once the residence of "James West, the great collector of books, &c., and *President of the Royal Society*." There has certainly never been a President, or even a Secretary, of that name. However, it is just possible that there might have been a Vice-president so named (as these are chosen by the President from the members of the council, and the council has not always been composed of men of science): but even this is somewhat doubtful.

P. 143. *Covent Garden Theatre*.—No future account of this theatre will be complete without the facts connected with the ill-starred Delafield; just as, into the Olympic, the history of the defaulter Watts, of the Globe Assurance Office, must also enter.

P. 143. near top of col. 2. "Heigho! says Kemble."—Before this period, a variation of the *rigmarole* upon which this is founded had become popular, from the humour of Liston's singing at Sadler's Wells. I have a copy of the music and the words; and likewise a broadside edition of the words altogether identical with those in the music. Of these, with other matters connected with the

amorous frog, I shall have something more to say hereafter. This notice is to be considered incidental, rather than as referring expressly to Mr. Cunningham's valuable book.

P. 153. *Dean's Yard, Westminster*.—Several of the annual budgets of abuse, obscenity, and impudent imposture, bearing on their title-pages various names, but written by "John Gadbury, Student in Physic and Astrology," were dated from "my house, Brick Court, Dean's Yard, Westminster;" or this slightly varied, occasionally being, "Brick Court, near the Dean's Yard," &c. I have not seen a complete series of Gadbury's *Almanacks*, but those I refer to range from 1688 to 1694 (incomplete). His burial in St. Margaret's, Westminster, in 1704, is noticed by Mr. Cunningham, at p. 313. As brick was then only used in the more costly class of domestic buildings, this would seem to indicate that *prophecy* was then a lucrative trade; and that the successor and pupil of the "arch-rogue, William Lilly" was quite as fortunate in his speculations as his master had been. It is a truth as old as society itself, that "knaves grow rich while honest men starve." Whilst Gadbury was "wallowing in plenty," the author of *Hudibras* was perishing for want of a crust!

P. 153. *Denzil Street*.—Here, about the middle of the street, on the south side, lived Theophilus Holdred, a jobbing watchmaker, whose name will always hold a place in one department of mathematical history. He discovered a method of approximating to the roots of numerical equations, of considerable ingenuity. He, however, lost in his day and generation the reputation that was really due to him for it, by his laying claim to more than he had effected, and seeking to deprive other and more gifted men of the reputation due to a more perfect solution of the same problem. He was, indeed, brought before the public as the tool of a faction; and, as the tools of faction generally are, he was sacrificed by his own supporters when he was no longer of any use to them.

I once called upon him, in company with Professor Leyburn, of the Royal Military College, but I forget whether in 1829 or 1830. We found him at his bench—a plain, elderly, and heavy-looking personage. He seemed to have become "shy" of our class, and some time and some address were requisite to get him to speak with any freedom: but ultimately we placed him at his ease, and he spoke freely. We left him with the conviction that he was the *bonâ fide* discoverer of his own method; and that he had no distinct conception, even then, of the principle of the methods which he had been led by his friends to claim, of having *also* discovered Horner's process before Horner himself had published it. He did not (ten years after the publication of Horner's method) even then understand it. He understood his own perfectly, and I have not the slightest doubt of the correctness of

his own statement, of its having been discovered by him fifty years before.

P. 166. *Dulwich Gallery*.—This is amongst the unfortunate consequences of taking lists upon trust. Poor Tom Hurst* has not been in the churchyard these last eight years—except the three last in his grave. The last five years of his life were spent in a comfortable asylum, as "a poor brother of the Charterhouse." He was one of the victims of the "panic of 1825;" and though the spirit of speculation never left him, he always failed to recover his position. He is referred to here, however, to call Mr. Cunningham's attention to the necessity, in a *Hand-book* especially, of referring his readers correctly to the places at which *tickets* are to be obtained for any purpose whatever. It discourages the visitor to London when he is thus "sent upon a fool's errand;" and the Cockney himself is not in quite so good a humour with the author for being sent a few steps out of his way.

P. 190. *Rogers*—a Cockney by inference. I

* It may not be out of place here to mention one fine feature in the character of "Tom Hurst;" his deep reverence for men of ability, whether in literature, science, or art. Take one instance:

Fourteen or fifteen years ago, I called one morning at his place of business (then 65, St. Paul's Church Yard, which has been subsequently absorbed into the "Religious Tract Depository"); and, as was my custom, I walked through the shop to his private room. He was "not in;" but a gentleman, who first looked at me and then at a portrait of me on the wall, accosted me by my surname as familiarly as an intimate acquaintance of twenty years would have done. He and Hurst, it appeared, had been speaking of me, suggested by the picture, before Hurst went out. The familiar stranger did not keep me long in suspense—he intimated that I had "probably heard our friend speak of Ben Haydon." Of course I had; and we soon got into an easy chat. Hurst was naturally a common subject with us. Amongst the remarks he made were the following, and in almost the words:—

"When my troubles came on, I owed Hurst a large sum of money; and the circumstances under which I became his debtor rendered this peculiarly a debt of honour. He lent it me when he could ill spare it; yet he is the only one of all my creditors who has not in one way or other persecuted me to the present hour. When he first knew of my wreck, he called upon me—not to reproach but to encourage me—and he would not leave me till he felt sure that he had changed the moody current of my thoughts. If there be any change in him since then, it is in his increased kindness of manner and his assiduity to serve me. He is now gone out to try to sell 'a bit of daub' for me."

Hurst came in, and this conversation dropped; but it had been well had Hurst been by his side on the day his last picture was opened to view at the Egyptian Hall. The catastrophe of that night might have been averted, notwithstanding Mr. Barnum and his Tom Thumb show in the adjoining room.

should like to see this more decidedly established. I am aware that it is distinctly so stated by Chambers and by Wilkinson: but a remark once made to me by Mrs. Glendinning (the wife of Glendinning, the printer, of Hatton Garden) still leads me to press the inquiry.

P. 191.—*The Free Trade Club* was dissolved before the publication of this edition of the *Hand-book*.

P. 192.—And to Sir John Herschel, on his return from the Cape of Good Hope.

P. 210. *Royal Society*.—From a letter of Dr. Charles Hutton, in the *Newcastle Magazine* (vol. i. 2nd series), it appears that at the time of Dr. Dodd's execution, the Fellows were in the habit of adjourning, after the meetings, to Slaughter's Coffee House, "to eat oysters," &c. The celebrated John Hunter, who had attempted to resuscitate the ill-fated Doctor, was one of them. "The Royal Society Club" was instituted by Sir Joseph Banks.

P. 221. *Hanover Square*.—Blank date.

P. 337. *Millbank Prison*.—It was designed, not by "Jeremy Bentham," but by his brother, the great mechanist, Sir Samuel Bentham. In passing, it may be remarked that the Royal Military Academy, Woolwich, is constructed on the same principle, and, as was stated in the *Mechanics' Magazine*, on authority, a year or two ago, by the same engineer. General rumour has, however, attributed the design to his gracious Majesty, George III.: and its being so closely in keeping with the known spirit of *espionage* of that monarch certainly gave countenance to the rumour. It may be as well to state, however, that, so designed and so built, it has never yet been so used.

P. 428.—*Benbow*, not a native of Wapping, but of Shrewsbury. A life of him was published nearly forty years ago, by that veteran of local and county history, Mr. Charles Hulbert, in the *Salopian Magazine*.

P. 499. *Whitfield*.—Certainly not the founder of the Methodists, in the ordinary or recognised acceptation of the term. John Wesley was at the head of that movement from the very first, and George Whitfield and Charles Wesley were altogether subordinate to him. Wesley and Whitfield parted company on the ground of Arminianism *versus* Calvinism. For a while the two sects kept the titles of "Arminian Methodists" and "Calvinistic Methodists." The latter made but little ground afterwards, and the distinctive adjective was dropped by the Wesleys when the Whitfieldites had ceased to be a prominent body.

P. 515. *Doctor Dodd*.—The great interest excited in favour of a commutation of his sentence, led to the belief at the time, that his life had not been really sacrificed. Many plausible stories respecting the Doctor having been subsequently seen alive, were current; and as they may possibly in

some future age be revived, and again pass into general currency, it may be as well to state that the most positive evidence to the contrary exists, in a letter of Dr. Hutton's before referred to. The *attempt to resuscitate him was actually made*, by a no less distinguished surgeon than John Hunter. He seemed then to attribute the failure to his having *received the body too late*. Wonderful effects were at that time expected to result from the discovery of galvanism: but it would have been wonderful indeed if any restoration had taken place after more than two hours of suspended animation. John Hunter, according to the account, does not seem to have been very communicative on the subject, even to his philosophical friends at Slaughter's Oyster Rooms.

T. S. D.

Shooter's Hill.

SATIRICAL SONG UPON GEORGE VILLIERS, DUKE OF BUCKINGHAM.

In turning over some old bundles of papers of the early part of the seventeenth century, I met with the following satirical effusion upon "James's infamous prime minister," George Villiers, Duke of Buckingham. As an echo of the popular feelings of the people at the time it was written, it merits preservation; and although I have seen other manuscript copies of the ballad, it has never yet, as far as I can learn, appeared in print.

It appears to be a parody or paraphrase of a well-known ballad of the period, the burden of which attracted the notice of the satirist. It afterwards became a common vehicle of derision during the civil war, as may be seen by turning over the pages of the collection entitled *Rump Songs*, and the folio volumes of the king's pamphlets.

The *original* of these parodies has hitherto eluded my researches. It is not among the Pepysian, Roxburghe, Wood, or Douce ballads, but perhaps some of your readers may be able to point it out in some public or private collection.

"Come heare, Lady Muses, and help mee to sing,
Come love mee where I lay;
Of a duke that deserves to be made a king—
The cleane contrary way,
O the cleane contrary way.

"Our Buckingham Duke is the man that I meane,
Come love mee where I lay;
On his shoulders the weale of the kingdome doth leane—
The cleane contrary way,
O the cleane contrary way.

"O happiest kingdome that ever was kind,
Come love mee where I lay;
And happie the king that hath such a friend—
The cleane contrary way,
O the cleane contrary way.

- "Needs must I extoll his worth and his blood —
Come love mee where I lay;
And his sweet disposition soe milde and soe good —
The cleane contrary way,
O the cleane contrary way.
- "Those innocent smiles that embelish his face,
Come love mee where I lay;
Who sees them not tokens of goodness and grace —
The cleane contrary way,
O the cleane contrary way.
- "And what other scholler could ever arise,
Come love mee where I lay;
From a master that was soe sincere and wise —
The cleane contrary way,
O the cleane contrary way.
- "Who is hee could now from his grave but ascend,
Come love mee where I lay;
Would surely the truth of his service commend —
The cleane contrary way,
O the cleane contrary way.
- "The king understands how he honors his place,
Come love me where I lay;
Which is to his majestie noe little grace —
The cleane contrary way,
O the cleane contrary way.
- "And therefore the government justly hath hee,
Come love mee where I lay;
Of horse for the land, and shippes for the sea —
The cleane contrary way,
O the cleane contrary way.
- "What, though our fleet be our enemies debtor,
Come love mee where I lay;
Wee brav'd them once, and wee'l brave them better —
The cleane contrary way,
O the cleane contrary way.
- "And should they land heere they should bee disjointed,
Come love mee where I lay;
And find both our horse and men bravely appointed —
The cleane contrary way,
O the cleane contrary way.
- "Then let us sing all of this noble duke's praise,
Come love mee where I lay;
And pray for the length of his life and his daies —
The cleane contrary way,
O the cleane contrary way.
- "And when that death shall close up his eyes,
Come love mee where I lay;
God take him up into the skies —
The cleane contrary way,
O the cleane contrary way."

EDWARD F. RIMBAULT.

"WHOLE DUTY OF MAN," AUTHOR OF.

(From Baker's MSS., vol. xxxv. p. 469—470.
Cambridge University Library.)

"Octo^r 31. 1698. Mr. Thomas Caulton, Vicar of Worksop, &c. [as in the note p. xiii. to the editor's Preface, ed. 1842, with unimportant variations, such as *Madam Frances Heathcote*, where the printed copy has *Mrs. Heathcote*; Baker reads *Madam Ayre of Rampton after dinner took*, where the printed copy has, *Mrs. Eyre. After was dead*, follows in Baker,] and that in that Month she had buried her Husband and severall Relations; but that her comfort was, that by her Monthly Sacraments she participated still with them in the Communion of Saints.

"Then she went to her Closet, and fetched out a Manuscript, w^{ch} she said was the original of the *Whole Duty of Man*, tied together and stitched, in 8^{vo}, like Sermon notes. She untied it, saying, it was Dr. Fell's Correction; and that the Author was the Lady Packington (her Mother), in whose hand it was written.

"To prove this, the s^d Mr. Caulton further added that she said, she had shewn it to Dr. Covell, Master of Christ's College* in Cambridge, Dr. Stamford, Preb. of York, and Mr. Banks, the present Incumbent of the Great Church in Hull. She added, withall, that *The Decay of Christian Piety* was hers (The Lady Packington's) also, but disowned any of the rest to be her Mother's.

"This is a true Copy of what I wrote, from Mr. Caulton's Mouth, two days before his Decease.

"Witness my hand,

"Nov. 15. 98.

"JOHN HEWYT."

"Bp. Fell tells us, that all these Tracts were written by the excellent Author (whom he makes to be one and the same person) at severall times, as y^e exigence of the Church, and the benefit of soules directed y^r composures; and that he (the Author) did likewise publish them apart, in the same order as they were made. The last, it seems (w^{ch} is *The Lively Oracles*), came out in 1678, the very year Mr. Woodhead died. Had the Author liv'd longer, we should have had his Tract *Of the Government of the Thoughts*, a work he had undertaken; and certainly (as Bp. Fell hath told us), had this work been finished, 'twould have equall'd, if not excelled, whatever that inimitable hand had formerly wrote. Withall it may be observ'd, that the Author of these Tracts speaks of the great Pestilence, and of the great Fire of London, both w^{ch} happen'd after the Restoration, whereas Bp. Chappell died in 1649. And further, in sect. vii. of the *Lively Oracles*, n. 2., are these words, w^{ch} I think cannot agree to Bp. Chappell [and less to Mr. Woodhead]. *I would not be hasty in charging Idolatry upon the Church of Rome, or all in her Communion; but that their Image-Worship is a most fatall snare, in w^{ch} vast numbers of unhappy Souls are taken, no Man can doubt, who hath with any Regard travailed in Popish Countries: I myself, and thousands of others, whom the late troubles, or other occasions, sent abroad, are, and have been witnesses thereof.*

* The printed copy has Trinity College.

These words seem to have been spoke by one that had been at Rome, and was forced into those Countries after the troubles broke out here. But as for Chappell, he never was at Rome, nor in any of those Countries.

"As for Archbp. Stern, no Man will believe him to have any just Title to any of these Tracts. [The last Passage, concerning Idolatry, will not agree with Mr. Woodhead; nor the rest with Lady Packington.]

"In a letter from Mr. Hearne, dat. Oxon, Mar. 27. 1733, said by Dr. Clavering, Bp. of Petr. to be wrote by one Mr. Basket, a Clergyman of Worcestershire. See Dr. Hamond's *Letters* published by Mr. Peck, et ultra Quære."

On so disputed a point as the authorship of the *Whole Duty of Man*, your readers will probably welcome any discussion by one so competent to form an opinion in such matters as Hearne.

The letter above given was unknown to the editor of Mr. Pickering's edition.

J. E. B. MAYOR.

Marlborough College.

MISTAKE ABOUT GEORGE WITHER.

In Campbell's *Notices of the British Poets* (edit. 1848, p. 234.) is the following passage from the short memoir of George Wither:—

"He was even afraid of being put to some mechanical trade, when he contrived to get to London, and with great simplicity had proposed to try his fortune at court. To his astonishment, however, he found that it was necessary to flatter in order to be a courtier. To show his independence, he therefore wrote his *Abuses Whipt and Stript*, and, instead of rising at court, was committed for some months to the Marshalsea."

The author adds a note to this passage, to which Mr. Peter Cunningham (the editor of the edition to which I refer) appends the remark inclosed between brackets:—

"He was imprisoned for his *Abuses Whipt and Stript*; yet this could not have been his first offence, as an allusion is made to a former accusation. [It was for *The Scourge* (1615) that his first known imprisonment took place.]"

I cannot discover upon any authority sufficient ground for Mr. Campbell's note respecting a former accusation against Wither. He was undoubtedly imprisoned for his *Abuses Whipt and Stript*, which first appeared in print in 1613; but I do not think an earlier offence can be proved against him. It has been supposed, upon the authority of a passage in the *Warning Piece to London*, that the first edition of this curious work appeared in 1611; but I am inclined to think that the lines,—

"In sixteen hundred ten and one,
I notice took of public crimes,"

refers to the period at which the "Satirical Essays" were composed. Mr. Willmott, however (*Lives of the Sacred Poets*, p. 72.), thinks that they point

to an earlier publication. But it is not likely that Wither would so soon again have committed himself by the publication of the *Abuses* in 1613, if he had suffered for his "liberty of speech" so shortly before.

Mr. Cunningham's addition to Mr. Campbell's note is incorrect. The *Scourge* is part of the *Abuses Whipt and Stript*, printed in 1613 (a copy of which is now before me), to which it forms a postscript. Wood, who had never seen it, speaks of it as a *separate* publication; but Mr. Willmott has corrected this error, although he had only the means of referring to the edition of the *Abuses* printed in 1615. Mr. Cunningham's note, that Wither was imprisoned for the *Scourge* in 1615, is a mistake; made, probably, by a too hasty perusal of Mr. Willmott's charming little volume on our elder sacred poets.

EDWARD F. RIMBAULT.

USEFUL VERSUS USELESS LEARNING.

A simple and practical plan for the formation of a complete and useful library and repository of universal literary knowledge.

The design which I propose in the following few lines, is one which I should imagine nearly all the more learned and literary of your readers would wish to see *already in existence*; and when I show that it might be effected *with very little trouble and expense* (indeed *no* trouble but such as would be a *pleasure* to those interested in the work), and that the greatest advantage would follow from it,—I hope that it may meet with favourable consideration from some of the numerous, able, and influential readers and correspondents of your journal.

I am the more induced to hope this from the fact of such a wish having been partially expressed by some of your contributors, and the excellent leading articles of Nos. 1. and 2.

What I propose is simply this: the SYSTEMATIC ARRANGEMENT of *all* the existing literary knowledge in the world that is considered of *value* by those best qualified to judge, disposed in such a manner as to answer these two purposes: 1st, to give a general connected and classified *view* of the literary treasures of the whole world, beginning from the most ancient in each language and department (including only what is valuable in each); and, 2dly, to afford the greatest possible *facility* (by means of arrangement, references, and *indexes*) to every inquirer for finding at *once* the information he is in search of, if it is to be found *anywhere* by looking for it.

There are two ways in which this work might be accomplished, both of which were desirable, though even one only would be much better than none.

The first and most complete is, to make a real COLLECTION of all those works, arranged in the

most perfect systematic order; and, while doing so, to make at the same time a corresponding classified *Catalogue*.

The chief (and almost the only) *difficulty* in the way of this would be, to find a *room* (or suite of rooms) to contain such a library and repository; but such would probably be found if sought.

The other way in which this object might be attained is by the formation of a simple *CATALOGUE* in the same order, such as does already exist and lies open for public use (though only in manuscript, and not so accurately classified as might be) in the noble library of the Dublin University.

This plan would be *far easier* than (besides forming the best possible *basis* for) that so urgently advocated by MR. BOLTON CORNEY (Vol. i. pp. 9. 42, 43.).

Of course so extensive a design would require to be distributed among many hundred persons; but so does any great work: while, by each individual undertaking that department in which he is most interested and most experienced, the whole might be accomplished easily and pleasantly.

The great fault of antiquarians is, that they are constantly *beginning at the wrong end*: they fix on some one piece of information that they want to get, and devote a world of labour to hunting about in all directions for anything bearing on the subject; whereas the rational way obviously is, to have the whole existing mass of (valuable) knowledge *classified*, and then the inquirer would know *where* to look for his purpose.

Of course there will always remain much knowledge of a miscellaneous and irregular nature which is picked up by accident, and does not come within the scope of the present design; but this is generally of a trifling and fugitive kind, and does not at all controvert the principle above laid down.

In conclusion, I have worked out a tolerably complete series of arrangements for the above design, showing its practicability as well as usefulness, which will be much at the service of any one who can use them for the furtherance of that object.

W. D.

Minor Notes.

Numerals.—For the old Indian forms, see Prinsep's *Journal Asiatic Soc. Bengal*, 1838, p. 348. The prospectus of *Brugsh, Numerorum apud Egyptios Demoticorum Doctrina*, Berlin, promises to give from papyri and inscriptions not only the figures, but the forms of operation. Probably the system assumed its present form by the meeting of the Indian and Egyptian traders at some emporium near the mouth of the Indus. Peacock seems to give undue weight to the fact, that the Tibetans have a copious nomenclature for high numbers: their arithmetic, doubtless, came

with their alphabet, and the Buddhist legends from India.

F. Q.

Junius and Sir Philip Francis.—A few years ago, an aged intelligent person named Garner was living at Belgrave, near Leicester. I have heard him say that, when he was a farm bailiff to Lord Thanet, at Sevenoaks, in Kent, Sir Philip Francis was a frequent visitor there, and had a private room set apart for literary occupation. On one occasion, when he (Mr. Garner) was riding over the farm with Sir Philip Francis, the former alluded to one of the replies to Junius, by a clergyman who had been the subject of the "Great Unknown's" anonymous attacks, adding, "They say, Sir Philip, you are Junius." Sir Philip did not deny that he was the man, but simply smiled at the remark. This, and other circumstances, coupled with the fact of Sir Philip's frequent visits to the house of so noted a politician as Lord Thanet, rendered Mr. Garner a firm believer in the identity of Sir Philip and Junius to the end of his days.

JAYTEE.

Jews under the Commonwealth (Vol. i., pp. 401. 474.; vol ii., p. 25.).—There is a confirmation of the story of the Jews being in treaty for St. Paul's and the Oxford Library in a passage in *Carte's Letters*, i. 276, April 2, 1649:—

"They are about demolishing and selling cathedral churches. I hear Norwich is designed already, and that the Jews proffer 600,000*l.* for Paul's and Oxford Library, and may have them for 200,000*l.* more."

CH.

"*Is anything but*," &c. — As your work seems adapted, amongst other subjects, to check the introduction into our language of undesirable words, phrases, and forms of speech, I would call the attention of your readers to the modern phrases, "*is anything but*," and the like, which have lately crept into use, and will be found, in many (otherwise) well-written books.

I read the phrase "*is anything but*," for the first time, in Napier's *Peninsular War*; where it struck me as being so much beneath the dignity of historical composition, and at the same time asserting an impossibility, that I meditated calling the author's attention to it. The not unfrequent use of the same phrase by other writers, since that time, has by no means reconciled me to its use.

In the *Edinburgh Review* for January last (1850) I find the following sentence:—"But as pains have been taken to fix the blame *upon any one except* the parties culpable;" and in the July number of the same *Review* (p. 90.) occurs the sentence, "*any impulse rather than* that of patriotism," &c.

Now, a "*thing*," or "*person*," or "*impulse*,"—though it may not be the "*thing*," or "*person*," or "*impulse*" charged as the agent,—must yet be some *certain* and *specific* thing, or party, or impulse,

if existing as an agent at all in the matter; and cannot be "any thing," or "any party," or "any impulse," in the *indefinite* sense intended in these phrases. Moreover, there seems no difficulty in expressing, in a simple and direct manner, that the agent was a very different, or opposite, or dissimilar "thing," or "person," or "impulse" from that supposed.

I wish some persons of competent authority in the science of our language (and many such there are who write in your pages) would take up this subject, with a view to preserve the purity of it; and would also, for the future, exercise a watchful vigilance over the use, for the *first* time, of any incorrect, or low words or phrases, in composition; and so endeavour to confine them to the vulgar, or to those who ape the vulgar in their style.

P. H. F.

Fastitocalon.—*Fastitocalon. Cod. Exon. fol. 96. b. p. 360. 18.* read *Ἀσπίδο . . χεῖλωνη*. Tychsen, *Phy-siologus Syrus*, cap. xxx.: did the digamma get to Crediton by way of Cricklade? F. Q.

Queries.

BISHOP COSIN'S CONFERENCE.

Basire, in his *Dead Man's Real Speech* (pp. 59, 60.), amongst other "notable instances" of Bishop Cosin's zeal and constancy in defence of the Church of England, mentions

"A solemn conference both by word and writing betwixt him and the Prior of the English Benedictines at Paris, supposed to be Robinson. The argument was concerning the validity of the ordination of our priests, &c., in the Church of England. The issue was, our Doctor had the better so far, that he could never get from the Prior any reply to his last answer. This conference was undertaken to fix a person of honour then wavering about that point; the sum of which conference (as I am informed), was written by Dr. Cosin to Dr. Morley, the now Right Reverend Lord Bishop of Winchester, in two letters bearing date June 11, July 11, 1645."

The substance of this conference has been preserved among the Smith Manuscripts in the Bodleian Library; but it is not in the form of letters to Dr. Morley. Vol. xl. of this valuable collection of manuscripts contains (as described in Smith's table of contents):—

1. "Papers of Bp. Cosins in defence of the Ordination of the Church of England against Father Prior.

"The first of these is Bp. Cosin's Review of the Father's Letter, &c. [the title-page is placed at p. 77.]

"Then follows a letter (which is indeed the Bishop's first paper, and should be put first) from Bishop Cosin to the Father.

"After that the Father's Answer to Bishop Cosin's Review at p. 81.

"Then come two other papers about the validity of our Ordination, with a preface concerning the occasion, p. 89."

2. "Then, p. 101., A Letter from a Rom. Cath. to a Lady about communicating in one kind,—with Bishop Cosin's Answer."

3. "Lastly, in p. 123., is A Letter of Bp. Cosin's to Dr. Collins concerning the Sabbath."

The order in which the papers under the first head, about our English ordination, should fall, appears to be as follows:—

1. There is a note attached to p. 65., evidently written by Dr. Tho. Smith himself, in the following words:

"Transcript of several papers of Bishop Cosin's sent to me by Dr. J. Smith, Prebendary of Durham.—T.S."

2. At p. 77. the title-page is given thus:

"A Review of a Letter sent from F. P. R. to a Lady (whom he would have persuaded to the Rom. party) in opposition to a former paper given him for the defence of the Church of England in the Ordination of Priests."

To this are appended the respective forms of ordering priests used in the Church of England and in the Roman Church.

3. Then, at p. 89., we have "the occasion of this . . . Discourse concerning the Ordination of Priests," &c. This is a kind of preface, which contains the first paper that was given to the Prior, dated June 14, 1645; also another paper, bearing date July 11, 1645, but ending abruptly in the middle of a sentence, and having written below it (probably in Dr. J. Smith's hand) the following note:

"The rest of this is not yet found, and that which is written thus far is not in the Bishop's own hand, but the copy is very fair."

However, this second paper (ending thus abruptly) appears to be no more than the first draft of a long letter from Cosin to the Prior, which commences at p. 65. of this MS., and which is dated "from the Court of S. Germain's, July 11, 1645;" for not only does this letter bear the same *date* as the before-mentioned fragment, but it begins by complaining of the tone of expression in a letter evidently received from the Prior after the draft had been prepared, but before it was sent off; and it concludes with the following note appended as a postscript:

"Sir,

"The enclosed (most of it) was prepared for you a fortnight since; but now (upon the occasion given by your letter) you have it with some advantage from

"Your servt., J. C.

"I desire the favr

"S. Germ. July 12."

4. The most important part of this MS., however, is contained in the long letter or treatise

placed first in the volume, and bearing for its title, "A View of F. P.'s Answer to the First Paper."

This is dated from S. Germain, July 25, 1645; and would appear to be Cosin's last letter. But, if it be really so, Basire must, I think, be in error, when he says, "Our Doctor . . . could never get from the Prior any reply to his last answer." For at p. 81. of the MS. there is a reply to the above "Review of a Letter sent by F. R. to a Lady," &c.; which, though copied without either date or signature, was evidently written by the Prior, whilst it professes to be a reply to a treatise closely answering to Cosin's letter of July 25, but which letter the writer did not receive (as he states) before the 26th of September.

I wish yet further to take notice, that Dr. Tho. Smith, in his *Vita* (Lond. 1707, præf. pp. vii, viii.), refers to these manuscripts in the following satisfactory manner:—

"Cum, post mortem D. Cosini, de pretio et valore schedarum, quas reliquit, hæredibus non satis constaret, auspicatò tandem devenit, ut favore, beneficio, et perquam insigni humanitate reverendi et doctissimi viri, D. Joannis Smith, Sacræ Theologiæ Professoris Ecclesiæ Dunelmensis Præbendarii, quorum frequens hac de re commercium literarum, occasione data, (opportunè intercedente prænobili et reverendo D. Georgio Whelero, equite aurato, et Ecclesiæ Anglicanæ Presbytero, ejusdem quoque Ecclesiæ Cathedralis Prebendario), habui, duos libellos (tanquam prætiosas tabulas ab isthoc infami naufragio servatas) a D. Cosino, dum in Galliâ exularet, Anglicè conscriptos jam possideam: quorum unus *Vindicias Ordinationum Ecclesiæ Anglicanæ* contra exceptiones et cavillationes ejusdem Pontificii sacerdotis e gente nostra, alter *Responsionem ad Epistolam* nobili foemina Anglæ ab alio sacerdote pro defensione communionis sub unicâ specie administrandæ inscriptam, complectitur," &c.

I should still be glad to add to this long note the following Queries:—

1. Can any of your readers kindly inform me whether Cosin's two letters to Dr. Geo. Morley are still in existence, either in MS. or in print?
2. Whether there be any fuller or more authentic account of this controversy than that in these MS. preserved by the care of Dr. Smith?
3. Whether Cosin wrote any letter to the Prior later than that of July 25?
4. Who was the lady the Prior wished to seduce to the Roman party?
5. Is there any other account of the controversy?

J. SANSOM.

ENGELMAN'S BIBLIOTHECA SCRIPTORUM CLASSICORUM.

A little while ago, I ordered Engelman's *Bibliotheca Scriptorum Classicorum*, purporting to contain all such works published from 1700 to 1846. It was furnished to my bookseller by a foreign

bookseller in London, with an English title, having *his own* name on it as publisher, and an invitation to purchase the books described in it *from him*. As the paper and type were German, I objected; and received in consequence a new English title, with the same name upon it, and a *shorter* invitation to purchase from him. I was captious enough to object even to this; and I then received a Leipzig title in German. But there still remains a difficulty: for this German title has also the name of a *Parisian* bookseller upon it, *à la maison duquel on peut s'adresser*, &c. Now, as Engelman is a bookseller, and would probably not object to an order out of his own catalogue, of which he is both author and publisher, the preceding circumstances naturally raise the following Queries: 1. What is the real title-page of Engelman's *Catalogue*? 2. Is the Parisian house accredited by Engelman; or has the former served the latter as the London house has served both? 3. Is it not desirable that literary men should set their faces very decidedly against all and every the slightest alteration in the genuine description of a book? 4. Would it not be desirable that every such alteration should forthwith be communicated to your paper?

The English title-page omits the important fact, that the *Catalogue* begins at 1700, and describes it as containing *all* editions, &c., up to 1846.

A. DE MORGAN.

September 24, 1850.

Minor Queries.

Portrait of Sir P. Sidney, by Paul Veronese.—In the letters of Sir P. Sidney which I found at Hamburgh, and which were published by Pickering, 1845, it is stated that a portrait of Sidney was painted by Paul Veronese, at Venice, for Hubert Languet. It would be very interesting to discover the existence of this picture.

Languet had it with him at Prague, *framed*, as he asserts, and hung up in his room, in the year 1575. He remarks upon it, in one place, that it represented Sidney as too young (he was nineteen when it was taken); in another place he says that it has given him too sad an expression. I should add, that on Languet's death, his property passed into the hands of his friend Du Plessis.

I am led to write to you on this subject, by having observed, a few days since, in the collection at Blenheim, two portraits by Paul Veronese, of persons unknown. There may be many such, and that of Sir Philip Sidney may yet be identified.

STEUART A. PEARS.

Harrow, Sept. 16.

Confession.—You would much oblige if you could discover the name of a Catholic priest, in

German history, who submitted to die rather than reveal a secret committed to him in confession?

U. J. B.

Scotch Prisoners at Worcester.—In Mr. Walcott's *History of St. Margaret's Church, Westminster*, I find the following extract from the churchwardens' accounts:—

"1652. Pd to Thos. Wright for 67 loads of soyle laid on the graves in Tothill Fields, wherein 1200 Scotch prisoners, taken at the fight at Worcester, were buried; and for other pains taken with his teeme of horses, about mending the Sanctuary Highway, when Gen. Ireton was buried - - - - - xxxs."

I have taken the pains to verify this extract, and find the figures quite correctly given. I wish to put the Query: Is this abominable massacre in cold blood mentioned by any of our historians? But for such unexceptionable evidence, it would appear incredible.

C. F. S.

Adamson's Reign of Edward II.—

"The Reigns of King Edward II., and so far of King Edward III., as relates to the Lives and Actions of Piers Gaveston, Hugh de Spencer, and Roger Lord Mortimer, with Remarks thereon adapted to the present Time: Humbly addressed to all his Majesty's Subjects of Great Britain, &c., by J. Adamson. Printed for J. Millar, near the Horse Guards, 1732, and sold by the Booksellers of London and Westminster, price One Shilling."

The above is the title-page of a little work of eighty-six pages in my possession, which I am inclined to think is scarce. It appears to be a defence of the Walpole administration from the attacks of the *Craftsman*, a periodical of the time, conducted by Amhurst, who was supported by Bolingbroke and Pulteney, the leaders of the opposition. Is anything known of J. Adamson, the author?

H. A. E.

Sir Thomas Moore.—Can any of your readers give any account of *Sir Thomas Moore*, beyond what Victor tells of him in his *History of the Theatre*, ii. p. 144., that "he was the author of an absurd tragedy called *Mangora* (played in 1717), and was knighted by George I."

In Pope's "Epistle to Arbuthnot," he writes—

"Arthur, whose giddy son neglects the laws."

on which Warburton notes—

"Arthur Moore, Esq."

Who was *Arthur Moore, Esq.*? and who was the "giddy son"? Was the latter *James Moore Smith* a gentleman whose family name was, I think, *Moore*, and who assumed (perhaps for a fortune) the additional name of *Smith*? This gentleman Pope seems to call indiscriminately *Moore*, *Moor*, and *More*: and when he says that his good nature towards the dunces was so great that he had even "rhymed for Moor" (*Ib.* v. 373.), I cannot

but suspect that the *Moor* for whom he had rhymed, was the *giddy son* whom *Arthur* accused him of seducing from the law to the Muses. There are many allusions to this Mr. James Moore Smith throughout Pope's satirical works, but all very obscure; and Warburton, though he appears to have known him, affords no explanation as to who or what he was. He was the author of a comedy called *The Rival Modes*. C.

Dr. E. Cleaver, Bishop of Cork.—I shall feel much obliged to any of your correspondents who will furnish me with the particulars of the consecration of Dr. Euseby Cleaver to the sees of Cork and Ross, in March, April, or May, 1789. Finding no record of the transaction in the Diocesan Registry of Cork, and not being able to trace it in any other part of *Ireland*, I am induced to believe that this consecration may have taken place in *England*; and shall be very glad to be correctly informed upon the point.

H. COTTON.

Thurles, Ireland.

Gwynn's London and Westminster.—Mr. Thomas Frederick Hunt, in his *Exemplars of Tudor Architecture*, 4to. London, 1830, in a note at p. 23., alludes to *London and Westminster improved*, by John Gwynn, London, 1766, 4to., and has this remark:

"It is a singular fact, that in this work John Gwynn pointed out almost all the designs for the improvement of London, which have been devised by the civil and military architects of the present day."

And Mr. Hunt concludes by observing, that—"This discovery was made by the *Literary Gazette*."

Will you permit me, through the medium of your useful publication, to solicit information of the number and date of the *Literary Gazette* which recalled public attention to this very remarkable fact?

§ N.

Coronet.—In Newbold Church, in the county of Warwick, is a monument to the memory of Thomas Boughton of Lawford, and Elizabeth his wife, representing him in a suit of armour, with sword and spurs, a coronet on his head, and a bear at his feet, chained and muzzled. Query.—Can any of your readers give an accurate description of this coronet? Or can any of them mention instances of the monuments of esquires having similar coronets? The date of his death is not given: his wife died in the year 1454. Z.

Cinderella.—Referring to Vol. ii., p. 214., allow me to ask in what edition of Perrault's *Fairy Tales* the misprint of *verre* from *vair* first occurs? what is the date of their first publication, as well as that of the translation under the title of *Mother Goose's Tales*? whether Perrault was the originator of *Cinderella*, or from what source he drew the tale?

what, moreover, is the authority for identifying *sable with vair*: or for the employment of either in designating the highest rank of princesses?

SANDVICENSIS.

Judas' Bell, Judas' Candle (Vol. i., pp. 195, 235, 357.).—Some time since I asked the meaning of a Judas' Bell, and your learned correspondent CEPHAS replied that it was only a bell so christened after St. Jude, the apostle. However, it may have been connected with the Judas' tapers, which, according to the subjoined entries, were used with the Paschal candle at Easter. May I trust to his kindness to explain its purport?

"Reading Parish Accompts.

"1499. It^m. payed for making leng' Mr. Smyth's molde wt. a Judas for the Pascall - - - vjd."

"St. Giles' Parish Accompts.

"A. D. 1514. Paid for making a Judas for Pascall
iiijd."

"Churchwardens' Accompts of S. Martin, Outwich.

"1510. Paid to Randolf Merchaunt Wex Chandiler for the Pascall, the tapers affore the Rode, the Cross Candelles, and Judas Candelles - viijs. iiijd."

"St. Margaret's, Westminster.

"1524. Item payed for xij. Judacis to stand with the tapers - - - - - o ijd. o"

MACKENZIE WALCOTT, M. A., Oxon.

Dozen of Bread; Baker's Dozen.—In the *Chronicle of Queen Jane, and of Two Years of Queen Mary*, lately printed for the Camden Society (Appendix iv. p. 112.), it is stated that, amongst other particulars in the accounts of the Chamberlain of Colchester, at which place Mary was entertained on her way to London, there is:—"For xxxviii. dozen of bread, xxxixs." In the language of the county from which I write, "a dozen of bread" was (and I believe is yet) used to express either one loaf, value twelvence; or two loaves, value sixpence each: and even when the sizes and price of the loaves varied, it was used to express the larger loaf, or the two smaller loaves. A dozen of bread was also divided into six twopenny, or twelve penny loaves.

But in the quotation above, thirty-eight dozen of bread are charged thirty-nine shillings; whereas the extra one shilling cannot be divided into aliquot parts, so as to express the value of each of the thirty-eight dozen of bread.

What was a dozen of bread in 1553?

What is a *baker's dozen*, and why so called?

P. H. F.

Kongs skuggsia.—Is anything precise known of the date and origin of the Icelandic *Kongs skuggsia*.
F. Q.

Coins of Gandophares.—Coins of Gandophares, an Indian prince, are described by Prinsep, *Jour. Asiatic Soc. Bengal*, and in Wilson's *Asiana*. The

name is met with in the legends of St. Thomas: can it be found elsewhere?
F. Q.

Satirical Medals.—Is any printed account to be found of a very elaborately executed series of caricature medals relating to the revolution of 1688?
F. Q.

Replies.

GAUDENTIO DI LUCCA.

(Vol. ii., p. 247.)

The work entitled *The Adventures of Sig. Gaudentio di Lucca* was published at London in 1737, in 1 vol. 8vo. It purports to be a translation from the Italian, by E. T. Gent; but this is a mere fiction. The work is evidently an English composition. It belongs to the class of *Voyages Imaginaires*, and its main object is to describe the institutions and manners of the Mezoraniens, an Utopian community, supposed to exist in the centre of Africa. Sig. Gaudentio is able, by an accident, to visit this people, by the way of Egypt, and to return to Europe; he resides at Bologna, where he falls under the suspicion of the Inquisition, and having been brought before that tribunal, he describes his former life, and his adventures in the country of the Mezoraniens.

A second London edition of this work, of the date of 1748, is mentioned in the *Gentleman's Magazine* for Jan. 1777. There is an edition in 12mo., printed at Edinburgh, 1761. And there is another London edition, in 8vo., of the year 1786. Copies of the editions of 1737 and 1786 are in the British Museum.

There are two French translations of the work. One is of the date 1746, under the title of *Mémoires de Gaudentio di Lucca*. The second, of 1754, by M. Dupuy Demportes, speaks of the first having been made by an Englishman named Mills; but the person and name appear to be fictitious. The first translation is said by Barbier, *Dict. des Anonymes*, No. 11,409, to have been revised by the Chevalier de Saint Germain, who made additions to it of his own invention. The second translation is reprinted in the collection of *Voyages Imaginaires*, Amsterdam et Paris, 1787, tom. vi.

An anonymous writer in the *Gent. Mag.* for Jan. 1777, vol. xlvii., p. 13., speaking of Bishop Berkeley, says that the "*Adventures of Signor Gaudentio di Lucca* have been generally attributed to him." The writer of the note added to the *Life of Berkeley* in Kippis's *Biogr. Brit.*, 1780, vol. ii. p. 261., quotes this statement, and adds that the work is ascribed to him by the booksellers in their printed catalogues. This writer thinks that the authorship of Bp. Berkeley is consistent with the internal evidence of the book; but he furnishes no positive testimony on the subject.

In a letter from Mr. J. C. Walker to Mr. Pinkerton, of 19 Jan., 1799 (published in Pinkerton's *Literary Correspondence*, vol. ii., p. 41.), Lord Charlemont is referred to as believing that Gaudenzio di Lucca is founded in fact; that Bishop Berkeley, when he was at Cairo, conversed with persons who had attended a caravan, and that he learned from them what he narrated in the account of Gaudenzio. This passage is cited in Southey's *Common-place Book*, p. 204.; but the work is manifestly fictitious, and it does not appear that Berkeley, though he twice visited the Continent, was ever out of Europe.

The date of the publication of Gaudenzio is quite consistent with the authorship of Berkeley, who died in 1753; but the notice in the *Gentleman's Magazine* only proves the existence of a rumour to that effect; and the authentic *Life of Berkeley*, by Dr. Stock, chiefly drawn up from materials communicated by Dr. R. Berkeley, brother to the Bishop, and prefixed to the collected edition of his work (2 vols. 4to. Lond., 1784), makes no allusion to Gaudenzio. There is nothing in the contents of this work which renders it likely that the authorship should have been carefully concealed by Bp. Berkeley and his family, if he had really been the author. The literary execution of Gaudenzio is good; and it is probable that the speculative character of the work, and the fact that Berkeley had visited Italy, suggested the idea that he had composed it. The belief that Bishop Berkeley was the author of *Gaudenzio di Lucca* may therefore be considered as unauthorised.

The copy of the edition of *Gaudenzio* of 1786, which is preserved in the British Museum, contains in the title-page the following note, in pencil:

"Written originally in English by Dr. Swale of Huntingdon. See *Gent. Mag.* 1786."

The *Gentleman's Magazine* for 1786 does not, however, contain any information about the authorship of *Gaudenzio*; and the name of Dr. Swale appears to be unknown in literary history. At the same time, a positive entry of this sort, with respect to an obscure person, doubtless had some foundation. On the authority of this note, Dr. Swale is registered as the author of *Gaudenzio* in the printed catalogue of the British Museum Library, whence it has passed into Watt's *Bibl. Brit.* Perhaps some of your correspondents, who are connected with Huntingdon, may be able to throw some light on Dr. Swale.

Lastly, it should be added, that the writer of the article "Berkeley," in the *Biographie Universelle*, adverts to the fact that *Gaudenzio di Lucca* has been attributed to him: he proceeds, however, to say that—

"The author of a *Life of Berkeley* affirms that Berkeley is not the author of that book, which he supposes

to have been written by a Catholic priest imprisoned in the Tower of London."

I have been unable to trace the origin of this statement; nor do I know what is the *Life of Berkeley*, to which the writer in the *Biogr. Univ.* refers. The *Life* published under the direction of his family makes no allusion to Gaudenzio, or to the belief that it was composed by Bishop Berkeley.

The *Encyclopédie Méthodique*, div. "Econ. pol. et dipl." (Paris, 1784), tom. i. p. 89., mentions the following work:—

"La République des Philosophes, ou l'Histoire des Ajaoiens, relation d'un voyage du Chevalier S. van Doelvett en Orient en l'an 1674, qui contient la description du Gouvernement, de la Religion, et des Mœurs des Ajaoiens."

It is stated that this romance, though composed a century before, had only been lately published. The editor attributed it to Fontenelle, but (as the writer in the *Encycl. Méth.* thinks) probably without reason. The title of Berkeley to the authorship of Gaudenzio has doubtless no better foundation.

L.

[Dunlop, *Hist. Fiction*, iii. 491., speaks of this romance as "generally, and I believe on good grounds, supposed to be the work of the celebrated Berkeley;" adding, "we are told, in the life of this celebrated man, that Plato was his favourite author: and, indeed, of all English writers Berkeley has most successfully imitated the style and manner of that philosopher. It is not impossible, therefore, that the fanciful republic of the Grecian sage may have led Berkeley to write *Gaudenzio di Lucca*, of which the principal object apparently is to describe a faultless and patriarchal form of government." The subject is a very curious one, and invites the further inquiry of our valued correspondent.—Ed.]

ON A PASSAGE IN "THE TEMPEST."

I was indebted to Mr. SINGER for one of the best emendations in the edition of Shakspeare I superintended (vol. vi. p. 559.), and I have too much respect for his sagacity and learning to pass, without observation, his remarks in "NOTES AND QUERIES" (Vol. ii., p. 259.), on the conclusion of the speech of Ferdinand, in "The Tempest," Act iii., Sc. 1.:—

"But these sweet thoughts do even refresh my labours;
Most busy, least when I do it."

This is the way in which I ventured to print the passage, depending mainly upon the old copies. In the folio, 1623, where the play for the first time appeared, the last line stands:

"Most busie lest, when I doe it;"

and in that of 1632,

"Most busie leat, when I doe it:"

so that the whole merit I claim is that of altering the place of a comma, thereby, as I apprehend, rendering the meaning of the poet evident. The principle upon which I proceeded throughout was that of making as little variation as possible from the ancient authorities: upon that principle I acted in the instance in question, and I frequently found that this was the surest mode of removing difficulties. I could not easily adduce a stronger proof of this position, than the six words on which the doubt at this time has been raised.

Theobald made an important change in the old text, and his reading has been that generally adopted:—

“Most busy-less when I do it.”

In restoring the old text I had, therefore, to contend with prepossession, against which, it seems, the Rev. Mr. Dyce was not proof, although I only know it from MR. SINGER's letter, never having looked into the book in which, I suppose, the opinion is advanced.

One reason why I should reject the substitution of “busy-less,” even if I had not a better mode of overcoming the difficulty, is properly adverted to by MR. SINGER, viz. that the word was not in use in the time of Shakspeare. The only authority for it, at any period, quoted in Todd's Johnson, is this very (as I contend) corrupted passage in the *Tempest*; I have not met with it at all in any of the older dictionaries I have been able to consult; and unless the Rev. Mr. Dyce have been more fortunate, he was a little short-sighted, as well as a little angry, when he wrote his note upon mine. Had he taken more time to reflect, he might have found that after all Theobald and I are not so much at odds, although he arrives at his end by varying from, and I at mine by adhering to, the ancient authorities. In fact, I gain some confirmation of what, I believe, is the true meaning of Shakspeare, out of the very corruption Theobald introduced, and the Rev. Mr. Dyce, to my surprise, supports. I should have expected him to be the very last man who would advocate an abandonment of what has been handed down to us in every old edition of the play.

The key of the whole speech of Ferdinand is contained in its very outset:—

“There be some sports are painful, and their labour
Delight in them sets off;”

and the poet has said nearly the same thing in “*Macbeth*:”

“The labour we delight in physics pain.”

It is because Ferdinand delights in the labour that he does not feel it irksome:

“This my mean task

Would be as heavy to me as odious; but
The mistress which I serve quickens what's dead,
And makes my labours pleasures.”

He, therefore, tells us, at the close, that his labours are refreshed by the sweet thoughts of her; that, in fact, his toil is no toil, and that when he is “most busy” he “least does it,” and suffers least under it. The delight he takes in his “mean task” renders it none.

Such I take to be the clear meaning of the poet, though somewhat obscurely and paradoxically expressed—

“Most busy, least when I do it;”

and when Theobald proposed to substitute

“Most busy-less when I do it,”

he saw, though perhaps not quite distinctly, that such was the poet's intention, only, as I have said above, he arrived at it by altering, and I by adhering to, the poet's language. I may be allowed to add that I came to my conclusion many years before I was asked to put my name to an edition of Shakspeare, which interrupted one of the most valuable friendships I ever formed.

MR. SINGER will see at once that my interpretation (which I consider quite consistent with the character of Shakspeare's mind, as well as quite consistent with the expressions he has used throughout the speech of the hero), steers clear of his proposal to alter “busie lest, or “busie least,” of the folios of 1623 and 1632, to *busiest* or *busiest*; although everybody at all acquainted with our old language will agree with him in thinking, that if Shakspeare had used “busiest” at all, which he does not in any of his productions, he might have said *most busiest* without a violation of the constant practice of his day.

J. PAYNE COLLIER.

September 24. 1850.

GRAY'S ELEGY.

Perhaps the HERMIT of HOLYPORT will be satisfied with proofs from GRAY himself as to the time and manner of the first appearance of the *Elegy*.

GRAY thus writes to Dr. Wharton, under the date of “Dec. 17, 1750.” [I quote Mason's “Life” of its Author, p. 216.]

“The stanzas” [which he afterwards called *Elegy* at the suggestion of Mason] “which I now enclose to you have had the misfortune, by Mr. [Horace] Walpole's fault, to be made still more public,” &c.

The next letter in Mason's publication is a letter from “Mr. Gray to Mr. Walpole” (p. 217.), and is dated “*Cambridge, Feb. 11, 1751,*” which runs thus:—

“As you have brought me into a little sort of distress, you must assist me, I believe, to get out of it as well as I can. Yesterday I had the misfortune of receiving a letter from certain gentlemen (as their book-seller expresses it) who have taken the Magazine of Magazines into their hands: they tell me that an

ingenious poem, called 'Reflections in a Country Church-yard,' has been communicated to them, which they are printing forthwith; that they are informed that the *excellent* author of it is I by name, and that they beg not only his *indulgence*, but the *honour* of his correspondence, &c. . . . I therefore am obliged to desire you would make Dodsley print it immediately *from your copy*, but without my name, &c. He must correct the press himself . . . and the title must be 'Elegy written in a Country Church-yard.' If he would add a line or two to say it came into his hand by accident, I should like it better . . . If Dodsley do not do this immediately, he may as well let it alone."

Dr. Johnson (*Life of Gray*) says:

"His next production, 1750, was his far-famed *Elegy*," &c.

The Doctor adds:

"Several of his [Gray's] pieces were published, 1753, with designs by Mr. Bentley, and that they might in some form or other make a book, only one side of each leaf was printed. I believe the poems and the plates recommended each other so well, that the whole impression was soon bought."

It contains *six* poems, one being the *Elegy*. I have before me a copy of this collection, which is folio. The plates are clever, and very curious; a copy was sold at the Fonthill sale for 3*l.* 4*s.*! The copy, admirably bound, which I quote, was bought at a bookseller's front-window stall for 4*s.* The title of this collection is, "*Designs by Mr. R. BENTLEY, for six poems by Mr. J. GRAY.*"

According to the title-page, it was "printed for R. DODSLEY, in Pall Mall, MDCCLIII," two years previously to the date to which your correspondent refers. This (1753) collection gives the line,—

"Save where the beetle wheels his *droning* flight."

In the *Elegant Extracts* (verse), ed. 1805, which, it must be needless to mention, was prepared by the able and indefatigable Dr. Vicesimus Knox, the accomplished scholar gives the line—

"Save where the beetle wheels his *drony* flight."

Dr. Johnson's *Dictionary* does not insert the word "*droning*" or "*drony*;" but among his illustrations attached to the verb "*to drone*," there are two from Dryden, each, it may be seen, using the word "*droning*." There is no quotation containing the word "*drony*." Gray's language is:

"Save where the beetle wheels his *droning* flight,
And drowsy *tinklings* lull the distant folds."

Johnson's second quotation from Dryden may be worth repeating, as showing that Gray's language is not wholly different from his predecessor's:—

"Melfoil and honeysuckles pound,
With these alluring savours strew the ground,
And mix with *tinkling* brass the cymbal's *droning* sound."

It is perhaps hardly worth noticing, that there is not uniformity even in the title. Johnson calls

it, *Elegy in the Church-yard*; Dodsley (1753) styles it, *Elegy written in a Country Church-yard*.

A HERMIT AT HAMPSSTEAD.

Gray's Elegy (Vol. ii., p. 264.).—The HERMIT OF HOLYPORT is referred to the 4to. edit. of the *Works of Gray*, by Thos. Jas. Mathias, in which, vol. i. at the end of the *Elegy*, in print, he will find "From the original in the handwriting of Thos. Gray:

"Save where the beetle wheels his *droning* flight."

From the autograph the *Elegy* appears to have been written in 1750; and the margin states, published in Feb. 1751, by Dodsley, and went through four editions in two months; and afterwards a fifth, sixth, seventh and eighth, ninth and tenth, and eleventh: printed also in 1753, with Mr. Bentley's designs, of which there is a second edition; and again by Dodsley in his *Miscellany*, vol. iv.; and in a Scotch collection, called the *Union*. Translated into Latin by Chr. Anstey, Esq., and the Rev. Mr. Roberts, and published in 1762; and again in the same year by Rob. Lloyd, M. A. The original MS. of the above will be found among the MSS. of Thos. Gray, in the possession of the Masters and Fellows of Pembroke House, Cambridge.

W. S.

Richmond, Sept 21. 1850.

BISHOPS AND THEIR PRECEDENCE.

(Vol. ii., p. 254.)

ARUN is not right, in reference to this Query, in saying that the precedence of bishops over the temporal barons is regulated by the statute of 31 Hen. VIII. The precedence of bishops over the temporal lords is not regulated by the Act of 31 Hen. VIII. for placing the lords. They may have originally been summoned to sit in parliament in right of their succession to certain baronial lands annexed to, or supposed to be annexed to their episcopal sees; but as some of the temporal peers were also summoned in right of lands held of the king *per baroniam*, that is not a satisfactory reason why they should take precedence of temporal barons.

The precedence must have been regulated by some other laws, rules, or usage than are presented by the Act of 31 Hen. VIII. The Archbishop of Canterbury precedes the Lord Chancellor; the Archbishop of York the Lord President of the Council and the Lord Privy Seal; and all bishops precede barons. This precedence, however, is not given by the *statute*. The Act provides only, in reference to the spiritual peers, that the Vicegerent for good and due ministration of justice, to be had in all causes and cases touching the ecclesiastical jurisdiction, and for the godly reformation and redress of all errors, heresies, and abuses in the

Church (and all other persons having grant of the said office), shall sit and be placed in all parliaments on the *right side* of the parliament chamber, and upon the same form that the Archbishop of Canterbury sitteth on, and above the same archbishop and his successors: and next to the said Vicegerent shall sit the Archbishop of Canterbury; and then, next to him, on the same form and side, shall sit the Archbishop of York; and next to him, on the same form and side, the Bishop of London; and next to him, on the same side and form, the Bishop of Durham; and next to him, on the same side and form, the Bishop of Winchester: and then all the other bishops of both provinces of Canterbury and York shall sit and be placed on the same side, after their ancienties, as it hath been accustomed.

There is nothing here to show in what order they are to rank among the great officers, or other temporal peers; nor is the precedence given to the Lord Chancellor over the Archbishop of York.

By the Act of Union of Great Britain and Ireland, the archbishops of that kingdom have rank immediately after the Archbishop of York, and therefore before the great officers (excepting only the Lord Chancellor), as well as above dukes; and the Irish bishops immediately after those of England.

It may be rightly stated that the high spiritual rank of the bishops is a reason for giving them precedence over the temporal lords sitting as barons: but has that *reason* been assigned by any writer of authority, or even any writer upon precedence?—the Query suggested by E. (Vol. ii., p. 9.) Lord Coke does not assign that reason, but says, because they hold their bishopricks of the king *per baroniam*. But the holding *per baroniam*, as before observed, would equally apply to the temporal lords holding lands by similar tenures, and sitting by writ, and receiving summons in ancient times in virtue of such their tenure.

The precedence of bishops over barons was clearly *disputed* in the reign of King Henry VI., when Baker says in his *Chronicle* (p. 204.), *judgment* was given for the *lords temporal*: but where the judgment, or any account of the dispute for precedence, is to be found I cannot say. That is what your correspondent G. inquired for (Vol. ii., p. 76.).

C. G.

Your correspondent ARUN (Vol. ii., p. 254.) states, on the authority of Stephen's *Blackstone*, that—

“Bishops are temporal barons, and sit in the House of Peers in right of succession to certain ancient baronies annexed or supposed to be annexed to their episcopal lands.”

This position, though supported by Lord Coke in more places than one (see *Coke upon Littleton*, 134. a, b; 3 *Inst.* 30.; 4 *Inst.* 44.), and adopted by

most other legal text-writers on his authority, cannot, it is conceived, be supported. It seems to be clearly ascertained that bishops sat in the great councils of this and other kingdoms not *ratione baroniarum* but *jure ecclesiarum*, by custom, long before the tenure *per baroniam* was known. In the preambles to the laws of Ina (Wilkins' *Leges Ang.-Sax.* f. 14.), of Athelstan (*ib.* 54.), of Edmund (*ib.* 72.), the bishops are mentioned along with others of the great council, whilst the tenure *per baroniam* was not known until after the Conquest. The truth seems to be that

“The bishops of the Conqueror's age were entitled to sit in his councils by the general custom of Europe and by the common law of England, which the conquest did not overturn.”—Hallam's *Mid. Ag.* 137-8, 9th ed.

Can any of your readers throw any light on the much disputed tenure *per baroniam*? What was its essential character, what its incidents, and in what way did it differ from the ordinary tenure *in capite*?
BARO.

Replies to Minor Queries.

Leicester and the reputed Poisoners of his Time (Vol. ii., pp. 9. 92.).—This subject receives interesting illustration in the *Memoirs of Gervas Holles*, who at some length describes the seduction of the Lady Sheffield, by Leicester, at Belvoir Castle, while attending the Queen on her Progress. A letter from the Earl to the lady of his love, contained the suspicious intimation—

“That he had not been unmindful in removing that obstacle which hindered the full fruition of their contentments: that he had endeavoured one expedient already which had failed, but he would lay another which he doubted not would hit more sure.”

This letter the Lady Sheffield accidentally dropped from her pocket; and being picked up and given to the Lord Sheffield by his sister Holles, he read it with anger and amazement. That night he parted beds, and the next day houses; meditating in what manner he might take honourable and just revenge. Having resolved, he posted up to London to effect it: but the discovery had preceded him to the knowledge of Leicester, who finding a necessity to be quick, bribed an Italian physician (“whose name,” says Holles, “I have forgotten”) in whom Lord Sheffield had great confidence, to poison him, which was immediately effected after his arrival in London. Leicester, after cohabiting with the Lady Sheffield for some time, married the widow of the Earl of Essex, who, it is thought, says Holles, “served him in his own kind, every way.”

In the suit afterwards instituted by Sir Robert Dudley, with the view of establishing his legitimacy, the Lady Sheffield was examined, and swore

to a private marriage with the Earl of Leicester, but that she had been prevailed on, by threats and pecuniary largesses, to deny the marriage, as Queen Elizabeth was desirous that Lord Leicester should marry the widow of the Earl of Essex.

One curious circumstance arises out of the revival of these dark doings. Are the particular drugs employed by Leicester's Italian physician "in removing obstacles" now known and in operation? By a remarkable coincidence, in a case of supposed poisoning at Cheltenham, some time since, the intended victim escaped with the loss of his hair and his nails.

H. K. S. C.

What is the correct Prefix of Mayors? (Vol. i., p. 380.)—In Leicester the usage has always been to designate the chief magistrate "The worshipful the Mayor," which, I believe, is the style used in *boroughs*. In *cities*, and places *specially privileged*, "Right worshipful" are the terms employed.

JAYTEE.

Marks of Cadency (Vol. ii., p. 248.).—The label of the Prince of Wales has, from the time of Edward III. up to the present time, been of three points argent, and *not* charged.

F. E.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Although we do not usually record in our columns the losses which literature sustains from time to time, we cannot permit the death of Thomas Amyot, the learned Director of the Camden Society, and for so many years the Treasurer of the Society of Antiquaries, to pass without rendering our grateful tribute to the memory of one of the most intelligent and kindest-hearted men that ever breathed; from whom we, in common with so many others, when entering on our literary career, received the most friendly assistance, and the most encouraging sympathy.

Every fifty years commences a discussion of the great question when the current century, or half century, properly begins. We have just seen this in the numerous Queries, Answers, Replies, and Rejoinders upon the subject which have appeared in the columns of the daily and weekly press; the only regular treatise being the essay upon *Ancient and Modern Usage in Reckoning*, by Professor De Morgan, in the *Companion to the Almanack* for the present year. This Essay is opposed to the idea of a "zero year," and one of the advocates of that system of computation has, therefore, undertaken a defence of the zero principle, which he pronounces, "when properly understood, is undoubtedly the most correct basis of reckoning," in a small volume entitled, *An Examination of the Century Question*, and in which he maintains the point for which he is contending with considerable learning and ingenuity. All who are interested in the question at issue, will be at once amused and instructed by it.

Mr. Charles Knight announces a new edition of his *Pictorial Shakspeare* under the title of the National Edition; to contain the whole of the Notes, Illustrations, &c., thoroughly revised; and which, while it will be printed in a clear and beautiful type across the page, and not in double columns, will have the advantage of being much cheaper than the edition which he originally put forth.

The Declaration of the Fathers of the Councell of Trent concerning the going into Churches at such Times as Hereticall Service is said or Heresy preached, &c., is a reprint of a very rare tract, which possesses some present interest, as it bears upon the statement which has been of late years much insisted on by Mr. Perceval and other Anglican controversialists, that for the first twelve years of Elizabeth's reign, and until Pius V.'s celebrated Bull, *Regnans in Excelsis*, the Roman Catholics of England were in the habit of frequenting the Reformed worship.

We have received the following Catalogues:—W. S. Lincoln's (Cheltenham House, Westminster Road) Sixty-first Catalogue of English and Foreign Second-hand Books; W. D. Reeve's (98. Chancery Lane) Catalogue No. 13. of Cheap Books, many Rare and Curious: R. Kimpton's (31. Wardour Street, Soho) Catalogue No. 29. of Second-hand Books in good Condition at very reduced Prices.

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We are unavoidably compelled to postpone numerous NOTES, QUERIES, and REPLIES: indeed we see no way of clearing off our accumulation of REPLIES without the publication of an extra Number, to be devoted exclusively to the numerous Answers which we now have waiting for insertion.

GUTCH's Literary and Scientific Register and Almanack, advertised in our last No., is for 1851 not 1850.

Mr. G. B. RICHARDSON would oblige us by forwarding the additional verses of "Long Lonkin" for our correspondent SELEUCUS.

A CONSTANT SUBSCRIBER will find the line,

"Music hath charms to soothe the savage breast," in Congreve's Mourning Bride.

JANUS DOUSA. In our next No.

MEDICUS, who inquires respecting the origin of the proverbial saying, "*Quem Deus vult perdere*," is referred to our First Volume, pp. 347. 351. 421. and 476. The original line reads "*Quem Jupiter vult*," and is Barnes' translation of a fragment of Euripides.

THE QUARTERLY REVIEW,

No. CLXXIV., is published THIS DAY.

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- I. TICKNOR'S HISTORY OF SPANISH LITERATURE.
- II. CHURCH AND EDUCATION IN WALES.
- III. FORMS OF SALUTATION.
- IV. SIBERIA AND CALIFORNIA.
- V. MURE ON THE LITERATURE OF GREECE.
- VI. METROPOLITAN WATER SUPPLY.
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Notes.

A NOTE ON "SMALL WORDS."

"And ten small words creep on in one dull line."

Most ingenious! most felicitous! but let no man despise little words, despite of the little man of Twickenham. He himself knew better, but there was no resisting the temptation of such a line as that. Small words he says, in plain prosaic criticism, are generally "stiff and languishing, but they may be beautiful to express melancholy."

The English language is a language of small words. It is, says Swift, "overstocked with mono-

syllables." It cuts down all its words to the shortest possible dimensions: a sort of half-Procrustes, which lops but never stretches. In one of the most magnificent passages in Holy Writ, that, namely, which describes the death of Sisera:—

"At her feet he bowed, he fell: at her feet he bowed, he fell, he lay down: where he bowed, there he fell down dead."

There are twenty-two monosyllables to three of greater length, or rather to the same dissyllable thrice repeated; and that too in common parlance pronounced as a monosyllable. The passage in the Book of Ezekiel, which Coleridge is said to have considered the most sublime in the whole Bible, —

"And He said unto me, son of man, can these bones live? And I answered, O Lord God, thou knowest,"—

contains seventeen monosyllables to three others. And in that most grand passage which commences the Gospel of St. John, from the first to the fourteenth verses, inclusive, there are polysyllables twenty-eight, monosyllables two hundred and one. This it may be said is poetry, but not verse, and therefore makes but little against the critic. Well then, out of his own mouth shall he be confuted. In the fourth epistle of his *Essay on Man*, a specimen selected purely at random from his works, and extending altogether to three hundred and ninety-eight lines, there are no less than twenty-seven (that is, a trifle more than one out of every fifteen,) made up *entirely* of monosyllables: and over and above these, there are one hundred and fifteen which have in them only one word of greater length; and yet there are few dull creepers among the lines of Pope.

The early writers, the "pure wells of English undefiled," are full of "small words."

Hall, in one of the most exquisite of his satires, speaking of the vanity of "adding house to house, and field to field," has these most beautiful lines,—

"Fond fool! six feet shall serve for all thy store,
And he that cares for most shall find no more!"

"What harmonious monosyllables!" says Mr. Gifford; and what critic will refuse to echo his exclamation? The same writer is full of monosyllabic lines, and he is among the most energetic

of satirists. By the way, it is not a little curious, that in George Webster's *White Devil, or Vittoria Corombona*, almost the same thought is also clothed in two monosyllabic lines:—

"His wealth is summ'd, and this is all his store:
This poor men get, and great men get no more."

Was Young dull? Listen, for it is indeed a "solemn sound:"—

"The bell strikes one. We take no note of time
Save by its loss; to give it then a tongue
Was wise in man."

Was Milton tame? Hear the "lost archangel" calling upon Hell to receive its new possessor:—

"One who brings
A mind not to be chang'd by place or time.
The mind is its own place, and in itself
Can make a heav'n of hell,—a hell of heav'n.
What matter where, if I be still the same,
And what I should be; all but less than he
Whom *thunder* hath made greater? Here at least
We shall be free; the *Almighty* hath not built
Here for his *envy*; will not drive us hence:
Here we may reign *secure*; and in my choice
To reign is worth *ambition*, though in hell:
Better to reign in hell, than serve in heav'n!"

A great conjunction of little words! Are monosyllables passionless? Listen to the widowed Constance:—

"Thou mayst, thou shalt! I will not go with thee!
I will *instruct* my sorrows to be proud;
For grief is proud, and makes his *owner* stout;
To me, and to the state of my great grief,
Let kings *assemble*; for my grief's so great,
That no *supporter* but the huge firm earth
Can hold it up: here I and *sorrow* sit;
Here is my throne: bid kings come bow to it."

Six polysyllables only in eight lines!

The ingenuity of Pope's line is great, but the criticism false. We applaud it only because we have never taken the trouble to think about the matter, and take it for granted that all monosyllabic lines must "creep" like that which he puts forward as a specimen. The very frequency of monosyllables in the compositions of our language is one grand cause of that frequency passing un-commented upon by the general reader. The investigation prompted by the criticism will serve only to show its unsoundness. K. I. P. B. T.

ON GRAY'S ELEGY.

If required to name the most popular English poem of the last century, I should perhaps fix on the *Elegy* of Gray. According to Mason, it "ran through eleven editions in a very short space of time." If he means *separate* editions, I can point out six other impressions in the life-time of the poet, besides those in miscellaneous collections, viz.: In *Six Poems by Mr. T. Gray*, London, 1753.

Folio—1765. Folio—and in *Poems by Mr. Gray*, London, 1768. small 8o.—Glasgow, 1768. 4o.—London. A new edition, 1768. small 8o. A new edition, 1770. small 8o. So much has been said of translations and imitations, that I shall confine myself to the text.

Of the *first* separate edition I am so fortunate as to possess a copy. It is thus entitled:—

"*An elegy wrote in a country church-yard.* LONDON: printed for R. Dodsley in Pall-mall; and sold by M. Cooper in Pater-noster-row, 1751. Price six-pence. 4^o six leaves.

Advertisement.

"The following poem came into my hands by accident, if the general approbation with which this little piece has been spread, may be call'd by so slight a term as accident. It is this approbation which makes it unnecessary for me to make any apology but to the author: as he cannot but feel some satisfaction in having pleas'd so many readers already, I flatter myself he will forgive my communicating that pleasure to many more. The Editor."

The history of this publication is given by Gray himself, in a letter to Walpole, dated in 1751, and needs no repetition; but I must observe, as a remarkable circumstance, that the poem was re-printed *anonymously*, in its separate form, as late as 1763.

I have collated the editions of 1751 and 1770, and find variations in stanzas 1. 3. 5. 9. 10. 12. 23. 24. and 27. All the amendments, however, were adopted as early as 1753, except the correction of a grammatical peccadillo in the ninth stanza.

I make this communication in the shape of a note, as it may interest men of the world not less than certain *hermits*. BOLTON CORNEY.

GRAY'S ELEGY IN PORTUGUESE.

In several numbers of the "NOTES AND QUERIES" mention is made of various translations into foreign languages of GRAY'S *Elegy in a Country Church-yard*. P. C. S. S. begs leave to add to the list a very elegant translation into Portuguese, by the Chevalier Antonio de Aracejo (afterwards Minister of Foreign Affairs at Lisbon and at Rio de Janeiro), to whose friendship he was indebted many years ago for a copy of it. It was privately printed at Lisbon towards the close of the last century, and was subsequently reprinted at Paris in 1802, in a work called *Traductions interlinéaires, en six Langues*, by A. M. H. Boulard.

P. C. S. S.

FURTHER NOTES ON THE AUTHORSHIP OF SHAKESPEARE'S HENRY VIII.

The *Gentleman's Magazine* for the present month contains a letter from Mr. Spedding, the author of the essay which appeared in the August

number of that magazine on the authorship of *Henry VIII.* After expressing himself "gratified but not surprised" by the coincidence between his views and those of Mr. Hickson in "NOTES AND QUERIES" (Vol. ii., p. 198.), Mr. Spedding proceeds :

"The resemblance of the style, in some parts of the play, to Fletcher's, was pointed out to me several years ago by Alfred Tennyson (for I do not know why I should not mention his name); and long before that, the general distinctions between Shakspeare's manner and Fletcher's had been admirably explained by Charles Lamb in his note on the *Two Noble Kinsmen*, and by Mr. Spalding in his Essay. And in respect to this I had myself derived additional light, more, perhaps, than I am aware of, from Mr. Hickson himself, if he be (as I suppose he is), the S. H. of the *Westminster Review*. But having been thus put upon the scent and furnished with principles, I followed the inquiry out by myself, without help or communication. That two independent inquirers should thus have arrived at the same conclusions upon so many particulars, must certainly be considered very singular, except upon one supposition; viz., that the conclusions are according to reason. Upon that supposition, nothing is more natural; and I must confess, for my own part, that I should have been more surprised if the coincidence had been less exact."

We will borrow one more paragraph from Mr. Spedding's communication (which is distinguished throughout by the liberality of tone of a true scholar), and we doubt not that the wish expressed at its conclusion is one in which our readers join as heartily as ourselves :—

"I hope, however, that Mr. Hickson may be induced to pursue his own investigation further, and to develop more fully the suggestion which he throws out as to a difference of style discernible in the scenes which he attributes to Shakspeare. If I understand him rightly, he sees traces in this play of the earlier as well as the later hand of both poets. I cannot say that I perceive any indications of this myself, nor, if it be so, can I well make out how it should have come to pass. But I should be glad to hear more about it."

It will be seen by the following extract from Mr. Emerson's *Representative Men*, for which we are indebted to our correspondent A. R., that the subject had attracted the attention of that distinguished writer. —

"In *Henry VIII.* I think I see plainly the cropping out of the original rock on which his (Shakspeare's) own finer stratum was laid. The first play was written by a superior, thoughtful man, with a vicious ear. I can mark his lines, and know well their cadence. See Wolsey's Soliloquy, and the following scene with Cromwell, where, instead of the metre of Shakspeare, whose secret is, that the thought constructs the tune, so that reading for the sense will best bring out the rhythm; here the lines are constructed on a given tune, and the verse has even a trace of pulpit eloquence. But the play contains, through all its length, unmis- takeable traits of Shakspeare's hand; and some passages,

as the account of the coronation, are like autographs. What is odd, the compliment to Queen Elizabeth is in the bad rhythm."

QUEEN ELIZABETH AND SIR HENRY NEVILL.

Many years ago I copied the following note from a volume of Berkshire pedigrees in the British Museum, my reference to which is unluckily lost.

"Queen Elizabeth, in her first progress at Maidenhithe Bridge, being mett by all the Nobility, Knts, and Esquires of Berks, they kneeling on both sides of her way, shee alighted at the bridge foot, and walked on foote through the midst, and coming just agaynst Sir Henry Nevill of Billingbear, made a stay, and leyed her glove on his head, saying, 'I am glad to see thee, Brother Henry.' Hee, not pleased with the expression, swore she would make the court believe hee was a bastard, at which shee laughed, and passed on."

The masquing scene in *Henry VIII.*, as described by Holinshed, perhaps furnishes a clue to the Queen's pleasantry, though Shakspeare has omitted the particular incident relating to Sir Henry Nevill. The old chronicler, after giving an account of Wolsey's banquet, and the entrance of a noble troop of strangers in masks, amongst whom he suspected that the king made one, proceeds as follows :—

"Then the Lord Chamberlain said to the Cardinal, Sir, they confesse that among them there is such a noble personage whom, if your Grace can appointe out 'from the rest, he is content to disclose himself and to accept your place.' Whereupon the Cardinal, taking good advisement among them, at the last quoth he, 'Me seemeth the gentleman in the black beard should be even he,' and with that he arose out of his chaire and offered the same to the gentleman in the black beard, with his cap in his hand. The person to whom he offered the chaire was Sir Edward Nevill, a comelie knight, that much more resembled the king's person in that mask than anie other. The King perceiving the Cardinal so deceived, could not forbear laughing, and pulled down his visor and Maister Nevill's too."

Sir Edward Nevill of Aldington, in Kent, was the second surviving son of George Nevill, Lord Abergavenny, and the father of Sir Henry Nevill above mentioned, who laid the foundation-stone and built the body and one wing of Billingbear House, which still belongs to his descendant. Sir Edward Nevill was beheaded for high treason in 1538, his likeness to Henry VIII. not saving him from the fate which befell so many of that king's unhappy favourites. BRAYBROOKE.

Audley End.

Minor Notes.

Whales.—Tychsen thinks the stories of whales mistaken for islands originated in the perplexities of inexperienced sailors when first venturing from

the Mediterranean into a sea exposed to the tides. I think Dr. Whewell mentions that in particular situations the turn of the current occurs at a sufficient interval from the time of high or low water to perplex even the most experienced sailors.

F. Q.

Bookbinding.—While the mischief of *mildew* on the *inside* of books has engaged some correspondents to seek for a remedy (Vol. ii., 103. 173.), a word may be put in on behalf of the *outside*, the binding. The present material used in binding is so soft, flabby, and unsound, that it will not endure a week's service. I have seen a bound volume lately, with a name of repute attached to it; and certainly the *workmanship* is creditable enough, but the *leather* is just as miserable as any from the commonest workshop. The volume cannot have been bound many months, and yet even now, though in good hands, it is beginning to rub *smooth*, and to look, what best expresses it emphatically, *shabby*, contrasting most grievously with the leather of another volume, just then in use, bound some fifty or seventy years ago, and as sound and firm as a drum's head—*common binding* too, be it observed—as the modern *cover* is flabby and washy. Pray, sir, raise a voice against this wretched *material*, for that is the thing in fault, not the *workmanship*; and if more must be paid for undoctored outsides, let it be so.

NOVUS.

Scott's Waverley.—Some years ago, a gentleman of my acquaintance, now residing in foreign parts, told me the following story:—

"Once upon a time," the great unknown being engaged in a shooting-match near his dwelling, it came to pass that all the gun-wadding was spent, so that he was obliged to fetch *paper* instead. After Sir Walter had come back, his fellow-shooter chanced to look at the succedaneum, and was not a little astonished to see it formed part of a tale written by his entertainer's hand. By his friend's urgent inquiries, the Scotch romancer was compelled to acknowledge himself the author, and to save the well nigh destroyed manuscript of *Waverley*.

I do not know whether Sir Walter Scott was induced by *this* incident to publish the first of his tales or not; perhaps it occurred after several of his novels had been printed. Now, if any body acquainted with the anecdote I relate should perchance hit upon my endeavour to give it an English garb, he would do me a pleasure by noting down the particulars I might have omitted or mis-stated. I never saw the fact recorded.

JANUS DOUSA.

Satyavrata.—Mr. Kemble, *Salomon and Saturn*, p. 129., does not seem to be aware that the *Satyavrata* in question was one of the forgeries imposed on, and afterwards detected, by Wilford. F. Q.

Queries.

BLACK ROOD OF SCOTLAND.

Can any of your correspondents give me any information on the following points connected with "the Black Rood of Scotland?"

1. What was the history of this cross before it was taken into Scotland by St. Margaret, on the occasion of her marriage with Malcolm, king of Scotland? Did she get it in England or in Germany?

2. What was its size and make? One account describes it as made of gold, and another (*Rites of Durham*, p. 16.) as of silver.

3. Was the "Black Rood of Scotland" the same as the "Holy Cross of Holyrood House?" One account seems to make them the same: for in the *Rites of Durham*, p. 16., we read,—

"At the east end of the south aisle of the choir, was a most fair rood, or picture of our Saviour, in silver, called the *Black Rood of Scotland*, brought out of Holyrood House by King David Bruce, and was won at the battle of Durham, with the picture of our Lady on the one side, and St. John on the other side, very richly wrought in silver, all three having crowns of gold," &c. &c.

Another account, in p. 21. of the same work, seems to make them different; for, speaking of the battle of Neville's Cross (18th October, 1346), it says—

"In which said battle a *holy Cross*, which was taken out of Holyrood House, in Scotland, by King David Bruce, was won and taken," &c., p. 21.

And adds,—

"In which battle were slain seven earls of Scotland . . . and also lost *the said cross*, and many other most worthy and excellent jewels . . . together with the Black Rood of Scotland (so termed) with Mary and John, made of silver, being, as it were, smoked all over," &c., p. 22.

4. If they were the same, how is the legend concerning its discovery by the king, upon Holyrood day, when hunting in a forest near Edinburgh, to be reconciled with the fact of its being taken by St. Margaret into Scotland? If they were not the same, what was the previous history of each, and which was the cross of St. Margaret?

5. How is the account of Simeon of Durham, that the Black Rood was bequeathed to Durham Priory by St. Margaret, to be reconciled with the history of its being taken from the Scotch at the battle of Neville's Cross?

6. May there not be a connexion between the legend of the discovery of the "Holy Cross" between the horns of a wild hart (*Rites of Durham*, p. 21.), and the practice that existed of an offering of a stag annually made, on St. Cuthbert's day, in September, by the Nevilles of Raby, to the Priory of Durham? May it not have been an acknow-

ledgment that the cross won at the battle of Neville's Cross was believed to have been taken by King David from the hart in the forest of Edinburgh? In the "Lament for Robert Neville," called by Surtees "the very oldest rhyme of the North," we read—

"Wel, qwa sal thir hornes blaw
Haly rod thi day?
Nou is he dede and lies law
Was wont to blaw thaim ay."

7. Is it known what became of the "Holy Cross" or "Black Rood" at the dissolution of Durham Priory?

P. A. F.

Newcastle-on-Tyne.

Minor Queries.

Trogus Pompeius.—In Hannay and Dietrichsen's *Almanack for the Year 1849*, I find the following statement under the head of "Remarkable Occurrences of the Year 1847:"—

"July 21. A portion of the history of Trogus Pompeius (the author abridged by Justin) is discovered in the library of Ossolinski at Berlin."

Not having noticed any contemporary account of this occurrence, I should be glad of any information respecting the nature and extent of the discovery.

E. L. N.

Mortuary Stanzas.—Could any of your readers supply me with information respecting the practice of appending mortuary stanzas to the yearly bills of mortality, published in many parishes; whether there are any extant specimens of such stanzas besides those memorable poems of Cowper written for the parish clerk of Northampton; and whether, also, the practice is still kept up in any parts of the country?

Φιλόπατρις.

Laird of Grant.—In the north of England, I have repeatedly heard the *auld wife* remark, on observing any unwonted act of extravagance, such as burning more than the ordinary number of candles, &c. &c.,—"Who is to be Laird of Grant next year?" As this saying appears to be used only in the north, I have no other medium at present than to seek a reply through the aid of your valuable little work.

SENEC.

[A similar "saw" was formerly current in the metropolis,—"What, three candles burning! we shall be Lord Mayor next year."]

Bastille, MS. Records of.—Are there amongst the MSS. of the British Museum any documents relating to spies, or political agents, employed by the French and English governments from 1643 to 1715, who were incarcerated in the Bastille?

M. V.

Orkney under the Norwegians.—Torfæus (*Orkades*), under the transactions of the year 1431 (p. 182-3.), has an incidental mention of the Orkneys as among the forbidden islands, "vetitas insulas," of which the commerce was forbidden to strangers, and confined to the mother country, as to this day it is with Denmark and her possessions of the Faroe Islands and Iceland, both mentioned in the paragraph of the historian among the islands whose commerce was restricted. It would be very desirable to know of the social state of Orkney under the government of Norway and its native Jarls of the Norwegian race, and of its connexion with Norway and Denmark; and some of your correspondents may take the trouble to point out sources of information on the subject of this Query.

W. H. F.

Kirkwall.

Swift's Works.—In Wilde's *Closing Years of Dean Swift's Life* (2d edit. p. 78.) is mentioned an autograph letter from Sir Walter Scott to C. G. Gavelin, Esq., of Dublin, in the MS. library T. C. D., in which he states he had nothing whatever to do with the publication or revision of the second edition of the *Works of Jonathan Swift*. This does not agree with the statement given in Mr. Lockhart's *Life of Sir Walter Scott*, 2d edit. vol. vii. p. 215. Who was the editor, and in what does the second edition differ from the first?

W. H. F.

"*Pride of the Morning.*"—Why is the small rain which falls in the morning, at some seasons of the year, called "the pride of the morning?" P.H.F.

Bishop Durdent and the Staffordshire Historians.—It is stated by Sampson Erdeswick, Esq., in his *Survey of Staffordshire*, p. 164. 12mo. 1717, that—

"Not far from Tame, Roger Durdent held Fisherwicke of the bishop, 24 Ed. I. And 4 Ed. II. Nicholas Durdent was lord of it, which I suppose was procured to some of his ancestors of the same name by their kinsman Walter Durdent, Bishop of Litchfield, in Henry II.'s time."

but no authority is given for this statement.

In Shaw's *History of Staffordshire*, p. 365., fol., 1798, it is further recorded that—

"Walter Durdent, in the beginning of Henry II., appears to have granted it (Fisherwicke) to some of his relations, for we find William Durdent of Fisherwicke temp. Henry II.; and in the 40th of Hen. III. Roger Durdent occurs, who held Fisherwicke of the bishop, 24 Ed. I. In the 4 Ed. II. Nicholas Durdent was lord of it."

Shaw refers to Erdeswick, and to the *Annals of Burton Abbey*, p. 364.

In Dr. Harwood's edition of Erdeswick, 8vo., 1844, the same statements are repeated, but no authority is adduced. Could any of your correspondents obligingly furnish me with the original

sources of information to which Erdeswick had access, and also with any biographical notices of Bishop Durdent besides those which are recorded in Godwin and Shaw? The bishop had the privilege of coining money. (See Shaw's *Staffordshire*, pp. 233. 265.) Are any of his coins known to numismatists? F. R. R.

Pope and Bishop Burgess.—To what passage in Pope's writings does the conclusion of the following extract refer? *

"Digammaticæ doctrinæ idem accidit. In his *Papius* eam in ludibrium vertit, &c. Sed eximius Poeta neque in veteribus suæ ipsius linguæ, nedum Græcæ monumentis versatus, tantum scilicet de antiqua illa litera vidit, quantum de *Shakespearii* SAGITTARIO."

W. W.

Daniel's Irish New Testament.—F. G. X. will be much obliged for information on the following points:—

1. Which is the most correct edition, as to printing and orthography, of Daniel's Irish New Testament?

2. Does the edition now on sale by the Bible Society bear the character for incorrectness as to these points, which, judged by itself, it appears to deserve, or is it really, though "bad, the best?"

3. F. G. X. is far advanced with an Irish Testament Concordance. Can any one possessed of the requisite information give him hope of the acceptableness of such a publication? He should expect it to be chiefly useful to clerical Irish students in acquiring a knowledge of words and construction; but the lists of Irish Bibles disposed of of late years would lead to the supposition of its being desirable also as pointing out the place of passages to the native reader.

4. Does the Cambridge University Library contain a copy of the first edition of Daniel's translation?

Ale Draper—Eugene Aram.—In Hargrove's well-known history of Eugene Aram, the hero of Bulwer's still better known novel, one of the guilty associates of the Knaresborough murderer is designated as an "Ale Draper." As this epithet never presented itself in my reading, and as I am not aware that *draper* properly admits of any other definition than that given by Johnson, "one who deals in cloth," may I ask whether the word was ever in "good use" in the above sense?

My main purpose in writing, is to propound the foregoing Query; but while I have the pen in hand permit me to ask,—

1. Whether it be possible to read the celebrated "defence," so called, which was delivered by Aram on his trial at York, without concurring with the

jury in their verdict, and with the judge in his sentence? In short, without a strong feeling that the prisoner would not have been hanged, but for that over-ingenious, and obviously evasive, address, in which the plain averment of "not guilty" does not occur.

2. Has not the literary character, especially the philological attainments, of this noted malefactor been vastly over-rated? And

3. Ought not the "memoirs" of "this great man" by Mr. Scatcherd to be ranked among the most remarkable attempts ever made, and surely made

"——— in vain,

To wash the murderer from blood-guilty stain?"

D.

Rotherfield.

Latin Epigram.—Can any of your correspondents inform me who was the author of the following epigram:—

IN MEMORIAM G. B. M. D.

"Te tandem tuus Orcus habet, quo civibus Orci
Gratius haud unquam misit Apollo caput;
Quippe tuo jussu terras liquere, putantque
Tartara se jussu linquere posse tuo."

The person alluded to was Sir W. Browne, M.D., the founder of the Browne medals in the University of Cambridge. Some old fellow of King's College may be able to inform me.

The medals were first given about the year 1780, and in the first year, I presume, out of respect to the memory of the donor, no subject was given for Epigrams. It has occurred to me, that perhaps some wag on that occasion sent the lines as a quiz.

W. S.

Richmond, Surrey.

Couplet in De Foe—

"Restraint from ill is freedom to the wise,
And good men wicked liberties despise."

This couplet is at the end of the second letter in De Foe's *Great Law of Subordination*, p. 42. Is it his own? If not, where did he get it? N. B.

Books wanted to refer to.—

"Hollard's Travels (1715), by a French Protestant Minister, afterwards suppressed by the author."

"Thomas Bonnell, Mayor of Norwich, Life of."

"Canterbury, Letters and Memoirs on the Excommunication of two Heretics, 1698."

"The Book of Seventy-seven French Protestant Ministers, presented to Will^m III."

If any of your readers can refer me to the above works I shall be glad. They may be in the British Museum, although I have searched there in vain for them.

J. S. B.

Water-marks in Writing-paper.—Can any of your correspondents indicate any guide to the dating of

* 3d ed. of Dawes's *Mis. Critic*, p. xviii., note x.

paper by the water-mark. I think I have read of some work on that subject, but have no precise recollection about it. I have now before me several undated MSS. written on paper of which it would be very desirable to fix the exact date. They evidently belonged to Pope, Swift, and Lady M. W. Montague, as they contain their autographs. They are all of that size called *Pro Patria*, and two of them have as water-mark a figure of Britannia with a lion brandishing a sword within a palling, and the motto *Pro Patria* over the sword. Of one of these the opposite page has the initials GR, and the other has IX; but the paper has been cut off in the middle of the water-mark and only exhibits half the figure IV. Another sheet has the royal arms (1. England and Scotland impaled, 2. France, 3. Ireland, 4. the white horse of Hanover,) within the garter, and surmounted by the crown, and on the opposite page GR. within a crowned wreath. There is no doubt that they were all manufactured between 1715 and 1740; but is there any means of arriving at a more precise date? C.

Puzzling Epitaph.—The following curious epitaph was found in a foreign cathedral:—

EPITAPHIUM.

"O quid tuæ
he est biæ;
ra ra ra
es et in
ram ram ram
ii."

The following is plainly the solution of the last four lines:—

ra, ra, ra, is thrice ra, i. e. *ter-ra=terra*.
ram, ram, ram, is thrice ram, i. e. *ter-ram=terram*.
ii is i twice, i. e. *i-bis=ibis*.

Thus the last four lines are,—

"Terra es et in terram ibis."

Can any one furnish a solution of the two first lines? J. BDN.

[We would suggest that the first two lines are to be read "O super be, quid super est, tuæ super biæ," and the epitaph will then be—

"O superbe quid superest tuæ superbæ
Terra es, et in terram ibis."—Ed.]

MSS. of Cornish Language.—Are there any ancient MSS. of the Cornish language, or are there any works remaining in that language, besides the *Calvary* and *Christmas Carol* published by the late Davies Gilbert? J. A. GILES.

Bilderdijk the Poet.—Banished from his native country, disowned by his own countrymen, the Dutch poet Willem Bilderdijk pitched his tent for a while on the hospitable soil of Old England.

Prince William V. residing in 1795 at Hampton Court, he resolved to stay there; but, possessing no income at all, and, like the sage of antiquity, having saved nothing from the shipwreck but his genius, he shifted his dwelling-place to London, where he gave lessons in drawing, languages, and various, even medical, sciences. He was married in England to Katharine Wilhelmina Schweickhardt, on the 18th of May, 1797. His residence in the birthplace of "NOTES AND QUERIES" makes me ask, if there be still persons living, who remember him as teacher, friend, or poet? A presentation-copy of Mrs. Bilderdijk's translation of *Rodrick, the Last of the Goths*, was offered to Southey, accompanied by a Latin letter from her spouse. The poet-laureate visiting Leyden in the summer of 1825, Bilderdijk would not suffer him to remain lodged in the inn, where an injury to his leg urged him to favour the landlord with a protracted stay. Southey was transported accordingly to the Dutch poet's house; and did not leave it before he was cured, several weeks having elapsed in the meanwhile. Mention of this fact is made in a poem the British bard addresses to Cuninghame. I do not know whether it is alluded to in Southey's *Life*.

Bilderdijk's foot was crushed accidentally, in the sixth year of his age, by one of his play-fellows; and thus he, who, by his natural disposition seemed to be destined to a military career, was obliged to enlist in the *militia togata*. He fought the good fight in verse. It is remarkable that Byron and Sir Walter Scott, his cotemporaries, were also lame or limping. JANUS DOUSA.

Egyptian MSS.—What is the age of the oldest MS. found in Egypt? Are there any earlier than the age of Alexander? J. A. GILES.

Scandinavian Priesthood.—Will one of your correspondents do me the favour to let me know the best authority I can refer to for information as to the priesthood of the Scandinavians; the mode of their election, the rank from which they were generally chosen, whether they were allowed to marry, &c.? MAX BRANDESON.

Thomas Volusemus (or Wilson?).—[Is anything known of Thomas Volusemus (Wilson?) who edited the works of his father-in-law, Patrick Adamson, titular Archbishop of St. Andrew's, which were published in London A. D. 1619? H. A. E.

Replies.

CURFEW.

We have received the following Replies to NABOC's inquiry (Vol. ii., p. 103.) as to where the custom of ringing the curfew still remains.

Bingley in Yorkshire.—In the town of Bingley,

in Yorkshire, the custom of ringing the curfew existed in the year 1824. It may have been discontinued since that year, but I do not know that it has.

It is also the custom at Blackburn, in Lancashire; and it was, if it is not now, at Bakewell in Derbyshire. H. J.

Bromyard, Herefordshire.—The curfew is still rung at Bromyard, Herefordshire, at nine P.M., from the 5th of November, until Christmas Day; and the bell is afterwards tolled the number of the day of the month. Why it is merely confined to within the above days, I could never ascertain. G. F. C.

Waltham-on-the-Wolds.—The curfew is still rung at Waltham-on-the-Wolds, Leicestershire, at five A.M., eight P.M. in summer, and at six A.M., seven P.M. in winter; the bell also tolling the day of the month. R. J. S.

Oxfordshire.—I see that NABOC's inquiry about the curfew is answered at p. 175. by a reference to the *Journal of the British Archaeological Association*. The list there is probably complete: but lest it should omit any, I may as well mention, from my own knowledge, Woodstock, Oxon, where it rings from eight to half-past eight in the evening, from October to March; Bampton and Witney, Oxon, and Stow, in Gloucester; at some of which places it is also rung at four in the morning. C.

Chertsey, Surrey.—In the town of Chertsey in Surrey, the curfew is regularly tolled for a certain time at eight every evening, but only through the winter months. There is also a curious, if not an uncommon, custom kept up with regard to it. After the conclusion of the curfew, and a pause of half a minute, the day of the month is tolled out: one stroke for the 1st, two for the 2nd, and so on. H. C. DE ST. CROIX.

Penrith.—The curfew bell continues to be rung at Penrith, in Cumberland, at eight o'clock in the evening, and is the signal for closing shops, &c.

Newcastle-upon-Tyne.—The curfew is still rung by all the churches of Newcastle-upon-Tyne at eight in the evening; and its original use may be said to be preserved to a considerable extent, for the greater bulk of the shops make it a signal for closing. G. BOUCHIER RICHARDSON.

Morpeth.—The curfew bell is still rung at eight P.M. at Morpeth in Northumberland. E. H. A.

Exeter.—The curfew is rung in Exeter Cathedral at eight P.M.

The present practice is to toll the bell thirty strokes, and after a short interval to toll eight more; the latter, I presume, denoting the hour. G. T.

Winchester.—Curfew is still rung at Winchester. AN OLD COMMONER PREFECT.

Over, near Winsford, Cheshire.—The custom of ringing the curfew is still kept up at Over, near Winsford, Cheshire; and the parish church, St. Chads, is nightly visited for that purpose at eight o'clock. This bell is the signal amongst the farmers in the neighbourhood for "looking up" their cattle in the winter evenings; and was, before the establishment of a public clock in the tower of the Weaver Church at Winsford, considered the standard time by which to regulate their movements. A READER.

[We are indebted to the courtesy of the Editor of the *Liverpool Albion* for this Reply, which was originally communicated to that paper.]

The Curfew, of which some inquiries have appeared in the "NOTES AND QUERIES," is generally rung in the north of England. But then it is also common in the south of Scotland. I have heard it in Kelso, and other towns in Roxburghshire. The latter circumstance would appear to prove that it cannot have originated with the Norman conqueror, to whom it is attributed. W.

ENGELMANN'S BIBLIOTHECA SCRIPTORUM CLASSICORUM.

(Vol. ii., p. 296.)

The shortest reply to MR. DE MORGAN's complaint against a foreign bookseller would be, that *Engelmann himself* printed for any of the purchasers of a large number of his Catalogues the titles to which MR. DE MORGAN objects so much.

Will you allow me to add one or two remarks occasioned by MR. DE MORGAN's strictures?

1. Engelmann is not, strictly speaking, a bookseller, and his catalogues are not booksellers' catalogues in the sense in which that term is generally received here. He is a publisher and compiler (and an admirable one) of general classified catalogues for the use of the trade and of students, without any reference to his stock, or, in many instances, to the possibility of easily acquiring copies of the books enumerated: and although he *might* execute an order from his catalogues, getting orders is *not* the end for which he publishes them.

2. Some foreign houses in London, as well as in other countries, bought a large number of his Catalogues, not as a *book* but as a *catalogue*, to be supplied to their customers at the bare cost, or, where it appears advisable, to be delivered gratis to purchasers of a certain amount.

3. It appears to me pardonable if, under these circumstances, a notice is inserted on the title, that orders may be directed to the house which has purchased a number, and supplies them without any immediate profit; and I may add that I do

not believe any of the houses concerned would object to a notice being taken of such a proceeding in your paper.

4. The error in omitting the words "from 1700" on the title-page, is one to which MR. DE MORGAN'S notice first directed my attention, classics printed before that date not being commonly in demand among foreign booksellers.

5. The practice of compiling catalogues for general use, with the names of the purchasers of any number of copies of the catalogue inserted on the title or wrapper, is very common in Germany.

Hinrichs of Leipsic issues —

1. A Six-monthly Alphabetical Catalogue, with a systematic index;

2. A Quarterly Catalogue, systematically arranged, with an alphabetical index;

Vandenhoeck of Gottingen issues *half-yearly* —

1. A Bibliotheca Medico-Chirurgica et Pharmaceuto-Chemica;

2. A Bibliotheca Theologica, for Protestant theology;

3. A Bibliotheca Classica et Philologica;

4. A Bibliotheca Juridica;

and Engelmann, from time to time, numerous general catalogues; —

all of which are not only supplied to London houses, with English titles, but may be had all over Germany, with the firms of different booksellers inserted as publishers of the catalogue.

Will you make use of the above in any way in which you may think it of advantage to your readers? ANOTHER FOREIGN BOOKSELLER.

CROZIER AND PASTORAL STAFF.

(Vol. ii., p. 248.)

A correspondent inquires what was the difference between a crozier and a pastoral staff. The crozier (*Crocia*, Mediæval Latin), Fr. *Crosse*, Ital. *Rocco Pastorale*, Germ. *Bischofstab*, is the ornamental staff used by archbishops and legates, and derives its name from the cross which surmounts it. A crozier behind a pall is borne on the primatial arms of Canterbury. The use of the crozier can only be traced back to the 12th century. *Ca vendish* mentions "two great crosses of silver, whereof one of them was for his archbishoprick and the other for his legatry, always before" Cardinal Wolsey. The fact did not escape Master *Roy*, who sings thus: —

"Before him rydeth two Prestes stronge,
And they beare two Crosses right longe,
Gapinge in every man's face."

Hall says that he removed from Whitehall "with one cross." In the Eastern Church patriarchs only have a crozier; a patriarch has two transverse bars upon his crozier, the Pope carries three.

The pastoral staff was the ensign of bishops.

Honorius describes it as in the form of a shepherd's crook, made of wood or bone, united by a ball of gold or crystal, the lower part of the staff being pointed.

"In Evangelio Dominus Apostolis præcepit, ut in prædicatione nihil præter virgam tollerent. Et quia Episcopi pastores gregis Domini sunt, ideò baculum in custodiâ præferunt: per baculum, quo infirmi sustentantur, auctoritas doctrinæ designatur; per virgam, quâ improbi emendantur, potestas regiminis figuratur. Baculum ergò Pontifices portant, ut infirmos in Fide per doctrinam erigant. Virgam bajulant, ut per potestatem inquietos corrigan't: quæ virga vel baculus est recurvus, ut aberrantes à grege docendo ad pœnitentiam trahat; in extremo est acutus, ut rebelles excommunicando retrudat; hæreticos, velut lupos, ab ovili Christi potestativè exterreat." — *In Gemmâ Animæ*, lib. i. cap. 218, 219., apud Hitterpium.

In its primitive form it appears to have been a staff shaped like a T, and used to lean upon. It was gradually lengthened, and in some cases was finished at the top like a mace. The pastoral staff is mentioned in the *Life of S. Cæsarius of Arles*. Gough says that the pastoral staff found in the coffin of Grostete, Bp. of Lincoln, who died in 1254, was made of red wood ending in a rudely shaped ram's horn. It was inscribed:

"Per baculi formam
Prælati discite normam."

In the first prayer-book of the Reformed English Church, 2 Edward VI., at the time of the holy communion the bishop is directed to have "*his pastoral staff in his hand, or else borne by his chaplain*." It was used in solemn benedictions; and so lately as at the coronation of Queen Elizabeth. The second book of King Edward VI., published A. D. 1552, being revived in that reign, the use of the staff was discontinued, as we find by the consecration service of Archbishop Parker.

"Postq' hæc dixissent, ad reliqua Communions solemnia pergit Cicestren. nullu. Archie'po tradens Pastorale baculum." — *Bramhall*, vol. iii. p. 205., Part i. Disc. 5. App., Oxon. 1844.

A crozier was borne at the funerals of Brian Duppa, of Winton, A. D. 1662; Juxon of London, 1663; Frewen of York, 1664; Wren of Ely, 1667; Cosin of Dunelm, 1671; Trelawney of Winton, 1721; Lindsay of Armagh, 1724. It is engraven on the monuments of Goodrich of Ely, 1552; Magrath of Cashel, 1622; Hacket of Lichfield, 1670; Creggleton of Wells, Lamplugh of York, 1691; Sheldon, 1677; Hoadley of Winton, and Porteus of London. Their croziers (made of gilt metal) were suspended over the tombs of Morley, 1684, and Mews, 1706. The bishop's staff had its crook bent outwards, to signify that his jurisdiction extended over his diocese; that of the abbot inwards, as his authority was limited to his house. The crozier of Matthew Wren was of silver

with the head gilt. When Bp. Fox's tomb was opened at Winchester some few years since, his staff of oak was found in perfect preservation. A staff of wood painted in azure and gilt, hangs over Trelawney's tomb in Pelynt Church, Cornwall. The superb staff of the pious and munificent founder of the two St. Marie Winton Colleges is still preserved at Oxford, as is also that of the illustrious Wykehamist, Bp. Fox, to whose devotion we owe Corpus Christi College in that university. One of the earliest tombs bearing a staff incised, is that of Abbot Vitalis, who died in 1082, and may be seen in the south cloister of St. Peter's Abbey in Westminster. There were croziered as well as mitred abbots: for instance, the superior of the Benedictine abbey at Bourges had a right to the crozier, but not to the mitre. The Abbot of Westminster was croziered and mitred. I intended to write a reply, but have ended with a note.

MACKENZIE WALCOTT, M. A.

7. College Street, Westminster.

J. Z. P. will find a fully satisfactory answer to his Query, in regard to the real difference between the crozier and the pastoral staff, on referring to the article headed "Crozier," in the *Glossary of Architecture*. It is there stated, that "the crozier of an archbishop is surmounted by a cross; but it was only at a comparatively late time, about the 12th century, that the archbishop laid aside the pastoral staff, to assume the cross as an appropriate portion of his personal insignia." From which it may be inferred, that the only existent real difference between the crozier and the pastoral staff is, that the former is surmounted by a cross, and the latter is as it was before the 12th century, viz., surmounted by "a head curled round something in the manner of a shepherd's crook;" and the difference in regard to their use, that the crozier pertains to the archbishops, and the pastoral staff to the bishops.

R. W. ELLIOT.

Cheltenham, Sept. 16. 1850.

PARSONS, THE STAFFORDSHIRE GIANT.

(Vol. ii., p. 135.)

Harwood's note in Erdeswick's *Staffordshire*, quoted by your correspondent C. H. B., is incorrect, inasmuch as the writer has confused the biographies of two distinct "giants" — WALTER PARSONS, porter to King James I., and WILLIAM EVANS, who filled the same office in the succeeding reign.

The best account of these two "worthies" is that found in Fuller, and which I extract from the original edition now before me:—

"WALTER PARSONS, born in this county [Staffordshire], was first apprenticed to a smith, when he grew so tall in stature, that a hole was made for him in the

ground to stand therein up to the knees, so to make him adequate with his fellow-workmen. He afterwards was porter to King James; seeing as gates generally are higher than the rest of the building, so it was sightly that the porter should be taller than other persons. He was proportionable in all parts, and had strength equal to height, valour to his strength, temper to his valour, so that he disdained to do an injury to any single person. He would make nothing to take two of the tallest *yeomen* of the guard (like the *Gizard* and *Liver*) under his arms at once, and order them as he pleased.

"Yet were his parents (for aught I do understand to the contrary) but of an ordinary stature, whereat none will wonder who have read what *St. Augustine* (*De Civitate Dei*, lib. xv. cap. 23.) reports of a woman which came to Rome (a little before the sacking thereof by the *Goths*), of so giant-like a height, that she was far above all who saw her, though infinite troops came to behold the spectacle. And yet he addeth, *Et hoc erat maxime admirationis, quod ambo parentes ejus, &c.* This made men most admire, that both her parents were but of ordinary stature. This Parsons is produced for proof, that all ages afford some of extraordinary height, and that there is no general decay of mankind in their *dimensions*, which, if there were, we had ere this time shrunk to be lower than *Pigmyes*, not to instance in a lesse proportion. This Parsons died Anno Dom. 162—."—Fuller's *History of the Worthies of England*, 1662 (*Staffordshire*), p. 48.

"WILLIAM EVANS was born in this county [Monmouthshire], and may justly be accounted the *Giant* of our age for his stature, being full two yards and a half in height. He was porter to King Charles I., succeeding *Walter Parsons* [sic] in his place, and exceeding him two inches in height, but far beneath him in an equal proportion of body; for he was not onely what the *Latines* call *compennis*, knocking his knees together, and going out squalling with his feet, but also haulted a little; yet made a shift to dance in an antimask at court, where he drew little Jeffrey, the dwarf, out of his pocket, first to the wonder, then to the laughter, of the beholders. He dyed Anno Dom. 163—." *Ibid.* (*Monmouthshire*), p. 54.

From these extracts it will be seen that the Christian name of Parsons was *Walter*, not *William*, as stated by Harwood. *William* was the Christian name of Evans, Parsons' successor. The bas-relief mentioned by the same writer represents William Evans and Jeffrey Hudson, his diminutive fellow-servant. It is over the entrance of *Bull-head Court*, Newgate Street; not "a bagnio-court," which is nonsense. On the stone these words are cut: "The King's Porter, and the Dwarf," with the date 1660. This bas-relief is engraved in Pennant.

There is a picture of Queen Elizabeth's giant porter at Hampton Court; but I am not aware that any portrait of Parsons is preserved in the Royal Collections.

EDWARD F. RIMBAULT.

EISELL AND WORMWOOD WINE.

(Vol. ii., p. 249.)

If Pepys' friends actually did *drink up* the two quarts of *wormwood wine* which he gave them, it must, as LORD BRAYBROOKE suggests, have been rendered more palatable than the *propoma* which was in use in Shakspeare's time. I have been furnished by a distinguished friend with the following, among other Notes, corroborative of my explanation of *eisell*:

"I have found no better recipe for making wormwood wine than that given by old Langham in his *Garden of Health*; and as he directs its use to be confined to 'Streine out a little spoonful, and drinke it with a draught of ale or wine,' I think it must have been so atrociously unpalatable, that to *drink it up*, as Hamlet challenged Laertes to do, would have been as strong an argumentum ad stomachum as to digest a crocodile, even when appetised by a slice of the loaf."

It is evident, therefore, that but small doses of this nauseously bitter medicament were taken at once, and to take a large draught, to *drink up* a quantity, "would be an extreme pass of amorous demonstration sufficient, one would think, to have satisfied even Hamlet." Our ancestors seem to have been partial to medicated wines; and it is most probable that the wormwood wine Pepys gave his friends had only a slight infusion of the bitter principle; for we can hardly conceive that such "pottle draughts" as two quarts could be taken as a treat, of such a nostrum as the *Absinthites*, or wormwood wine, mentioned by Stuckius, or that prescribed by the worthy Langham.

S. W. SINGER.

Mickleham, Sept. 30. 1850.

Eisell (Vol. ii., p. 242.).—The attempt of your very learned correspondent, MR. SINGER, to show that "*eisell*" was *wormwood*, is, I fear, more ingenious than satisfactory. It is quite true that wormwood wine and beer were ordinary beverages, as wormwood bitters are now; but Hamlet would have done little in challenging Laertes to a draught of wormwood. As to "*eisell*," we have the following account of it in the "*Via Recta ad Vitam longam, or a Plaine Philosophical Discourse of the Nature, Faculties, and Effects of all such Things as by way of Nourishments, and Dieteticale Observations make for the Preservation of Health, &c. &c.*" By Jo. Venner, Doctor of Physicke at Bathe in the Spring and Fall, and at other Times in the Burrough of North-Petherton, neere to the Ancient Haven Towne of Bridgewater in Somersetshire. London, 1620."

"*Eisell*, or the vinegar which is made of cyder, is also a good sauce; it is of a very penetrating nature, and is like to verjuice in operation, but it is not so astringent, nor altogether so cold," p. 97.

J. R. N.

Replies to Minor Queries.

Feltham's Works (Vol. ii., p. 133.).—In addition to the works enumerated by E. N. W., Feltham wrote *A Discourse upon Ecclesiastes* ii. 11.; *A Discourse upon St. Luke* xiv. 20.; and *A Form of Prayer composed for the Family of the Right Honourable the Countess of Thomond*. These two lists, I believe, comprise the whole of his writings. The meaning of the passage in his *Remarks on the Low Countries*, appears to be this, that a person "courtly or gentle" would receive as little kindness from the inhabitants, and show as great a contrast to their boorishness, as the handsome and docile merlin (which is the smallest of the falcon tribe, anciently denominated "noble"), among a crowd of noisy, cunning, thievish crows; neither remarkable for their beauty nor their politeness. The words "after Michaelmas" are used because "the merlin does not breed here, but visits us in October." *Bewick's British Birds*, vol. i. p. 43.

T. H. KERSLEY.

King William's College, Isle of Man.

Harefinder (Vol. ii., p. 216.).—The following lines from Drayton's *Polyolbion*, Song 23., sufficiently illustrates this term:—

"The man whose vacant mind prepares him to the sport

The *Finder* sendeth out, to seeke out nimble *Wat*,—
Which crosseth in the field, each furlong, every flat,
Till he this pretty beast upon the form hath found:
Then viewing for the course which is the fairest ground,

The greyhounds forth are brought, for coursing then
in case,

And, choycely in the slip, one leading forth a brace;
The *Finder* puts her up, and gives her coursers' law,"
&c.

In the margin, at the second line, are the words, *The Harefinder*. What other instances are there of *Wat*, as a name of the hare? It does not occur in the very curious list in the *Reliquiæ Antiquæ*, i. 133.

K.

Fool or a Physician — Rising and Setting Sun (Vol. i., p. 157.).—The inquiry of your correspondent C. FORBES, respecting the authorship of the two well-known sayings on these subjects, seems to have received no reply. He thinks that we owe them both to that "imperial Macchiavel, Tiberius." He is right with respect to the one, and wrong with regard to the other. The saying, "that a man after thirty must be either a fool or a physician," had, as it appears, its origin from Tiberius; but the observation that "more worship the rising than the setting sun," is to be attributed to Pompey.

Tacitus says of Tiberius, that he was "solitus cludere medicorum artes, atque eos qui post tricesimum ætatis annum ad internoscenda corpori

suo utilia vel noxia alieni consilia indigerent." *Annal.* vi. 46. Suetonius says: "Valetudine prosperimâ usus est,—quamvis a tricesimo ætatis anno arbitrato eam suo rexit, sine adjumento consiliove medicorum." *Tib.* c. 68. And Plutarch, in his precepts *de Valetudine tuendâ*, c. 49., says —

"Ἡκουσα Τιθερίον ποτε Καίσαρα εἰπεῖν, ὡς ἀνὴρ ὑπὲρ ἐξήκοντα [sic vulgò, sed bene corrigit Lipsius ad Tac. loc. cit. τριάκοντα] γεγονὼς ἔτη, καὶ προτείνων ἰατρῶ χεῖρα, καταγέλαστός ἐστιν."

These passages sufficiently indicate the origin of the saying; but who first gave it the pointed form in which we now have it, by coupling *fool* with *physician*, I am not able to tell.

The authority for giving the other saying to Pompey, is Plutarch, who says that when Pompey, after his return from Africa, applied to the senate for the honour of a triumph, he was opposed by Sylla, to whom he observed, "Ὅτι τὸν ἥλιον ἀνατέλλοντα πλείονες ἢ δυόμενον προσκυνοῦσιν," that more worship the rising than the setting sun — intimating that his own power was increasing, and that of Sylla verging to its fall. (*Vit. Pomp.* c. 22.)

J. S. W.

Stockwell, Sept. 7.

Papers of Perjury (Vol. ii., p. 182.). — In the absence of a "graphic account," it may interest your correspondent S. R. to be referred to the two following instances of "perjurers wearing papers denoting their crime." In *Machyn's Diary*, edited by the accomplished antiquary, John Gough Nichols, Esq., and published by the Camden Society, at p. 104. occurs the following:—

"A.D. 1556, April 28th. . . . The sam day was sett on the pelere in Chepe iij. [men; two] was for the preuerment of wyllfull perjure, the iij. was for wyllfull perjure, with paper sett over their hedes."

In the same works at p. 250., we have also this additional illustration:

"A.D. 1560—1. The xij. day of Feybruary xj. men of the North was of a quest; because they gayff a wrong evyde [nce, and] thay ware paper a-pon their hedes for perjure."

J. GOODWIN.

Birmingham.

Pilgrims' Road to Canterbury. — Being acquainted with the road to which your correspondent S. H. (Vol. ii., p. 237.) alludes, he will, perhaps, allow me to say, that in the neighbourhood of Kensing a tradition is current, that a certain line of road, which may be traced from Otford to Wrotham, was the pilgrims' road from Winchester to Canterbury. How far this may be correct I know not.

I have not been able to discover any road in the neighbourhood of this city which goes by the name of the *pilgrims' road*.

If any of your correspondents would furnish any

particulars respecting this road, I shall feel much obliged.

R. V.

Winchester.

Capture of Henry VI. (Vol. ii., p. 228.). — In his correction of your correspondent, CLERICUS CRAVENIS, MR. NICHOLS states:—

"Both Sir John Tempest and Sir James Harrington, of Brierley, near Barnesley, were concerned in the king's capture, and each received 100 marks reward; but the fact of Sir Thomas Talbot being the chief actor, is shown by his having received the larger reward of 100l."

In this statement appears entirely to have been overlooked the grant of lands made by King Edward IV. to Sir James Harrington —

"For his services in taking prisoner, and withholding as such in diligence and valour, his enemy Henry, lately called King Henry VI."

This grant, which was confirmed in Parliament, embraced the castle, manor, and domain of Thurland; a park, called Fayzet Whyte Park, with lands, &c. in six townships in the county of Lancaster; lands at Burton in Lonsdale, co. York; and Holme, in Kendal, co. Westmoreland, the forfeited lands of Sir Richard Tunstell, and other "rebels." So considerable a recognition of the services of Sir James Harrington would seem to demand something more than the second-rate position given to them by your correspondent. The order to give Sir James Harrington possession of the lands under his grant will be found in Rymer. The grant itself is printed in the *Nugæ Antiquæ*, by Henry Harrington, 1775 (vol. ii. p. 121.), and will, I believe, be found in Baines' *Lancashire*. Mr. Henry Harrington observes that the lands were afterwards lost to his family by the misfortune of Sir James and his brother being on the wrong side at Bosworth Field; after which they were both attainted for serving Richard III. and Edward IV., "and commanding the party which seized Henry VI. and conducted him to the Tower."

H. K. S. C.

Brixton.

Andrew Becket (Vol. ii., p. 266.), about whom A. W. HAMMOND inquires, when I knew him, about twelve years ago, was a strange whimsical old gentleman, full of "odd crotchets," and abounding in theatrical anecdote and the "gossip of the green-room." But as to his ever having been "a profound commentator on the dramatic works of Shakspeare," I must beg leave to express my doubts. At one period he filled the post of sub-librarian to the Prince Regent; and that he was "ardently devoted to the pursuits of literature" cannot be a question.

His published works, as far as I can learn, are as follows:—

1. A Trip to Holland, 1801.
2. Socrates, a dramatic poem, 8vo. 1806.
3. Lucianus Redivivus, or Dialogues concerning Men, Manners, and Opinions, 8vo. 1812.
4. Shakspeare's Himself, or the Language of the Poet asserted; being a full but dispassionate Examination of the Readings and Interpretations of the several Editors, 2 vols. 8vo. 1815.

EDWARD F. RIMBAULT.

Passage in Vida (Vol. i., p. 384.).—Your correspondent A. W. asks for some light on the lines of *Vida, Christiad*, i. 67.:

"Quin age, te incolumi potius . . .

Perficias quodcumque tibi nunc instat agendum."

He cannot construe "te incolumi." No wonder. Will not all be set right by reading "Quin age, et incolumi," &c.?

J. S. W.

Stockwell, Sept. 7.

"*Quem Deus vult perdere*" (Vol. i., p. 347., &c.).—To the illustrations of the saying "*Quem Deus vult perdere prius dementat*," which have been given, may be added the following from the *Fragments of Constantinus Manasses* (edited with *Nicet. Eugen.*, by Boissonade. Paris, 1819), book viii. line 40.:—

"Ὁ γὰρ θεὸς ἀπτόμενος ἀνθρώπου διανοίας
Ἦνίκα τῷ δυσδαίμονι κέρησι πένθους πόμα,
Οὐδὲν πολλάκις συγχωρεῖ βουλευσάσθαι σύμφερον."

J. E. B. MAYOR.

Marlborough College.

Countess of Desmond (Vol. ii., pp. 153. 186.).—R. is referred to Smith's *History of Cork*, and *European Magazine*, vol. viii., for particulars respecting the Countess of Desmond. They show her picture at Knowle House, Kent, or Penshurst (I forget which); and tell the story of the fall from the cherry (or plum) tree, adding that she cut three sets of teeth!

WEDSECNARF.

Confession (Vol. ii., p. 296.).—The name asked for by U. J. B. of the Catholic priest, who, sooner than break the seal of confession, suffered death, is John of Nepomuc, Canon of Prague. By order of the Emperor Wenceslas, he was thrown off a bridge into the Muldaw, because he would not tell that profligate prince the confession of his religious empress. This holy man is honoured as St. John Nepomucen, on the 16th of May, in the kalendar of Saints.

D. ROCK.

[U. J. B., if desirous of further particulars respecting St. John Nepomuc, may consult Mrs. Jameson's interesting *Legends of the Monastic Orders*, pp. 214. 217.—Ed.]

Cavell, meaning of (Vol. i., p. 473.).—I concur entirely with the etymology of the word *cavell* given at p. 473. A lake having been drained in my country, the land is still divided into *Kavelingen*; as lots of land were formerly measured by

strings of cord, *kavel*, *kabel*, *cable*. Vide *Tuinman, Trakkel*, d. n. t. p. 165. *Kavelloten* is to receive a cavell by lot. cf. *Idem, Verrolg*, p. 97.

JANUS DOUSA.

Lord Kingsborough's Antiquities of Mexico.—Has Lord Kingsborough's splendid work on Mexican hieroglyphics ever been completed or not?

J. A. GILES.

[This magnificent work has been recently completed by the publication of the eighth volume, which may, we believe, be procured from Mr. Henry Bohn.—Ed.]

Aërostation (Vol. ii., p. 199.).—The article *BALLOON*, in the *Penny Cyclopædia*, would give C. B. M. a good many references. The early works there mentioned are those of Faujas de St. Fond, Bourgeois, and Cavallo; to which I add the following: Thomas Baldwin, *Airopaidia, containing the Narrative of a Balloon Excursion from Chester*, Sept. 8. 1785. Chester, 1786, 8vo. (pp. 360.).

Vincent Lunardi published the account of his voyage (the first made in England) in a series of letters to a friend. The title is torn out in my copy. The first page begins, "An Account of the First Aërial Voyage in England. Letter I. London, July 15. 1784." (8vo. pp. 66+ii., with a plate.) It ends with a poetical epistle to Lunardi by "a gentleman well known in the literary world" (query, the same who is thus cited in our day?) from which the following extracts are taken as a specimen of the original balloon jokes:—

"The multitude scarcely believed that a man,
With his senses about him could form such a plan,
And thought that as Bedlam was so very nigh,
You had better been there than turned loose in the sky.

* * * * *

"In their own way of thinking, all felt and all reasoned,
Greedy aldermen judged that your flight was ill-seasoned,

That you'd better have taken a good dinner first,
Nor have pinched your poor stomach by hunger or thirst.

"In perfect indifference the beau yawned a blessing,
And feared before night that your hair would want dressing;

But the ladies, all zeal, sent their wishes in air,
For a man of such spirit is ever their care.

"Attornies were puzzled how now they could sue you,
Underwriters, what premium they'd now take to do you;

While the sallow-faced Jew, of his monies so fond,
'Thanked Moses he never had taken your bond."

Mr. Baldwin ascended in Lunardi's balloon, the latter being present at the start, though not taking part in the voyage.

M.

Concolinel (Vol. ii., p. 217.).—I have been many years engaged in researches connected with

the *original* music of Shakspeare's Plays, but it has not been my good fortune to meet with the air of *Concolinel*. The communication of your correspondent R. is of the greatest interest, and I should be for ever grateful if he would allow me to see the manuscript in question, in order that I might test the *genuineness* of the air "stated, in a recent hand, to be the tune of *Concolinel* mentioned by Shakspeare."

This air has double claims on our attention, as its existence, in any shape, is placed amongst the "doubtful" points by the following note extracted from the Rev. J. Hunter's *New Illustrations of Shakspeare*, vol. i. p. 268. :—

"CONCOLINEL. In the absence of any thing like sufficient explanation or justification of this word, if word it is, I will venture to suggest the possibility that it is a corruption of a stage direction, *Cantat Ital.*, for *Cantat Italicè*; meaning that here Moth sings an Italian song. It is quite evident, from what Armado says, when the song was ended, 'Sweet air!' that a song of some sort was sung, and one which Shakspeare was pleased with, and meant to praise. If Moth's song had been an English song, it would have been found in its place as the other songs are."

I, for one, cannot subscribe to Mr. Hunter's suggestion that our great poet intended an *Italian* song to be sung in his play; and for this reason, that Italian music for a *single voice* was almost unknown in this country in 1597, at which date we know *Love's Labour's Lost* was in existence. Surely *Concolinel* is just as likely to be the burden of a song as *Calen o Custure me*, mentioned in *Henry the Fifth* (Act iv. sc. 4.), of which there is now no doubt.

I may just mention, in passing, that I have discovered the air of *Calen o Custure me* in a manuscript that once belonged to Queen Elizabeth, and have ample proof that it was an especial favourite with her maiden majesty. The commentators were at fault when they pointed out the more modern tune of the same name in Playford's *Musical Companion*, 1667.

EDWARD F. RIMBAULT.

3. Augustus Square, Regent's Park.

Andrewes's Tortura Torti (Vol. ii., p. 295.).—On what forms Mr. Bliss's third quotation, which does appear in some shape in Bernard, *De Consid. ad Eugen.*, iii. 4. 18., the *Bibliotheca Juridica*, &c., of Ferraris observes, under the head of *Dispensatio*: "Hinc dispensatio sine justa causa non dispensatio sed dissipatio dicitur communiter a doctoribus, ut observant et tenent Sperell;" then referring to several Romish canonists, &c., the last being Reiffenstuel, lib. i., *Decretal*, tit. 2., n. 450., of which I give the full reference, his volumes being accessible in the British Museum, if not elsewhere.

NOVUS.

Swords worn in Public (Vol. ii., p. 218.).—A very respected and old friend of mine, now de-

ceased, used to relate that he had often seen the celebrated Wilkes, of political notoriety, walking in the public streets, dressed in black in what is usually termed court dress, wearing his sword. Wilkes died in 1797. In connexion with this subject it may be interesting to your readers to know that in 1701 it was found necessary to prohibit footmen wearing swords. An order was issued by the Earl Marshal in that year, declaring that—

"Whereas many mischiefs and dangerous accidents, tending not onely to the highest breach of the peace, but also to the destruction of the lives of his Maties subjects, have happend and been occasioned by Footmen wearing of Swords, for the prevention of the like evill accidents and disturbance for the future, I doe hereby order that no Foot-man attending any of the Nobilitie or Gentry of his Maties Realms, during such time as they or any of them shall reside or bee within the Cities of London or Westm^r, and the Liberties and Precincts of the same, shall wear any Sword, Hanger, Bagonet, or other such like offensive weapon, as they will answer the Contempt hereof." Dated 30th Dec. 1701.

F. E.

Speech given to Man to conceal his Thoughts (Vol. i., p. 83.).—The maxim quoted by your correspondent F. R. A. was invented, if I may rely upon the *notebook* of memory, by the Florentine Machiavelli. The German writer Ludwig Börne says:—

"Macchiavelli, der die Freiheit liebte, schrieb seinem Prinzen so, dass er alle rechtschaffenen Psychologen in Verlegenheit und in solche Verwirrung gebracht, dass sie gar nicht mehr wussten, was sie sprachen und sie behaupteten, Macchiavelli habe eine politische Satyre geschrieben."

Le style c'est l'homme!

JANUS DOUSA.

The Character "g," and Meaning of "Parse" (Vol. ii., pp. 230. 284.).—This character, being different from any of the twenty-four letters, was placed at the end of the alphabet, and children, after repeating their letters, were taught to indicate this symbol as *and-per-se-and*. Instead of spelling the word *and*, as composed of three letters, it was denoted by a special symbol, which was "*and by itself, and*." Hence the corruption, an *ampussy* and.

The word *parse* is also derived from the Latin *per se*. To *parse* a sentence is to take the words *per se*, and to explain their grammatical form and etymology.

L.

Wife of Edward the Outlaw (Vol. ii., p. 279.).—With reference to the Query of E. H. Y. (Vol. ii., p. 279.), there seems to be much confusion in all the accounts of Edward's marriage. I think it is evident, from an attentive consideration of the various authorities, that the Lady Agatha was

either sister to Giselle, wife of *Stephen*, King of Hungary (to whom the young princes must have been sent, as *he* reigned from A.D. 1000 till A.D. 1038), and sister also to the Emperor Henry II., or, as some writers seem to think, she was the daughter of Bruno, that emperor's brother. (See a note in Dr. Lingard's *History*, vol. i. p. 349.)

That she was not the daughter of either Henry II., Henry III., or Henry IV., is very certain; in the first case, for the reason stated by your correspondent; and in the second, because Henry III. was only twelve years old when he succeeded his father Conrad II. (in the year 1039), which of course puts his son Henry IV. quite out of the question, who was born A.D. 1049. It strikes me (and perhaps some of your correspondents will correct me if I am wrong) that the two English princes *may* have respectively married the two ladies to whom I have referred, and that hence may have arisen the discrepancies in the different histories: but that the wife of Edward the Outlaw was *one* of these two I have no doubt. O. P. Q.

Translations of the Scriptures (Vol. ii., p. 229.).—C. F. S. may perhaps find *The Bible of every Land*, now publishing by Messrs. Bagster, serviceable in his inquiries respecting Roman Catholic translations of the Scriptures. The saying of the Duke of Lancaster is found in the first edition of Foxe's *Acts and Monuments*, and in the modern reprint, iv. 674.; the original of the treatise from which it is taken being in C. C. College, Cambridge. (See Nasmith's *Catalogue*, p. 333.) Novus.

Scalping (Vol. ii., p. 220.).—W. B. D. confounds beheading with scalping. In the American war many British soldiers, it was said, walked about without their *scalps*, but not without their heads.

SANDVICENSIS.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

No one branch of antiquarian study has been pursued with greater success during the last few years than that of Gothic Architecture; and, to this success, no single work has contributed in any proportion equal to that of the *Glossary of Terms used in Grecian, Roman, Italian, and Gothic Architecture*. Since the year 1836, in which this work first appeared, no fewer than four large editions, each an improvement upon its predecessor, have been called for and exhausted. The fifth edition is now before us; and, we have no doubt, will meet, as it deserves, the same extended patronage and success. When we announce that in this fifth edition the text has been considerably augmented by the enlargement of many of the old articles, as well as by the addition of many new ones, among which Professor Willis has embodied a great part of his *Architectural Nomenclature of the Middle Ages*; that the number of woodcuts has been increased from eleven hundred to seventeen

hundred; and lastly, that the Index has been rendered far more complete, by including in it the names of places mentioned, and the foreign synonyms; we have done more to show its increased value than any mere words of commendation would express. While the only omission that has been made, namely, that of the utensils and ornaments of the Mediæval Church (with the exception of the few such as altars, credences, piscinas, and sedilias, which belong to architectural structure and decoration), is a portion of the work which all must admit to have been foreign to a Glossary of Architectural Terms, and must therefore agree to have been wisely and properly left out. The work in its present form is, we believe, unequalled in the architectural literature of Europe, for the amount of accurate information which it furnishes, and the beauty of its illustrations; and as such, therefore, does the highest credit both to its editor and to its publisher; if, indeed, the editor and publisher be not identical.

Mr. L. A. Lewis, of 125. Fleet Street, has commenced a series of weekly Book Sales, to take place every Friday during the months of October and November, and has arranged that parties sending large or small parcels of books for sale during the one week, may have them sold on the Friday in the week following.

We have received the following Catalogues:—Bernard Quaritch's (16. Castle Street, Leicester Square) Catalogue No. 19. for 1850 of Oriental Literature, Manuscripts, Theology, Classics, &c.; John Miller's (43. Chandos Street) Catalogue No. 12. for 1850 of History, Antiquities, Heraldry, &c., and Conchology, Geology, and other popular Sciences.

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As the Suggestion we threw out in our last week's Paper of publishing an extra Number for the purpose of clearing off our accumulation of REPLIES, seems to have given general satisfaction, we shall, on Saturday next, issue a Double Number, to be devoted chiefly, if not entirely, to REPLIES.

THE QUARTERLY REVIEW,

No. CLXXIV., is published THIS DAY.

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 - II. CHURCH AND EDUCATION IN WALES.
 - III. FORMS OF SALUTATION.
 - IV. SIBERIA AND CALIFORNIA.
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Correspondence.—Notices of Books.—Biblical Intelligence.—List of Publications.

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Notes.

ROBERD THE ROBBER.

In the *Vision of Piers Ploughman* are two remarkable passages in which mention is made of "Roberd the robber," and of "Roberdes knaves."

"Roberd the robbere,
On Reddite loked,
And for ther was noght wherof
He wepte swithe soore."

Wright's ed., vol. i. p. 105.

"In glotonye, God woot,
Go thei to bedde,
And risen with ribaudie,
Tho Roberdes knaves."

Vol. i. p. 3.

In a note on the second passage, Mr. Wright quotes a statute of Edw. III., in which certain malefactors are classed together "*qui sont appellez Roberdesmen, Wastours, et Dragelatche*:" and on the first he quotes two curious instances in which the name is applied in a similar manner,—one from a Latin song of the reign of Henry III.:

"Competenter per Robert, robbur designatur;
Robertus excoiat, extorquet, et minatur.
Vir quicunque rabidus consors est Roberto."

It seems not impossible that we have in these passages a trace of some forgotten mythical personage. "Whitaker," says Mr. Wright, "supposes, without any reason, the 'Roberdes knaves' to be 'Robin Hood's men.'" (Vol. ii. p. 506.) It is singular enough, however, that as early as the time of Henry III. we find the term '*consors Roberto*' applied generally, as designating any common thief or robber; and without asserting that there is any direct allusion to "Robin Hood's men" in the expression "Roberdes knaves," one is tempted to ask whence the hero of Sherwood got his own name?

Grimm (*Deutsche Mythol.*, p. 472.) has suggested that Robin Hood may be connected with an equally famous namesake, Robin Goodfellow; and that he may have been so called from the hood or hoodikin, which is a well-known characteristic of the mischievous elves. I believe, however, it is now generally admitted that "Robin Hood" is a cor-

ruption of "Robin o' th' Wood" equivalent to "silvaticus" or "wildman"—a term which, as we learn from Ordericus, was generally given to those Saxons who fled to the woods and morasses, and long held them against their Norman enemies.

It is not impossible that "Robin o' the Wood" may have been a general name for any such outlaws as these; and that Robin Hood, as well as "Roberd the Robbere" may stand for some earlier and forgotten hero of Saxon tradition. It may be remarked that "Robin" is the Norman diminutive of "Robert;" and that the latter is the name by which we should have expected to find the doings of a Saxon hero commemorated. It is true that Norman and Saxon soon came to have their feelings and traditions in common; but it is not the less curious to find the old Saxon name still traditionally applied by the people, as it seems to have been from the *Vision of Piers Ploughman*.

Whether Robin Goodfellow and his German brother "Knecht Ruprecht" are at all connected with Robin Hood, seems very doubtful. The plants which, both in England and in Germany, are thus named, appear to belong to the elf rather than to the outlaw. The wild geranium, called "Herb Robert" in Gerarde's time, is known in Germany as "Ruprecht's Kraut." "Poor Robin," "Ragged Robin," and "Robin in the Hose," probably all commemorate the same "merry wanderer of the night." RICHARD JOHN KING.

ON A PASSAGE IN "THE MERRY WIVES OF WINDSOR,"
AND ON CONJECTURAL EMENDATION.

The late Mr. Baron Field, in his *Conjectures on some Obscure and Corrupt Passages of Shakspeare*, published in the "Shakspeare Society's Papers," vol. ii. p. 47., has the following note on *The Merry Wives of Windsor*, Act ii. Sc. 2:—

"*Falstaff*. I myself sometimes, having the fear of heaven on the left hand, and hiding mine honour in my necessity, am fain to shuffle, to hedge, and to lurch; and yet you, you rogue, will ensconce your *rags*, your cat-a-mountain looks, your red-lattice phrases, and your bold-beating oaths, under the shelter of your honour."

"Pistol, to whom this was addressed, was an ensign, and therefore *rags* can hardly bear the ordinary interpretation. A *rag* is a beggarly fellow, but that will make little better sense here. Associated as the phrase is, I think it must mean *rages*, and I find the word used for *ragings* in the compound *bord-rags*, border-ragings or incursions, in Spenser's *Fairy Queen*, ii. x. 63., and *Colin Clout*, v. 315."

Having on one occasion found that a petty larceny committed on the received text of the poet, by taking away a superfluous *b*, made all clear, perhaps I may be allowed to restore the abstracted letter, which had only been *misplaced* and read *brags*, with, I trust, the like success? Be it re-

membered that Pistol, a braggadocio, is made up of *brags* and slang; and for that reason I would also read, with Hammer, *bull-baiting*, instead of the unmeaning "*bold-beating oaths*."

I well know with what extreme caution conjectural emendation is to be exercised; but I cannot consent to carry it to the excess, or to preserve a vicious reading, merely because it is warranted by the *old copies*.

Regretting, as I do, that Mr. Collier's, as well as Mr. Knight's, edition of the poet, should both be disfigured by this excess of caution, I venture to subjoin a cento from George Withers, which has been inscribed in the blank leaf of one of them.

"Though they will not for a better,
Change a syllable or letter,
Must the *Printer's* spots and stains
Still obscure THE POET's strains?
Overspread with antique rust,
Like whitewash on his painted bust,
Which to remove revived the grace
And true expression of his face.
So, when I find misplaced B's,
I will do as I shall please.
If my method they deride,
Let them know I am not tied,
In my free'r course, to chuse
Such strait rules as they would use;
Though I something miss of might,
To express his meaning quite.
For I neither fear nor care
What in this their censures are;
If the art here used be
Their dislike, it liketh me.
While I linger on each strain,
And read, and read it o'er again,
I am loth to part from thence,
Until I trace the poet's sense,
And have the *Printer's errors* found,
In which the folios abound."

PERIERGUS BIBLIOPHILUS.

October.

Minor Notes.

Chaucer's Damascene.—Warton, in his account of the physicians who formed the Library of the Doctor of Physic, says of John Damascene that he was "Secretary to one of the caliphs, wrote in various sciences before the Arabians had entered Europe, and had seen the Grecian philosophers." (*History of English Poetry*, Price's ed., ii. 204.) Mr. Saunders, in his book entitled *Cabinet Pictures of English Life*, "Chaucer," after repeating the very words of this meagre account, adds, "He was, however, more famous for his religious than his medical writings; and obtained for his eloquence the name of the Golden-flowing." (p. 183.) Now Mr. Saunders certainly, whatever Warton did, has confounded Damascenus, the physician, with Johannes Damascenus Chrysorrhoeas, "the

last of the Greek Fathers," (Gibbon, iv. 472.) a voluminous writer on ecclesiastical subjects, but no physician, and therefore not at all likely to be found among the books of Chaucer's Doctour,

"Whose studie was but litel on the Bible."

Chaucer's *Damascene* is the author of *Aphorismorum Liber*, and of *Medicinæ Therapeutica*, libri vii. Some suppose him to have lived in the ninth, others in the eleventh century, A.D.; and this is about all that is known about him. (See *Biographie Universelle*, s. v.) ED. S. JACKSON.

Long Friday, meaning of.—C. Knight, in his *Pictorial Shakspeare*, explains Mrs. Quickly's phrase in *Henry the Fourth*—"Tis a long loan for a poor lone woman to bear,"—by the synonym *great*: asserting that *long* is still used in the sense of *great*, in the north of England; and quoting the Scotch proverb, "Between you and the long day be it," where *we* talk of the *great* day of judgment. May not this be the meaning of the name *Long Friday*, which was almost invariably used by our Saxon forefathers for what we now call Good Friday? The commentators on the Prayer Book, who all confess themselves ignorant of the real meaning of the term, absurdly suggest that it was so called from the great *length of the services* on that day; or else, from the length of the fast which preceded. Surely, The Great Friday, the Friday on which the great work of our redemption was completed, makes better sense? T. E. L. L.

Hip, hip, Hurrah!—Originally a war cry, adopted by the stormers of a German town, wherein a great many Jews had taken their refuge. The place being sacked, they were all put to the sword, under the shouts of, *Hierosolyma est perdita!* From the first letter of those words (*H. e. p.*) an exclamation was contrived. We little think, when the red wine sparkles in the cup, and soul-stirring toasts are applauded by our *Hip, hip, hurrah!* that we record the fall of Jerusalem, and the cruelty of Christians against the chosen people of God. JANUS DOUSA.

Under the Rose (Vol. i., p. 214.).—Near Zandpoort, a village in the vicinity of Haarlem, Prince William of Orange, the third of his name, had a favourite hunting-seat, called after him the Princenbosch, now more generally known under the designation of the Kruidberg. In the neighbourhood of these grounds there was a little summer-house, making part, if I recollect rightly, of an Amsterdam burgomaster's country place, who resided there at the times I speak of. In this pavilion, it is said, and beneath a stucco rose, being one of the ornaments of the ceiling, William III. communicated the scheme of his intended invasion in England to the two burgomasters of Amsterdam there present. You know the result.

Can the expression of "being under the rose" date from this occasion, or was it merely owing to coincidence that such an ornament protected, as it were, the mysterious conversation to which England owes her liberty, and Protestant Christendom the maintenance of its rights? JANUS DOUSA.

Huis te Manpadt.

Albanian Literature.—Bogdan, Pietro, *Archivescovo di Scopia, L'Infallibile Verita della Cattolica Fede*, in Venetia, per G. Albrizzi, MDXCI, is I think much older than any Albanian book mentioned by Hobbouse. The same additional characters are used which occur in the later publications of the Propaganda, in two parts, pp. 182. 162.

F. Q.

Queries.

BIBLIOGRAPHICAL QUERIES.

1. Has anything recently transpired which could lead bibliographers to form an absolute decision with regard to the "unknown" printer who used the singular letter R which is said to have originated with Finiguerra in 1452? That Mentelin was the individual seems scarcely credible; and there is a manifest difference between his type and that of the anonymous printer of the *editio princeps* of Rabanus Maurus, *De Universo*, the copy of which work (illuminated, ruled, and rubricated) now before me was once in Heber's possession; and it exhibits the peculiar letter R, which resembles an ill-formed A, destitute of the cross stroke, and supporting a round O on its reclined back. (Panzer, i. 78.; Santander, i. 240.)

2. Is it not quite certain that the acts and decrees of the synod of Würzburg, held in the year 1452, were printed in that city previously to the publication of the *Breviarium Herbipolense* in 1479? The letter Q which is used in the volume of these acts is remarkable for being of a double semilunar shape; and the type, which is very Gothic, is evidently the same as that employed in an edition of other synodal decrees in Germany about the year 1470.

3. When and where was the *Liber de Laudibus gloriosissime Dei genitricis Marie semper Virginis*, by Albertus Magnus, first printed? I do not mean the supposititious work, which is often confounded with the other one; but that which is also styled *Super Evangelium Missus est Quæstiones*. And why are these Questions invariably said to be 230 in number, when there are 275 chapters in the book? Beughem asserts that the earliest edition is that of Milan in 1489 (*Vid. Quetif et Echard*, i. 176.), but what I believe to be a volume of older date is "sine ullâ notâ;" and a bookseller's observation respecting it is, that it is "very rare, and unknown to De Bure, Panzer, Brunet, and Dibdin."

4. Has any discovery been made as to the author of the extraordinary 4to. tract, *Oracio querulosa contra Inuasores Sacerdotum*? According to the *Crevenna Catalogue* (i. 85.), the work is "inconnu à tous les bibliographes." Compare Seemiller, ii. 162.; but the copy before me is not of the impression described by him. It is worthy of notice, that at signature A iiiij the writer declares, "nostris jam temporibus calchographiam, hoc est impressoriam artem, in nobilissima Vrbanie germe Maguncia fuisse repertam."

5. Are we to suppose that either carelessness or a love of conjectures was the source of Chevallier's mistake, not corrected by Greswell (*Annals of Paris. Typog.*, p. 6.), that signatures were first introduced, anno 1476, by Zarotus, the printer, at Milan? They may doubtless be seen in the *Opus Alexandride Ales super tertium Sententiarum*, Venet. 1475, a book which supplies also the most ancient instance I have met with of a "Registrum Charitarum." Signatures, however, had a prior existence; for they appear in the *Mammetractus* printed at Beron Minster in 1470 (Meerman, ii. 28.; Kloss, p. 192.), but they were omitted in the impression of 1476. Dr. Cotton (*Typ. Gaz.*, p. 66.), Mr. Horne (*Introd. to Bibliog.*, i. 187. 317), and many others, wrongly delay the invention or adoption of them till the year 1472.

6. Is the edition of the *Fasciculus Temporum*, set forth at Cologne by Nicolaus de Schlettstadt in 1474, altogether distinct from that which is confessedly "omnium prima," and which was issued by Arnoldus Ther Huernen in the same year? If it be, the copy in the Lambeth library, bearing date 1476, and entered in pp. 1, 2. of Dr. Maitland's very valuable and accurate *List*, must appertain to the third, not the second, impression. To the latter this Louvain reprint of 1476 is assigned in the catalogue of the books of Dr. Kloss (p. 127.), but there is an error in the remark that the "Tabula" prefixed to the *editio princeps* is comprised in eight leaves, for it certainly consists of nine.

7. Where was what is probably a copy of the second edition of the *Catena Aurea* of Aquinas printed? The folio in question, which consists of 417 unnumbered leaves, is an extremely fine one, and I should say that it is certainly of German origin. Seemiller (i. 117.) refers it to Esslingen, and perhaps an acquaintance with its water-marks would afford some assistance in tracing it. Of these a rose is the most common, and a strigilis may be seen on folio 61. It would be difficult to persuade the proprietor of this volume that it is of so modern a date as 1474, the year in which what is generally called the second impression of this work appeared.

8. How can we best account for the mistake relative to the imaginary Bologna edition of Ptolemy's *Cosmography* in 1462, a copy of which was in the Colbert library? (Lenglet du Fresnoy,

Méth. pour étud. l'Hist., iii. 8., à Paris, 1735.) That it was published previously to the famous Mentz Bible of this date is altogether impossible; and was the figure 6 a misprint for 8? or should we attempt to subvert it into 9? The *editio princeps* of the Latin version by Angelus is in Roman letter, and is a very handsome specimen of Vicenza typography in 1475, when it was set forth "ab Hermano Leuilapide," alias Hermann Lichtenstein.

9. If it be true, as Dr. Cotton remarks in his excellent *Typographical Gazetteer*, p. 22., that a press was erected at Augsburg, in the monastery of SS. Ulric and Afra, in the year 1472, and that Anthony Sorg is believed to have been the printer, why should we be induced to assent to the validity of Panzer's supposition that Nider's *Formicarius* did not make its appearance there until 1480? It would seem to be more than doubtful that Cologne can boast of having produced the first edition, A.D. 147 $\frac{5}{7}$; and it may be reasonably asserted, and an examination of the book will abundantly strengthen the idea, that the earliest impression is that which contains this colophon, in which I would dwell upon the word "*editionem*" (well known to the initiated): "Explicit quintus ac totus formicarii liber uxta editionem fratris Iohannis Nider," &c., "Impressum Auguste per Anthonium Sorg."

10. In what place and year was *Wilhelmi Summa Viciorum* first printed? Fabricius and Cave are certainly mistaken when they say Colon. 1479. In the volume, which I maintain to be of greater antiquity, the letters *c* and *t*, *s* and *t*, are curiously united, and the commencement of it is: "Incipit summa viciorum seu tractatus moral' edita [*sic*] a fratre vilhelmo episcopo lugdunens. ordinisq. fratrum predicator." The description given by Quetif and Echard (i. 132.) of the primary impression of Perault's book only makes a bibliomaniac more anxious for information about it: "in Inc. typ. absque loco anno et nomine typographi, sine numeris reclamatione et majusculis."

11. Was Panormitan's *Lectura super primo Decretalium* indubitably issued at Venice, prior to the 1st of April, 1473? and if so, does it contain in the colophon these lines by Zovenzonius, which I transcribe from a noble copy bearing this date?

"Abbatis pars prima notis que fulget ahemis

Est vindelini pressa labore mei:

Cuius ego ingenium de vertice palladis ortum

Crediderim. veniam tu mihi spira dabis."

12. Is it not unquestionable that Heroldt's *Promptuarium Exemplorum* was published at least as early as his *Sermones*? The type in both works is clearly identical, and the imprint in the latter, at the end of *Serm. cxxxvi.*, vol. ii., is Colon. 1474, an edition unknown to very nearly all bibliographers. For instance, Panzer and Denis commence with that of Rostock, in 1476; Laire

with that of Cologne, 1478; and Maittaire with that of Nuremberg, in 1480. Different statements have been made as to the precise period when this humble-minded writer lived. Altamura (*Bibl. Domin.*, pp. 147. 500.) places him in the year 1400. Quetif and Echard (i. 762.), Fabricius and Mansi (*Bibl. Med. et inf. Latin.*), prefer 1418, on the unstable ground of a testimony supposed to have proceeded from the author himself; for whatever confusion or depravation may have been introduced into subsequent impressions, the *editio princeps*, of which I have spoken, does not present to our view the alleged passage, viz., "à Christo autem transacti sunt millequadringenti decem et octo anni," but most plainly, "M.cccc. & liij. anni." (*Serm. lxxxv.*, tom. ii.) To this same "Discipulus" Oudin (iii. 2654.), and Gerius in the Appendix to Cave (p. 187.), attribute the *Speculorum Exemplorum*, respecting which I have before proposed a Query; but I am convinced that they have confounded the *Speculum* with the *Promptuarium*. The former was first printed at Deventer, A. D. 1481, and the compiler of it enters upon his prologue in the following striking style: "Impressoria arte jamdudum longe lateque per orbem diffusa, multiplicatisque libris quarumcunque fere materiarum," &c. He then expresses his surprise at the want of a good collection of *Exempla*; and why should we determine without evidence that he must have been Heroldus?

R. G.

FAIRFAX'S TASSO.

In a copy of Fairfax's *Godfrey of Bulloigne*, ed. 1600 (the first), which I possess, there occurs a very curious variorum reading of the first stanza of the first book. The stanza, as it is given by Mr. Knight in his excellent modern editions, reads thus:

"The sacred armies and the godly knight,
That the great sepulchre of Christ did free,
I sing; much wrought his valour and foresight,
And in that glorious war much suffer'd he;
In vain 'gainst him did hell oppose her might,
In vain the Turks and Morians armed be;
His soldiers wild, to brawls and mutines prest,
Reduced he to peace, so heaven him blest."

By holding up the leaf of my copy to the light, it is easy to see that the stanza stood originally as given above, but a cancel slip printed in *precisely the same type* as the rest of the book gives the following elegant variation:

"I sing the warre made in the Holy Land,
And the Great Chiefe that Christ's great tombe did free:
Much wrought he with his wit, much with his hand,
Much in that braue atchievement suffred hee:

In vaine doth hell that Man of God withstand,
In vaine the worlds great princes armed bee;
For heau'n him fauour'd; and he brought againe
Vnder one standard all his scatt'ed traine."

Queries.—1. Does the above variation occur in any or many other copies of the edition of 1600?

2. Which reading is followed in the second old edition?

T N.

Demerary, September 11. 1850.

Minor Queries.

Jeremy Taylor's Ductor Dubitantium.—Book I. chap. 2. Rule 8. § 14.—

"If he (the judge) see a stone thrown at his brother judge, as happened at Ludlow, not many years since."

(The first ed. was published in 1660). Does any other cotemporary writer mention this circumstance? or is there any published register of the assizes of that time?

Ibid. Chap. 2. Rule 3. § 32.—

"The filthy gingran."

Apparently a drug or herb. Can it be identified, or its etymology pointed out?

Ibid. §. 50.—

"That a virgin should conceive is so possible to God's power, that it is possible in nature, say the Arabians."

Can authority for this be cited from the ancient Arabic writers?

A. T.

First Earl of Roscommon.—Can you or any of your correspondents put me on any plan by which I may obtain some information on the following subject? James Dillon, first Earl of Roscommon, married Helen, daughter of Sir Christopher Barnwell, by whom he had seven sons and six daughters; their names were Robert, Lucas, Thomas, Christopher, George, John, Patrick. Robert succeeded his father in 1641, and of his descendants and those of Lucas and Patrick I have some accounts; but what I want to know is, who are the descendants of Thomas (particularly), or of any of the other three sons?

Lodge, in his *Peerage*, very kindly kills all the sons, Patrick included; but it appears that he did not depart this life until he had left issue, from whom the late Earl had his origin. If Lodge is thus wrong in one case, he may be in others, and I have reason to believe that Thomas left a son settled in a place in Ireland called Portlick.

FRANCIS.

St. Cuthbert.—The body of St. Cuthbert, as is well known, had many wanderings before it found a magnificent resting-place at Durham. Now, in an anonymous *History of the Cathedral Church of Durham*, without date, we have a very particular account of the defacement of the shrine of St.

Cuthbert, in the reign of Henry VIII. The body was found "lying whole, uncorrupt, with his face bare, and his beard as of a fortnight's growth, with all the vestments about him as he accustomed to say mass withal." The vestments are described as being "fresh, safe, and not consumed." The visitors "commanded him to be carried into the Revestry, till the king's pleasure concerning him was further known; and upon the receipt thereof the prior and monks buried him in the ground under the place where his shrine was exalted." Now, there is a tradition of the Benedictines (of whose monastery the cathedral was part) that on the accession of Elizabeth the monks, who were apprehensive of further violence, removed the body in the night-time from the place where it had been buried to some other part of the building. This spot is known only to three persons, brothers of the order; and it is said that there are three persons who have this knowledge now, as communicated from previous generations.

But a discovery was made in 1827 of the remains of a body in the centre of the spot where the shrine stood, with various relics of a very early period, and it was asserted to be the body of St. Cuthbert. This, however, has not been universally assented to, and Mr. Akerman, in his *Archæological Index*, has—

"The object commonly called St. Cuthbert's Cross" (though the designation has been questioned), "found with human remains and other relics of the Anglo-Saxon period, in the Cathedral of Durham in 1827."—p. 144.

There does seem considerable discrepancy in the statements of the remains found in 1827 and the body deposited 1541.

I will conclude with asking, Is there any evidence to confirm the tradition of the Benedictines?

J. R. N.

Vavasour of Haslewood.—*Bells in Churches.*—It is currently reported in Yorkshire that three curious privileges belong to the chief of the ancient Roman Catholic family of Vavasour of Haslewood:

1. That he may ride on horseback into York Minster.
2. That he may specially call his house a castle.
3. That he may toll a bell in his chapel, notwithstanding any law prohibiting the use of bells in places of worship not in union with the Church of England.

Is there any foundation for this report; and what is the real story? Is there still a law against the use of bells as a summons to divine services except in churches?

A. G.

Alteration of Title-pages.—Among the advertisements in the last *Quarterly* and *Edinburgh Re-*

views, is one which replies to certain criticisms on a work. One of these criticisms was a stricture upon its title. The author states that the reviewer had a *presentation copy*, and ought to have inquired into the title under which the book was sold to the *public* before he animadverted upon the connexion between the title and the work. It seems then that, in this instance, the author furnished the Reviews with a title-page differing from that of the body of his impression, and thinks he has a right to demand that the reviewers should suppose such a circumstance probable enough to make it imperative upon them to inquire what the real title was. Query, Is such a practice common? Can any of your readers produce another instance? M.

Weights for Weighing Coins.—A correspondent wishes to know at what period weights were introduced for weighing coins.

He has met with two notices on the subject in passages of Cottonian manuscripts, and would be glad of further information.

In a MS. Chronicle, Cotton. Otho B. xiv.—

"1418. Novæ bilances instituuntur ad ponderanda aurea Numismata."

In another Cottonian MS., Vitell. A. i., we read—

"1419. Here bigan gold balancis."

H. E.

Shunamitis Poema.—Who was the author of a curious small 8vo. volume of 179 pages of Latin and English poems, commencing with "Shunamitis Poema Stephani Duck Latine redditum?"

The last verse of some commendatory verses prefixed point out the author as the son of some well-known character:

"And sure that is the most distinguish'd fame,
Which rises from your own, not father's name."

London, 21 April, 1738."

My copy has no title-page: a transcript of it would oblige

E. D.

Lachrymatories.—In many ancient places of sepulture we find long narrow phials which are called lachrymatories, and are supposed to have been receptacles for tears: can you inform me on what authority this supposition rests? J. H. C.

Egg-cups used by the Romans.—That the Romans used egg-cups, and of a shape very similar to our own, the ruins at Pompeii and other places afford ocular demonstration. Can you tell me by what name they called them? J. H. C.

Sir Oliver Chamberlaine.—In Miss Lefanu's *Memoirs of Mrs. Frances Sheridan*, the celebrated authoress of *Sidney Biddulph*, *Nourjahad*, and *The Discovery*, and mother of Richard Brinsley Sheridan, it is stated that "her grandfather, Sir

Oliver Chamberlaine," was an "English baronet." The absence of his name in any of the Baronetages induces the supposition, however, that he had received only the honour of knighthood; and the connexion of his son with Dublin, that the statement of Whitelaw and Walsh, in their history of that city, may be more correct,—viz. that "Sir Oliver Chamberlaine was descended from a respectable English family that had been settled in Dublin since the Reformation." I should be glad to be informed on this point, and also respecting the paternity of this Sir Oliver, who is not only distinguished as one of the progenitors of the Sheridans, but also of Dr. William Chamberlaine, the learned author of the *Abridgment of the Laws of Jamaica*, which he for some time administered, as one of the judges in that island; and of his grandson, the brave, but ill-fated, Colonel Chamberlaine, aide-de-camp to the president Bolivar.

J. R. W.

October 10. 1850.

Meleteticks.—In Boyle's *Occasional Reflections* (ed. 1669), he uses the word *meleteticks* (pp. 8. 38.) to express the "way and kind of meditation" he "would persuade." Was this *then* a new word coined by him, and has it been used by any other writer?

P. H. F.

Luther's Hymns.—"In the midst of life we are in death," &c., in the Burial Service, is almost identical with one of Luther's hymns, the words and music of which are frequently closely copied from older sources. Whence?

F. Q.

"*Pair of Twises*."—What was the article, carried by gentlemen, and called by Boyle (R. B.), in his *Occasional Reflections* (edit. 1669, p. 180.), "a pair of *twises*," out of which he drew a little penknife?

P. H. F.

Countermarks on Roman Coin.—Several coins in my cabinet of Tiberius, Trajan, &c. bear the stamp SCARR; others have an open hand, &c. I should be glad to know the reason of this practice, and what they denote.

E. S. T.

Replies.

GAUDENTIO DI LUCCA.

(Vol. ii., p. 247. 298.)

The *Memoirs of Sig. Gaudentio di Lucca* have very generally been ascribed to Bishop Berkeley. In Moser's *Diary*, written at the close of the last century (MS. penes me), the writer says,—

"I have been reading Berkeley's amusing account of *Sig. Gaudentio*. What an excellent system of patriarchal government is there developed!"

See the *Retrospective Review*, vol. iv. p. 316.,

where the work is also ascribed to the celebrated Bishop Berkeley: EDWARD F. RIMBAULT.

In the corrigenda and addenda to Kippis's *Biographia Britannica*, prefixed to vol. iii. is the following note, under the head of *Berkeley*:

"On the same authority [viz., that of Dr. George Berkeley, the bishop's son,] we are assured that his father did not write, and never read through, the *Adventures of Signor Gaudentio di Lucca*. Upon this head, the editor of the *Biographia* must record himself as having exhibited an instance of the folly of building facts upon the foundation of conjectural reasonings. Having heard the book ascribed to Bishop Berkeley, and seen it mentioned as his in catalogues of libraries, I read over the work again under this impression, and fancied that I perceived internal arguments of its having been written by our excellent prelate. I was even pleased with the apprehended ingenuity of my discoveries. But the whole was a mistake, which, whilst it will be a warning to myself, may furnish an instructive lesson to others. At the same time, I do not retract the character which I have given of the *Adventures of Signor Gaudentio di Lucca*. Whoever was the author of that performance, it does credit to his abilities and to his heart."

After this decisive testimony of Bishop Berkeley's son, accompanied by the candid confession of error on the part of the editor of the *Biographia Britannica*, the rumour as to Berkeley's authorship of *Gaudentio* ought to have been finally discredited. Nevertheless, it seems still to maintain its ground: it is stated as probable by Dunlop, in his *History of Fiction*; while the writer of a useful Essay on "Social Utopias," in the third volume of *Chambers's Papers for the People*, No. 18., treats it as an established fact. L.

In addition to the remarks of your correspondent L., I may state that the first edition in 1737, 8vo., contains 335 pages, exclusive of the publisher's address, 13 pages. It is printed for T. Cooper, at the Globe, in Paternoster Row. The second edition in 1748, 8vo., contains publisher's address, 12 pages; the work itself 291 pages.

I find no difference between the two editions, except that in the first the title is *The Memoirs of Sigr. Gaudentio di Lucca*; and in the second, *The Adventures of Sigr. Gaudentio di Lucca*; and that in the second the notes are subjoined to each page, while in the first they follow the text in smaller type, as *Remarks of Sigr. Rhedi*. The second edition is—

"Printed for W. Innys in Paternoster Row, and R. Manby and H. S. Cox on Ludgate Hill, and sold by M. Cooper in Paternoster Row."

With respect to the author, it must be observed that there is no evidence whatever to justify its being attributed to Bishop Berkeley. Clara Reeve, in her *Progress of Romana*, 1785, 8vo., mentions him as having been supposed to be the author;

but her authority seems only to have been the anonymous writer in the *Gentleman's Magazine*, vol. xlvii. p. 13., referred to by your correspondent. The author of an elaborate review of the work in the *Retrospective Review*, vol. iv., advocates Bishop Berkeley's claim, but gives no reasons of any validity; and merely grounds his persuasion upon the book being such as might be expected from that great writer. He was, however, at least bound to show some conformity in style, which he does not attempt. On the other hand, we have the positive denial of Dr. George Berkeley, the bishop's son (Kippis's *Biog. Brit.*, vol. iii., addenda to vol. ii.), which, in the absence of any evidence to the contrary, seems to be quite sufficient.

In a letter signed C. H., *Gent. Mag.*, vol. vii. p. 317., written immediately on the appearance of the work, the writer observes:—

"I should have been very glad to have seen the author's name prefixed to it: however, I am of opinion that it is very nearly related to no less a hand than that which has so often, under borrowed names, employed itself to amuse and trifle mankind, in their own taste, out of their folly and vices."

This appears to point at Swift; but it is quite clear that he could not be the author, for very obvious reasons.

A correspondent of the *Gent. Mag.*, who signs his initials W. H. (vol. lv. part 2. p. 757.), states "on very good authority" that the author was—

"Barrington, a Catholic priest, who had chambers in Gray's Inn, in which he was keeper of a library for the use of the Romish clergy. Mr. Barrington wrote it for amusement, in a fit of the gout. He began it without any plan, and did not know what he should write about when he put pen to paper. He was author of several pamphlets, chiefly anonymous, particularly in the controversy with Julius Bate on Elohim."

Of this circumstantial and sufficiently positive attribution, which is dated October, 1785, no contradiction ever appeared that I am aware of. The person intended is S. Berington, the author of—

"Dissertations on the Mosaic Creation, Deluge, building of Babel, and Confusion of Tongues, &c." London: printed for the Author, and sold by C. Davis in Holborn, and T. Osborn in Gray's Inn, 1750, 8vo., pages 466, exclusive of introduction, 12 pages.

On comparing Gaudenzio di Lucca with this extremely curious work, there seems a sufficient similarity to bear out the statement of the correspondent of the *Gentleman's Magazine*, W. H. The author quoted in the *Remarks of Sigr. Rhedi*, and in the *Dissertations*, are frequently the same, and the learning is of the same cast in both. In particular, Bochart is repeatedly cited in the *Remarks* and in the *Dissertations*. The philosophical opinions appear likewise very similar.

On the whole, unless some strong reason can be

given for questioning the statement of this correspondent of the *Gentleman's Magazine*, I conceive that S. Berington, of whom I regret that so little is known, must be considered to be the author of *The Memoirs of Gaudenzio di Lucca*.

JAS. CROSSLEY.

Manchester, October 7. 1850.

ENGELMANN'S BIBLIOTHECA SCRIPTORUM CLASSICORUM.

(Vol. ii., pp. 296. 312.)

The sort of defence, explanation, or whatever it may be called, founded upon usage, and offered by ANOTHER FOREIGN BOOKSELLER, is precisely what I wanted to get out, if it existed, as I suspected it did.

If your correspondent be accurate as to Engelmann, it appears that no wrong is done to him; it is only the public which is mystified by a variety of title-pages, all but one containing a suppression of the truth, and the one of which I speak containing more.

I now ask you to put in parallel columns extracts from the title given by Engelmann with the substitutes given in that which I received.

"Schriftsteller—welche vom Jahre 1700 bis zu Ende des Jahres 1846 besonders in Deutschland gedruckt worden sind."

"Classics . . . that have appeared in Germany and the adjacent countries up to the end of 1846."

I do not think it fair towards Mr. Engelmann, whose own title is so true and so precise, to take it for certain, on anonymous authority, that he sanctioned the above paraphrase. According to the German, the catalogue contains works from 1700 to 1846, published *especially* in Germany; meaning, as is the fact, that there are some in it published elsewhere. According to the English, all classics printed in Germany, and all the adjacent countries, in all times, are to be found in the catalogue. I pass over the implied compliment to this country, namely, that while a true description is required in Germany, a puff both in time and space is wanted for England. I dwell on the injurious effect of such alterations to literature, and on the trouble they give to those who wish to be accurate. It is a system I attack, and not individuals. There is no occasion to say much, for publicity alone will do what is wanted, especially when given in a journal which falls under the eyes of those engaged in research. I hope those of your contributors who think as I do, will furnish you from time to time with exposures; if, as a point of form, a Query be requisite, they can always end with, Is this right?

A. DE MORGAN.

October 14. 1850.

SHAKESPEARE'S USE OF THE WORD "DELIGHTED."

(Vol. ii., pp. 113. 139. 200. 234.)

I should have been content to leave the question of the meaning of the word *delighted* as it stands in your columns, my motive, so kindly appreciated by MR. SINGER, in raising the discussion being, by such means to arrive at the true meaning of the word, but that the remarks of L. B. L. (p. 234.) recall to my mind a canon of criticism which I had intended to communicate at an earlier period as useful for the guidance of commentators in questions of this nature. It is as follows:—Master the grammatical construction of the passage in question (if from a drama, in its dramatic and scenic application), deducing therefrom the general sense, before you attempt to amend or fix the meaning of a doubtful word.

Of all writers, none exceed Shakspeare in logical correctness and nicety of expression. With a vigour of thought and command of language attained by no man besides, it is fair to conclude, that he would not be guilty of faults of construction such as would disgrace a school-boy's composition; and yet how unworthily is he treated when we find some of his finest passages vulgarised and degraded through misapprehensions arising from a mere want of that attention due to the very least, not to say the greatest, of writers. This want of attention (without attributing to it such fatal consequences) appears to me evident in L. B. L.'s remarks, ably as he analyses the passage. I give him credit for the faith that enabled him to discover a sense in it as it stands; but when he says that it is perfectly intelligible in its natural sense, it appears to me that he cannot be aware of the innumerable explanations that have been offered of this very clear passage. The source of his error is plainly referable to the cause I have pointed out.

It is quite true that, in the passage referred to, the condition of the body before and after death is contrasted, but this is merely incidental. The natural antithesis of "a sensible warm motion" is expressed in "a kneaded clod" and "cold obstruction;" but the terms of the other half of the passage are not quite so well balanced. On the other hand, it is not the contrasted condition of each, but the separation of the body and spirit—that is, *death*—which is the object of the speaker's contemplation. Now with regard to the meaning of the term *delighted*, L. B. L. says it is applied to the spirit "*not in its state after death, but during life.*" I must quote the lines once more:—

"Ay, but to die, and go we know not where;
To lie in cold obstruction, and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods," &c.

And if I were to meet with a hundred thousand

passages of a similar construction, I am confident they would only confirm the view that the spirit is represented in the *then present* state as at the termination of the former clause of the sentence. If such had not been the view instinctively taken by all classes of readers, there could have been no difficulty about the meaning of the word.

As a proof that this view of the construction is correct, let L. B. L. substitute for "*delighted spirit,*" *spirit no longer delighted*, and he will find that it gives precisely the sense which he deduces from the passage as it stands. If this be true, then, according to *his* view, the negative and affirmative of a proposition may be used indifferently, in the same time and circumstances giving exactly the same meaning.

MR. SINGER furnishes another instance (Vol. ii., p. 241.) of the value of my canon. I think there can be no doubt that his explanation of the meaning of the word *eisell* is correct; but if it were not, my way of reading the passage in which it occurs would lead me to the conclusion that it could not be a river. *Drink up* is synonymous with *drink off*; *drink to the dregs*. A child, taking medicine, is urged to "*drink it up.*" The idea of the passage appears to be that each of the acts should go beyond the last preceding in extravagance:—

"Woo't weep? Woo't fight? Woo't fast? Woo't tear thyself?

Woo't drink up eisell?"

And then comes the climax—"eat a crocodile?" Here is a regular succession of feats, the last but one of which is sufficiently wild, though not unheard of, and leading to the crowning extravagance. The notion of drinking up a river would be both unmeaning and out of place.

SAMUEL HICKSON.

September 18. 1850.

THE COLLAR OF ESSES.

I shall look with interest to the documents announced by Dr. ROCK (Vol. ii., p. 280.), which in his mind connect the Collar of Esses with the "*Sanctus, Sanctus, Sanctus*" of the Salisbury liturgy: but hitherto I have found nothing in any of the devices of livery collars that partakes of religious allusion. I am well aware that many of the collars of knighthood of modern Europe, headed by the proud order of the Saint Esprit, display sacred emblems and devices. But the livery collars were perfectly distinct from collars of knighthood. The latter, indeed, did not exist until a subsequent age; and this was one of the most monstrous of the popular errors which I had to combat in my papers in the *Gentleman's Magazine*. A Frenchman named Favyn, at the commencement of the seventeenth century, published

a folio book on Orders of Knighthood, and, giving to many of them an antiquity of several centuries, — often either fabulous or greatly exaggerated, — provided them all with imaginary collars, of which he exhibits engravings. M. Favyn's book was republished in English, and his collars have been handed down from that time to this, in all our heraldic picture-books. This is one important warning which it is necessary to give any one who undertakes to investigate this question. From my own experience of the difficulty with which the mind is gradually disengaged from preconceived and prevailing notions on such points, which it has originally adopted as admitting of no question, I know it is necessary to provide that others should not view my arguments through a different medium to myself. And I cannot state too distinctly, even if I incur more than one repetition, that the Collar of Esses was not a badge of knighthood, nor a badge of personal merit; but it was a collar of livery; and the idea typified by livery was feudal dependence, or what we now call party. The earliest livery collar I have traced is the French order of *cosses de geneste*, or broomcods: and the term "order," I beg to explain, is in its primary sense exactly equivalent to "livery:" it was used in France in that sense *before* it came to be applied to orders of knighthood. Whether there was any other collar of livery in France, or in other countries of Europe, I have not hitherto ascertained; but I think it highly probable that there was. In England we have some slight glimpses of various collars, on which it would be too long here to enter; and it is enough to say, that there were only two of the king's livery, the Collar of Esses and the Collar of Roses and Suns. The former was the collar of our Lancastrian kings, the latter of those of the house of York. The Collar of Roses and Suns had appendages of the heraldic ensign which was then called "the king's beast," which with Edward IV. was the white lion of March, and with Richard III. the white boar. When Henry VII. resumed the Lancastrian Collar of Esses, he added to it the portcullis of Beaufort. In the former Lancastrian reigns it had no pendant, except a plain or jewelled ring, usually of the trefoil form. All the pendant badges which I have enumerated belong to secular heraldry, as do the roses and suns which form the Yorkist collar. The letter S is an emblem of a somewhat different kind; and, as it proves, more difficult to bring to a satisfactory solution than the symbols of heraldic blazon. As an initial it will bear many interpretations — it may be said, an indefinite number, for every new *Œdipus* has some fresh conjecture to propose. And this brings me to render the account required by Dr. Rock of the reasons which led me to conclude that the letter S originated with the office of Seneschallus or Steward. I must still refer to the *Gentleman's Magazine* for 1842, or

to the republication of my essays which I have already promised, for fuller details of the evidence I have collected; but its leading results, as affecting the origin of this device, may be stated as follows: — It is ascertained that the Collar of Esses was given by Henry, Earl of Derby, afterwards King Henry IV., during the life-time of his father, John of Ghent, Duke of Lancaster. It also appears that the Duke of Lancaster himself gave a collar, which was worn in compliment to him by his nephew King Richard II. In a window of old St. Paul's, near the duke's monument, his arms were in painted glass, accompanied with the Collar of Esses; which is presumptive proof that his collar was the same as that of his son, the Earl of Derby. If, then, the Collar of Esses was first given by this mighty duke, what would be *his* meaning in the device? My conjecture is, that it was the initial of the title of that high office which, united to his vast estates, was a main source of his weight and influence in the country, — the office of Steward of England. This, I admit, is a derivation less captivating in idea than another that has been suggested, viz. that S was the initial of *Souveraine*, which is known to have been a motto subsequently used by Henry IV., and which might be supposed to foreshadow the ambition with which the House of Lancaster affected the crown. But the objection to this is, that the device is traced back earlier than the Lancastrian usurpation can be supposed to have been in contemplation. It might still be the initial of *Souveraine*, if John of Ghent adopted it in allusion to his kingdom of Castille: but, because he is supposed to have used it, and his son the Earl of Derby certainly used it, after the sovereignty of Castille had been finally relinquished, but also before either he or his son can be supposed to have aimed at the sovereignty of their own country, therefore it is that, in the absence of any positive authority, I adhere at present to the opinion that the letter S was the initial of Seneschallus or Steward. JOHN GOUGH NICHOLS.

P. S. — Allow me to put a Query to the antiquaries of Scotland. Can any of them help me to the authority from which Nich. Upton derived his livery collar of the King of Scotland "*de gormetis fremalibus equorum?*" — J. G. N.

Collar of SS (Vol. ii., pp. 89. 194. 248. 280.). — I am surprised that any doubt should have arisen about this term, which has evidently no *spiritual* or *literary* derivation from the initial letters of *Sovereign*, *Sanctus*, *Seneschallus*, or any similar word. It is (as Mr. ELLACOMBE hints, p. 248.) purely descriptive of the *mechanical* mode of forming the chain, not by round or closed links, but by hooks alternately deflected into the shape of *esses*; thus, ∞∞∞. Whether chains so made (being more susceptible of ornament than other forms of links) may not have been in special use for particular

purposes, I will not say; but I have no doubt that the *name* means no more than that the links were in the shape of the letter S. C.

SIRLOIN.

Several correspondents who treat of Lancashire matters do not appear to be sufficiently careful to ascertain the correct designations of the places mentioned in their communications. In a late number Mr. J. G. NICHOLS gave some very necessary corrections to CLERICUS CRAVENSIS respecting his note on the "Capture of King Henry VI." (Vol. ii., p. 181.); and I have now to remind H. C. (Vol. ii., p. 268.) that "Houghton Castle" ought to be "Hoghton Tower, near Blackburn, Lancashire." Hoghton Tower and Whittle Springs have of late been much resorted to by pic-nic parties from neighbouring towns; and from the interesting scenery and splendid prospects afforded by these localities, they richly deserve to be classed among the *lions* of Lancashire. It is not improbable that the far-famed beauties and rugged grandeur of "The Horr" may, for the time, have rendered it impossible for H. C. to attend to orthography and the simple designation "Hoghton Tower," and hence the necessity for the present Note.

The popular tradition of the knighting of the Sirloin has found its way into many publications of a local tendency, and, amongst the rest, into the graphic *Traditions of Lancashire*, by the late Mr. Roby, whose premature death in the Orion steamer we have had so recently to deplore. Mr. Roby, however, is not disposed to treat the subject very seriously; for after stating that Dr. Morton had preached before the king on the duty of obedience, "inasmuch as it was rendered to the vicegerent of heaven, the high and mighty and puissant James, Defender of the Faith, and so forth," he adds:—

"After this comfortable and gracious doctrine, there was a rushbearing and a piping before the king in the great quadrangle. Robin Hood and Maid Marian, with the fool and Hobby Horse, were, doubtless, enacted to the jingling of morris-dancers and other profanities. These fooleries put the king into such good humour, that he was more witty in his speech than ordinary. Some of these sayings have been recorded, and amongst the rest, that *well-known quibble which has been the origin of an absurd mistake, still current through the county, respecting the sirloin*. The occasion, as far as we have been able to gather, was thus. Whilst he sat at meat, casting his eyes upon a noble *sirloin* at the lower end of the table, he cried out, 'Bring hither that *sirloin*, sirrah, for 'tis worthy a more honourable post, being, as I may say, not *sur-loin*, but *sir-loin*, the noblest joint of all;' which ridiculous and desperate pun raised the wisdom and reputation of England's Solomon to the highest."—*Traditions*, vol. ii. pp. 190–1.

Most probably Mr. Roby's view of the matter is

substantially correct; for although *tradition* never fails to preserve the remembrance of transactions too trivial, or perhaps too indistinct for sober history to narrate, the *existence* of a tradition does not necessarily *prove*, or even *require*, that the myth should have had its foundation in fact.

Had the circumstance really taken place as tradition prescribes, it would probably have obtained a greater permanency than oral recital; for during the festivities at Hoghton Tower, on the occasion of the visit of the "merrie monarch," there was present a gentleman after Captain Cuttle's own heart, who would most assuredly have made a note of it. This was Nicholas Assheton, Esq., of Downham, whose *Journal*, as Dr. Whitaker well observes, furnishes an invaluable record of "our ancestors of the parish of Whalley, not merely in the universal circumstances of birth, marriage, and death, but acting and suffering in their individual characters; their businesses, sports, bickerings, carousings, and, such as it was, religion." This worthy chronicler thus describes the king's visit:—

"August 15. (1617). The king came to Preston; ther, at the crosse, Mr. Breares, the lawyer, made a speche, and the corporⁿ presented him with a bowle; and then the king went to a banquet in the town-hall, and soe away to Houghton: ther a speche made. Hunted, and killed a stagge. Wee attend on the lords' table.

"August 16, Houghton. The king hunting: a great companie killed affore dinner a brace of staggs. Verie hot: soe hee went in to dinner. Wee attend the lords' table; abt four o'clock the king went downe to the Allome mynes, and was ther an hower, and viewed them p^rciselie, and then went and shott at a stagge, and missed. Then my Lord Compton had lodged two brace. The king shott again, and brake the thigh-bone. A dogg long in coming, and my Lo. Compton shott agⁿ and killed him. Late in to supper.

"Aug. 17, Houghton. Wee served the lords with biskett, wyne, and jellie. The Bushopp of Chester, Dr. Morton, p^rched before the king. To dinner. Abt four o'clock, ther was a rush-bearing and piping affore them, affore the king in the middle court; then to supp. Then abt ten or eleven o'clock, a maske of noblemen, knights, gentlemen, and courtiers, affore the king, in the middle round, in the garden. Some speeches: of the rest, dancing the Huckler, Tom Bedlo, and the Cowp Justice of Peace.

"Aug. 18. The king went away abt twelve to Lathome."

The journalist who would note so trivial a circumstance as the heat of the weather, was not likely to omit the knighting of the Sirloin, if it really occurred; and hence, in the absence of more positive proof, we are disposed to take Mr. Roby's view of the case, and treat it as one of the thousand and one pleasant stories which "rumour with her hundred tongues" ever circulates amongst the peasantry of a district where some royal visit, or

other unexpected memorable occurrence, has taken place.

But this is not the only "pleasant conceit" of which the "merrie monarch" is said to have delivered himself during his visit to Houghton Tower. On the way from Preston his attention was attracted by a huge boulder stone which lay in the roadside, and was still in existence not a century ago. "O my saul," cried he, "that meikle stane would build a bra' chappin block for my Lord Provost. Stop! there be letters thereon: unto what purport?" Several voices recited the inscription:—

"Turn me o're, an I'll tel thee plaine."

"Then turn it ower," said the monarch; and a long and laborious toil brought to light the following satisfactory intelligence:—

"Hot porritch makes hard cake soft,
So torne me o'er againe."

"My saul," said the king, "ye shall gang roun' to yere place again: these country gowks mauna ken the riddle without the labour." As a natural consequence, Sir Richard Hoghton's "great companie" would require a correspondingly great quantity of provisions; and the tradition in the locality is, that the subsequent poverty of the family was owing to the enormous expenses incurred under this head; the following characteristic anecdote being usually cited in confirmation of the current opinion. During one of the hunting excursions the king is said to have left his attendants for a short time, in order to examine a numerous herd of horned cattle then grazing in what are now termed the "Bullock Pastures," most of which had probably been provided for the occasion. A day or two afterwards, being hunting in the same locality, he made inquiry respecting the cattle, and was told, in no good-humoured way, by a herdsman unacquainted with his person, that they were all gone to feast the beastly king and his gluttonous company. "By my saul," exclaimed the king, as he left the herdsman, "then 'tis e'en time for me to gang too:" and accordingly, on the following morning, he set out for Lathom House.

In conclusion, allow me to ask the correspondents to the "NOTES AND QUERIES," what is meant by "dancing the *Huchler*, *Tom Bedlo*, and the *Cow Justice of Peuce*?"

T. T. WILKINSON.

Burnley, Lancashire, Sept. 21. 1850.

Sirloin.—In Nichols's *Progresses of King James the First*, vol. iii. p. 401., is the following note:—

"There is a laughable tradition, still generally current in Lancashire, that our knight-making monarch, finding, it is presumed, no undubbed man worthy of the chivalric order, knighted at the banquet in Houghton Tower, in the warmth of his honour-bestowing liberality, a loin of beef, the part ever since called the *sir-*

loin. Those who would credit this story have the authority of Dr. Johnson to support them, among whose explanations of the word *sir* in his dictionary, is that it is 'a title given to the loin of beef, which one of our kings knighted in a fit of good humour.' 'Surloin,' says Dr. Pegge (*Gent. Mag.*, vol. liv. p. 485.), 'is, I conceive, if not knighted by King James as is reported, compounded of the French *sur*, upon, and the English *loin*, for the sake of euphony, our particles not easily submitting to composition. In proof of this, the piece of beef so called grows upon the *loin*, and behind the small ribs of the animal.' Dr. Pegge is probably right, and yet the king, if he did not give the sirloin its name, might, notwithstanding, have indulged in a pun on the already coined word, the etymology of which was then, as now, as little regarded as the thing signified is well approved."

JOHN J. DREDGE.

Sirloin.—Whence then comes the epigram—

"Our second *Charles*, of fame facete,

On loin of beef did dine,

He held his sword pleased o'er the meat,

'Rise up thou famed sir-loin!'"

Was not a *loin* of pork part of *James* the First's proposed banquet for the devil? K. I. P. B. T.

RIOTS OF LONDON.

The reminiscences of your correspondent SENEX concerning the riots of London in the last century form an interesting addition to the records of those troubled times; but in all these matters correctness as to dates and facts are of immense importance. The omission of a date, or the narration of events out of their proper sequence, will sometimes create vast and most mischievous confusion in the mind of the reader. Thus, from the order in which SENEX has stated his reminiscences, a reader unacquainted with the events of the time will be likely to assume that the "attack on the King's Bench prison" and "the death of Allen" arose out of, and formed part and parcel of, the Gordon riots of 1780, instead of one of the Wilkes tumults of 1768. By the way, if SENEX was "personally either an actor or spectator" in this outbreak, he fully establishes his claim to the signature he adopts. I quite agree with him that monumental inscriptions are not always remarkable for their truth, and that the one in this case may possibly be somewhat tinged with popular prejudice or strong parental feeling; but, at all events, there can be but little doubt that poor Allen, whether guilty or innocent, was shot by a soldier of the Scotch regiment, be his name what it may; and further, the deed was not the effect of a random shot fired upon the mob,—for the young man was chased into a cow-house, and shot by his pursuer, away from the scene of conflict.

Noorthouck, who published his *History of London*, 1773, thus speaks of the affair:—

"The next day, May 10. (1768,) produced a more fatal instance of rash violence against the people on account of their attachment to the popular prisoner (Wilkes) in the King's Bench. The parliament being to meet on that day to open the session, great numbers of the populace thronged about the prison from an expectation that Mr. W. would on that occasion recover his liberty; and with an intention to conduct him to the House of Commons. On being disappointed, they grew tumultuous, and an additional party of the third regiment of Guards were sent for. Some foolish paper had been stuck up against the prison wall, which a justice of the peace, then present, was not very wise in taking notice of, for when he took it down the mob insisted on having it from him, which he not regarding, the riot grew louder, the drums beat to arms, the proclamation was read, and while it was reading, some stones and bricks were thrown. William Allen, a young man, son of Mr. Allen, keeper of the Horse Shoe Inn in Blackman Street, and who, as appeared afterwards, was merely a quiet spectator, being pursued along with others, was unfortunately singled out and followed by three soldiers into a cow-house, and shot dead! A number of horse-grenadiers arrived, and these hostile measures having no tendency to disperse the crowd, which rather increased, the people were fired upon, five or six were killed, and about fifteen wounded; among which were two women, one of whom afterwards died in the hospital."

The author adds,—

"The soldiers were next day publicly thanked by a letter from the Secretary-at-War in his master's name. M'Laughlin, who actually killed the inoffensive Allen, was withdrawn from justice and could never be found, so that though his two associates Donald MacLaine and Donald MacLaury, with their commanding officer Alexander Murray, were proceeded against for the murder, the prosecution came to nothing and only contributed to heighten the general discontent."

With respect to the monument in St. Mary's, Newington, I extract the following from the *Oxford Magazine* for 1769, p. 39.:—

"Tuesday, July 25. A fine large marble tombstone, elegantly finished, was erected over the grave of Mr. Allen, junr., in the church-yard of St. Mary, Newington, Surry. It had been placed twice before, but taken away on some disputed points. On the sides are the following inscriptions:—

North Side.

Sacred to the Memory of
William Allen,

An Englishman of unspotted life and amiable disposition, [who was inhumanely murdered near St. George's Fields, the 10th day of May, 1768, by the Scottish detachment from the army.]*

* A foot-note informs us that "a white-wash is put over these lines between the crotchets."

"His disconsolate parents, inhabitants of this parish, caused this tomb to be erected to an only son, lost to them and the world, in his twentieth year, as a monument of his virtues and their affections."

At page 53. of the same volume is a copperplate representing the tomb. On one side appears a soldier leaning on his musket. On his cap is inscribed "3rd Regt.;" his right hand points to the tomb; and a label proceeding from his mouth represents him saying, "I have obtained a pension of a shilling a day only for putting an end to thy days." At the foot of the tomb is represented a large thistle, from the centre of which proceeds the words, "Murder screened and rewarded."

Accompanying this print are, among other remarks, the following:—

"It was generally believed that he was m——d by one MacLaine, a Scottish soldier of the 3d Regt. The father prosecuted, Ad——n undertook the defence of the soldier. The solicitor of the Treasury, Mr. Nuthall, the deputy-solicitor, Mr. Francis, and Mr. Barlow of the Crown Office, attended the trial, and it is said, paid the whole expence for the prisoner out of the Treasury, to the amount of a very considerable sum. The defence set up was, that young Allen was not killed by MacLaine, but by another Scottish soldier of the same regiment, one M'Laughlin, who, confessed it at the time to the justice, as the justice says, though he owns he took no one step against a person who declared himself a murderer in the most express terms. . . . The perfect innocence of the young man as to the charge of being concerned in any riot or tumult, is universally acknowledged, and a more general good character is nowhere to be found. This M'Laughlin soon made his escape, therefore was a deserter as well as a murderer, yet he has had a discharge sent him with an allowance of a shilling a day."

MacLaine was most probably the "Mac" alluded to by SENEX; but his account differs in so many respects from cotemporaneous records that I have ventured to trespass somewhat largely upon your space. I may add, that I by no means agree in the propriety of erasing a monumental inscription of more than eighty years' existence without some much stronger proof of its falsehood; for I quite coincide with the remarks of Rev. D. Lysons, in his allusion to this monument (*Surrey*, p. 393.), that

"Allen was illegally killed, whether he was concerned in the riots or not, as he was shot apart from the mob at a time when he might, if necessary, have been apprehended and brought to justice."

E. B. PRICE.

September 30. 1850.

The Rev. Dr. John Free* preached a sermon on the above occasion (which was printed) from the

* Dr. Free was of Christ Church, Oxford, and perhaps some of your readers may know where his biography is.

24th chapter of Leviticus, 21st and 22nd verses, "He that killeth a man," &c.; and he boldly and fearlessly denominates the act as a murder, and severely reprehends those in authority who screened and protected the murderer. The sermon is of sixteen pages, and there is an appendix of twenty-six pages, in which are detailed various depositions, and all the circumstances connected with the catastrophe. § N.

Your correspondent SENEX will find in Malcolm's *Anecdotes of London* (Vol. ii., p. 74.), "A summary of the trial of Donald MacLane, on Tuesday last, at *Guildford Assizes*, for the murder of William Allen, Jun., on the 10th of May last, in St. George's Fields." R. BARKER, JUN.

A long account of this lamentable transaction may be found in every magazine eighty-two years since. The riot took place in St. George's Fields, May 10. 1768, and originated in the cry of "Wilkes and Liberty." GILBERT.

MEANING OF "GRADELY."

(Vol. ii., p. 133.)

For the origin of this word, A. W. H. may refer to Brocket's *Glossary of North Country Words*, where he will find—

"Gradely, decently, orderly. Sax. *grad*, *grade*, *ordo*. Rather, Mr. Turner says, from Sax. *gradlie*, upright; *gradely* in Lanc., he observes, is an adjective signifying everything respectable. The Lancashire people say, our *canny* is nothing to it."

The word itself is very familiar to me, as I have often received a scolding for some boyish, and therefore not very wise or orderly prank, in these terms:—"One would think you were not altogether gradely," or, as it was sometimes varied into, "You would make one believe you were not *right in your head*;" meaning, "One would think you had not common sense." H. EASTWOOD.

Ecclesfield.

Gradely.—This word is not only used in Yorkshire, but also very much in Lancashire, and the rest of the north of England. I have always understood it to mean "good," "jolly," "out and out." Its primary meaning is "orderly, decently." (See Richardson's *Dictionary*.) The French have *grade*; It. and Sp., *grado*; Lat. *gradus*. AREDJID KOEEZ.

Gradely.—This word, in use in Lancashire and Yorkshire, means *grey-headedly*, and denotes such wisdom as should belong to old age. A child is admonished to do a thing *gradely*, i. e. with the care and caution of a person of experience. E. H.

Gradely.—In Webster's and also in Richardson's *Dictionaries* it is defined, "orderly, decently." It is a word in common use in Lancashire and Yorkshire, and also Cheshire. A farmer will tell

his men to do a thing *gradely*, that is, "properly, well." G. W. N.

Gradely.—In Carr's *Craven Dialect* appears "*Gradely*, decently." It is also used as an adjective, "decent, worthy, respectable."

2. Tolerably well, "How isto?" "*Gradely*." Fr. Gré, "satisfaction;" *à mon gré*. S. N.

Gradely.—Holloway* derives *gradely* from the Anglo-Saxon *Grade*, a step, order, and defines its meaning, "decently." He, however, fixes its paternity in the neighbouring county of York.

In Collier's edition of *Tim Bobbin* it is spelt *greedly*, and means "well, right, handsomely."

"I connaw tell the *greedly*, boh I think its to tell fok by."—p. 42.

"So I seete on restut meh, on drank meh pint o ele; boh as I'r naw *greedly* sleeckt, I cawd for another," &c. —p. 45.

"For if sitch things must be done *greedly* on os telh aught to bee," &c.—p. 59.

Mr. Halliwell† defined it, "decently, orderly, moderately," and gives a recent illustration of its use in a letter addressed to Lord John Russell, and distributed in the Manchester Free Trade Procession. It is dated from Bury, and the writer says to his lordship,—

"Dunnot be fyert, mon, but rapt cawt wi awt uts reet, un us Berry foke 'll elp yo as ard as we kon. Wayn helpt Robbin, un wayn elp yo, if yoan set obeawt yur wurk *gradely*."

Gradely.—I think this word is very nearly confined to Lancashire. It is used both as an adjective and adverb. As an adjective, it expresses only a moderate degree of approbation or satisfaction; as an adverb, its general force is much greater. Thus, used adjectively in such phrases as "a gradely man," "a gradely crop," &c., it is synonymous with "decent." In answer to the question, "How d'ye do?" it means, "Pretty well," "Tolerable, thank you."

Adverbially it is (1.) sometimes used in a sense closely akin to that of the adjective. Thus in "Behave yourself gradely," it means "properly, decently." But (2.) most frequently it is precisely equivalent to "very," as in the expressions "A gradely fine day," "a gradely good man"—which last is a term of praise by no means applicable to the mere "gradely man," or, as such a one is most commonly described, a "gradely sort of man."

Though one might have preferred a Saxon origin for it, yet in default of such it seems most natural to connect it with the Latin *gradus*, especially as the word *grade*, from which it is immediately formed, has a handy English look about it, that would soon naturalise it amongst us. *Gradely*

* Dictionary of Provincialisms.

† Dictionary of Provincial Words.

then would mean "orderly, regular, according to degree."

The difference in intensity of meaning between the adjective and the adverb seems analogous to that between the adjectives proper, *regular*, &c., and the same words when used in the vulgar way as adverbs.

G. P.

PASCAL AND HIS EDITOR BOSSUT.

(Vol. ii., p. 278.)

Although I am not afraid of the fate with which that unfortunate monk met, of whom it is said, —

"Pro solo puncto caruit Martinus Asello,"

yet a blunder is a sad thing, especially when the person who is supposed to commit it attempts to correct others.

Now the printer of the "NOTES AND QUERIES" has introduced, in my short remark on Pascal, the *very error* which has led the author of the article in the *British Quarterly Review*, as well as many others, to mistake the Bishop of Meaux for the editor of Pascal's works. Once more, that unfortunate editor is BOSSUT, not BOSSUET; and if it may appear to some that the difference of one letter in a name is not of much consequence, yet it is from an error as trifling as this that people of my acquaintance confound Madame de Staël with Madame de Staal-Delauney, in spite of chronology and common sense. Again, by the leave of the *Christian Remembrancer* (vol. xiii. no. 55.), the elegant and accomplished scholar to whom we owe the only complete text of Pascal's thoughts, is M. Faugère, not Fougère. All these are minutiae; but the chapter of minutiae is an important one in literary history.

Another remarkable question which I feel a wish to touch upon before closing this communication, is that of *impromptu*. Your correspondent MR. SINGER (p. 105.) supposes Malherbe the poet to have been "ready at an impromptu." But, to say the least, this is rather doubtful, unless the extemporaneous effusions of Malherbe were of that class which Voiture indulged in with so much success at the Hôtel de Rambouillet — sonnets and epigrams leisurely prepared for the purpose of being fired off in some fashionable "ruelle" of Paris. Malherbe is known to have been a very slow composer; he used to say to Balzac that ten years' rest was necessary after the production of a hundred lines: and the author of the *Christian Socrates*, himself rather too fond of the file, after quoting this fact, adds in a letter to Consart:

"Je n'ai pas besoin d'un si long repos après un si petit travail. Mais aussi d'attendre de moi cette heureuse facilité qui fait produire des volumes à M. de Scudéry, ce serait me connaître mal, et me faire une honneur que je ne mérite pas."

Malherbe certainly had a most happy influence

on French poetry; he checked the ultra-classical school of Ronsard, and began that work of reformation afterwards accomplished by Boileau.

As I have mentioned Voiture's name, I shall add a very droll "*soi-disant*" impromptu of his, composed to ridicule Mademoiselle Chapelain, the sister of the poet. Like her brother, she was most miserly in her habits, and not distinguished by that virtue which some say is next to godliness.

"Vous qui tenez incessamment
Cent amans dedans votre manche,
Tenez-les au moins proprement,
Et faites qu'elle soit plus blanche.

"Vous pouvez avecque raison,
Usant des droits de la victoire,
Mettre vos galants en prison;
Mais qu'elle ne soit pas si noire.

"Mon cœur, qui vous est bien dévot,
Et que vous réduisez en cendre,
Vous le tenez dans un cachot
Comme un prisonnier qu'on va pendre.

"Est-ce que, brûlant nuit et jour,
Je remplis ce lieu de fumée,
Et que le feu de mon amour
En a fait une cheminée?"

GUSTAVE MASSON.

Hadley, near Barnet.

KONGS-SKUGG-SIO.

(Vol. ii., p. 298.)

The author of the *Kongs-skugg-sio* is unknown, but the date of it has been pretty clearly made out by Bishop Finsen and others. (*V. Finsen, Dissertatio Historica de Speculo Regali, 1766*.) There is only one complete edition of this remarkable work, viz. that published at Sorøe in 1768, in 4to. Bishop Finsen maintains the *Kongs-skugg-sio* to have been written from 1154 to 1164; Ericksen believes it not to be older than 1184; while Suhm and Eggert Olafsen do not allow it to be older than the thirteenth century. Rafn, and the modern editors of the *Grönlands Historiske Mindesmærker*, p. 266., vol. iii., accept the date given by Finsen as the true one. From the text of the work we learn that it was written in Norway, by a young man, a son of one of the leading and richest men there, who had been on terms of friendship with several kings, and had lived much, or at least had travelled much, in Helgeland. Rafn and others believe the work to have been written by Nicolas, the son of Sigurd Hranesön, who was slain by the Birkebeiners on the 8th of September, 1176. Their reasons for coming to this conclusion are given at full length in the work above quoted.

The whole of the *Kongs-skugg-sio* is well worthy of being translated into English. It may, indeed, in many respects, be considered as the most remarkable work of the old northerns.

EDWARD CHARLTON.

Newcastle-on-Tyne, Oct. 7. 1850.

If F. Q. will look into Haldan Einersen's edition of *Kongs-skugg-sio*, Sorøe, 1768, the first time it was printed, he will find in the editor's preliminary remarks all that is known of the date and origin of the work. The author is unknown, but that he was a Northman and lived in Nummedal, in Norway, and wrote somewhere between 1140 and 1270, or, according to Finsen, about 1154; and that he had in his youth been a courtier, and afterwards a royal councillor, we infer from the internal evidence the work itself affords us. *Kongs-skugg-sio*, or the royal mirror, deserves to be better known, on account of the lively picture it gives us of the manners and customs of the North in the twelfth century; the state of the arts and the amount of science known to the educated. It abounds in sound morals, and its author might have sat at the feet of Adam Smith for the orthodoxy of his political economy. He is not entirely free from the credulity of his age; and his account of Ireland will match anything to be found in Sir John Mandeville. Here we are told of an island on which nothing rots, of another on which nothing dies, of another on one-half of which devils alone reside, of wonderful monsters and animals, and of miracles the strangest ever wrought. He invents nothing. What he relates of Ireland he states to have found in books, or to have derived from hearsay. The following extract must therefore be taken as a specimen of Irish Folk-lore in the twelfth century:—

"There is also one thing, he says, that will seem wonderful, and it happened in the town which is called Kloena [Cloyne]. In that town there is a church which is dedicated to the memory of a holy man called Kiranus. And there it happened one Sunday, as the people were at prayers and heard mass, that there descended gently from the air an anchor, as if it had been cast from a ship, for there was a cable to it, and the fluke of the anchor caught in the arch of the church-door, and all the people went out of church, and wondered, and looked up into the air after the cable. There they saw a ship floating above the cable, and men on board; and next they saw a man leap overboard, and dive down to the anchor to free it. He appeared, from the motions he made with both hands and feet, like a man swimming in the sea. And when he reached the anchor, he endeavoured to loosen it, when the people ran forwards to seize the man. But the church in which the anchor stuck fast had a bishop's chair in it. The bishop was present on this occasion, and forbade the people to hold the man, and said that he might be drowned just as if in water. And immediately he was set free he hastened up to the ship, and

when he was on board, they hauled up the cable and disappeared from men's sight; but the anchor has since laid in the church as a testimony of this."

CORKSCREW.

GOLD IN CALIFORNIA.

(Vol. ii., p. 132.)

E. N. W. refers to Shelvocke's voyage of 1719, in which reference is made to the abundance of gold in the soil of California. In Hakluyt's *Voyages*, printed in 1599—1600, will be found much earlier notices on this subject. California was first discovered in the time of the Great Marquis, as Cortes was usually called. There are accounts of these early expeditions by Francisco Vasquez Coronada, Ferdinando Alarchon, Father Marco de Niça, and Francisco de Ulloa, who visited the country in 1539 and 1540. It is stated by Hakluyt that they were as far to the north as the 37th degree of latitude, which would be about one degree south of St. Francisco. I am inclined, however, to believe from the narrations themselves that the Spanish early discoveries did not extend much beyond the 34th degree of latitude, being little higher than the Peninsular or Lower California. In all these accounts, however, distinct mention is made of abundance of gold. In one of them it is stated that the natives used plates of gold to scrape the perspiration off their bodies!

The most curious and distinct account, however, is that given in "The famous voyage of Sir Francis Drake into the South Sea, &c. in 1577," which will be found in the third volume of Hakluyt, page 730., *et seq.* I am tempted to make some extracts from this, and the more so because a very feasible claim might be based upon the transaction in favour of our Sovereign Lady the Queen. At page 737. I find:

"The 5th day of June (1579) being in 43 degrees wards the pole Arctike, we found the ayre so colde, that our men being grievously pinched with the same, complained of the extremitie thereof, and the further we went, the more the colde increased upon us. Whereupon we thought it best for that time to seeke the land, and did so, finding it not mountainous, but low plaine land, till we came within thirty degrees toward the line. In which height it pleased God to send us into a faire and good baye, with a good winde to enter the same. In this baye wee anchored."

A glance at the map will show that "in this baye" is now situated the famous city of San Francisco.

Their doings in the bay are then narrated, and from page 738. I extract the following:—

"When they [the natives with their king] had satisfied themselves [with dancing, &c.] they made signes to our General [Drake] to sit downe, to whom the king and divers others made several orations, or rather supplications, that hee would take their province or

kingdom into his hand, and become their king, making signes that they would resigne unto him their right and title of the whole land, and become his subjects. In which, to persuade us the better, the king and the rest with our consent, and with great reverence, joyfully singing a song, did set the crowne upon his head, enriched his necke with all their chaines, and offred unto him many other things, honouring him by the name of Hioh, adding thereunto, as it seemed, a sign of triumph; which thing our Generall thought not meet to reject, because he knew not what honour and profit it might be to our country. Whereupon, in the name and to the use of Her Majestie, he took the scepter, crowne, and dignitie of the said country into his hands, wishing that the riches and treasure thereof might so conveniently be transported to the enriching of her kingdom at home, as it aboundeth in y^e same.

"Our Generall called this countrey Nova Albion, and that for two causes; the one in respect of the white bankes and cliffes, which lie towards the sea, and the other, because it might have some affinities with our countrey in name, which sometime was so called."

Then comes the curious statement:

"There is no part of earth heere to be taken up, wherein there is not some probable show of gold or silver."

The narrative then goes on to state that formal possession was taken of the country by putting up a "monument" with "a piece of sixpence of current English money under the plate," &c.

Drake and the bold cavaliers of that day probably found that it paid better to rob the Spaniard of the gold and silver ready made in the shape of "the Acapulco galleon," or such like, than to sift the soil of the Sacramento for its precious grains. At all events, the wonderful richness of the "earth" seems to have been completely overlooked or forgotten. So little was it suspected, until the Americans acquired the country at the peace with Mexico, that in the fourth volume of Knight's *National Cyclopædia*, published early in 1848, in speaking of Upper California, it is said, "very little mineral wealth has been met with"! A few months after, intelligence reached Europe how much the reverse was the case. T. N.

THE DISPUTED PASSAGE FROM THE TEMPEST.

(Vol. ii., pp. 259. 299.)

When the learning and experience of such gentlemen as MR. SINGER and MR. COLLIER fail to conclude a question, there is no higher appeal than to plain common sense, aided by the able arguments advanced on each side. Under these circumstances, perhaps you will allow one who is neither learned nor experienced to offer a word or two by way of vote on the meaning of the passage in the *Tempest* cited by MR. SINGER. It appears to me that to do full justice to the question the passage should be quoted entire, which, with your permission, I will do.

"*Fer.* There be some sports are painful; and their labour

Delight in them sets off: some kinds of baseness
Are nobly undergone; and most poor matters
Point to rich ends. This, my mean task
Would be as heavy to me as odious, but
The mistress, which I serve, quickens what's dead,
And makes my labours pleasures: O, she is
Ten times more gentle than her father's crabbed,
And he's compos'd of harshness. I must remove
Some thousands of these logs, and pile them up
Upon a sore injunction: my sweet mistress
Weeps when she sees me work, and says, such
baseness
Had ne'er like executor. *I forget;*
But these sweet thoughts do even refresh my labour(s),
Most busy(1)est when I do it."

The question appears to be whether "most busy" applies to "sweet thoughts" or to Ferdinand, and whether the pronoun "it" refers to the act of *forgetting* or to "labour(s)"; and I must confess that, to me, the whole significance of the passage depends upon the idea conveyed of the mind being "most busy" while the body is being exerted. Every man with a spark of imagination must many a time have felt this. In the most essential particular, therefore, I think MR. SINGER is right in his correction; but at the same time agreeing with MR. COLLIER, that it is desirable not to interfere with the original text further than is absolutely necessary, I think the substitution of "labour" for "labours" is of questionable expediency. What is the use of the conjunction "but" if not to connect the excuse for the act of forgetting with the act itself?

Without intending to follow MR. COLLIER through the course of his argument, I should like to notice one or two points. The usage of Shakspeare's day admitted many variations from the stricter grammatical rules of our own; but no usage ever admitted such a sentence as this,—for though elliptically expressed, MR. COLLIER treats it as a sentence,—

"Most busy, least when I do it."

This is neither grammar nor sense: and I persist in believing that Shakspeare was able to construct an intelligible sentence according to rules as much recognized by custom then as now.

But, indeed, does not MR. COLLIER virtually admit that the text is inexplicable in his very attempt to explain it? He sums up by saying "that in fact, his toil is no toil, and that when he is 'most busy' he 'least does it,'" which is precisely the reverse of what the text says, if it express any meaning at all. I will agree with him in preferring the old text to any other text where it gives a perfect meaning; but to prefer it here, when the omission of a single letter produces an image at once

noble and complete, would, to my mind, savour more of superstition than true worship.

P. S. It should be observed that MR. COLLIER's "least" is as much of an alteration of the original text as MR. SINGER's "busiest," the one adding and the other omitting a letter. The folio of 1632, where it differs from the first folio, will hardly add to the authority of MR. COLLIER himself.

SAMUEL HICKSON.

Oct. 10. 1850.

If one, who is but a charmed listener to Shakespeare, may presume to offer an opinion to practised interpreters, I should suggest to MR. SINGER and MR. COLLIER, another and a totally different reading of the passage in discussion by them from the exquisite opening scene of the 3d Act of the *Tempest*.

There can be little doubt that "most busy" applies more poetically to *thoughts* than to *labours*; and, in so much, MR. SINGER's reading is to be commended. But it is equally true that, by adhering to the early text, MR. COLLIER's school of editing has restored force and beauty to many passages which had previously been outraged by fancied improvements; so that his unflinching support of the original word in this instance is also to be respected. But may not both be combined? I think they may, by understanding the passage in question as though a transposition had taken place between the words "least" and "when."

"Most busy when least I do it,"

or,—

"Most busy when least employed."

forming just the sort of verbal antithesis of which the poet was so fond.

An actual transposition of the words may have taken place through the fault of the early printers; but even if the *present order* be preserved, still the *transposed sense* is, I think, much less difficult than the forced and rather contradictory meaning contended for by MR. COLLIER. Has not the *pause* in Ferdinand's labour been hitherto too much overlooked? What is it that has induced him to *forget* his task? Is it not those delicious thoughts, most busy in the *pauses* of labour, making those pauses still more refreshing and renovating?

Ferdinand says —

"I forget," —

and then he adds, *by way of excuse*,—

"But the sweet thoughts do even refresh my labours,
Most busy when least I do it."

More busy in thought when idle, than in labour when employed. The cessation from labour was favourable to the thoughts that made it endurable.

Malone quarrelled with the word "but," for which he would have substituted "and" or "for." But in the *apologetic* sense which I would confer

upon the last two lines of Ferdinand's speech, the word "but," at their commencement, becomes not only appropriate but necessary.

A. E. B.

Leeds, October 8. 1850.

"LONDON BRIDGE IS BROKEN DOWN."

(Vol. ii., p. 258.)

Your correspondent T. S. D. does not remember to have seen that interesting old nursery ditty "London Bridge is broken down" printed, or even referred to in print. For the "edification" then of all interested in the subject, I send you the following.

The old song on "London Bridge" is printed in Ritson's *Gammer Gurton's Garland*, and in Halliwell's *Nursery Rhymes of England*; but both copies are very imperfect. There are also some fragments preserved in the *Gentleman's Magazine* for September, 1823 (vol. xciii. p. 232.), and in the *Mirror* for November 1st of the same year. From these versions a tolerably perfect copy has been formed, and printed in a little work, for which I am answerable, entitled *Nursery Rhymes, with the Tunes to which they are still sung in the Nurseries of England*. But the whole ballad has probably been formed by many fresh additions in a long series of years, and is, perhaps, almost interminable when received in all its different versions.

The correspondent of the *Gentleman's Magazine* remarks, that "London Bridge is broken down" is an old ballad which, more than seventy years previous, he had heard plaintively warbled by a lady who was born in the reign of Charles II., and who lived till nearly that of George II. Another correspondent to the same magazine, whose contribution, signed "D.," is inserted in the same volume (December, p. 507.), observes, that the ballad concerning London Bridge formed, in his remembrance, part of a Christmas carol, and commenced thus:—

"Dame, get up and bake your pies,
On Christmas Day in the morning."

The requisition, he continues, goes on to the dame to prepare for the feast, and her answer is—

"London Bridge is broken down,
On Christmas Day in the morning."

The inference always was, that until the bridge was rebuilt some stop would be put to the dame's Christmas operations; but why the falling of a part of London Bridge should form part of a Christmas carol it is difficult to determine.

A Bristol correspondent, whose communication is inserted in that delightful volume the *Chronicles of London Bridge* (by Richard Thomson, of the London Institution), says,—

"About forty years ago, one moonlight night, in a street in Bristol, his attention was attracted by a dance

and chorus of boys and girls, to which the words of this ballad gave measure. The breaking down of the bridge was announced as the dancers moved round in a circle, hand in hand; and the question, 'How shall we build it up again?' was chanted by the leader, whilst the rest stood still."

Concerning the antiquity of this ballad, a modern writer remarks, —

"If one might hazard a conjecture concerning it, we should refer its composition to some very ancient date, when, London Bridge lying in ruins, the office of bridge master was vacant, and his power over the river Lea (for it is doubtless that river which is celebrated in the chorus to this song) was for a while at an end. But this, although the words and melody of the verses are extremely simple, is all uncertain."

If I might hazard another conjecture, I would refer it to the period when London Bridge was the scene of a terrible contest between the Danes and Olave of Norway. There is an animated description of this "Battle of London Bridge," which gave ample theme to the Scandinavian scalds, in *Snorro Sturleson*; and, singularly enough, the first line is the same as that of our ditty: —

"London Bridge is broken down;
Gold is won and bright renown;
Shields resounding,
War horns sounding,
Hildir shouting in the din;
Arrows singing,
Mail-coats ringing,
Odin makes our Olaf win."

See Laing's *Heimskringla*, vol. ii. p. 10.; and Bulwer's *Harold*, vol. i. p. 59. The last-named work contains, in the notes, some excellent remarks upon the poetry of the Danes, and its great influence upon our early national muse.

EDWARD F. RIMBAULT.

[T. S. D.'s inquiry respecting this once popular nursery song has brought us a host of communications; but none which contain the precise information upon the subject which is to be found in Dr. RIMBAULT's reply. TOBY, who kindly forwards the air to which it was sung, speaks of it as a "lullaby song," well-known in the southern part of Kent and in Lincolnshire.]

E. N. W. says it is printed in the collection of *Nursery Rhymes* published by Burns, and that he was born and bred in London, and that it was one of the nursery songs he was amused with. NOCAB ET AMICUS, two old fellows of the Society of Antiquaries, do not doubt that it refers to some event preserved in history, especially, they add, as we have a faint recollection "of a note, touching such an event, in an almost used-up English history, which was read in our nursery by an elder brother, something less than three-fourths of a century since. And we have also a shrewd suspicion that the sequel of the song has reference to the reconstruction of that fabric at a later date."

J. S. C. has sent us a copy of the song; and we are indebted for another copy to AN ENGLISH MOTHER,

who has accompanied it with notices of some other popular songs, notices which at some future opportunity we shall lay before our readers. — ED.]

ARABIC NUMERALS.

(Vol. ii., pp. 27. 61.)

I must apologise for adding anything to the already abundant articles which have from time to time appeared in "NOTES AND QUERIES" on this interesting subject; I shall therefore confine myself to a few brief remarks on the *form* of each character, and, if possible, to show from what alphabets they are derived: —

1. This most natural form of the first numeral is the first character in the Indian, Arabic, Syriac, and Roman systems.

2. This appears to be formed from the Hebrew 2, which, in the Syriac, assumes nearly the form of our 2; the Indian character is identical, but arranged vertically instead of horizontally.

3. This is clearly derived from the Indian and Arabic forms, the position being altered, and the vertical stroke omitted.

4. This character is found as the fourth letter in the Phœnician and ancient Hebrew alphabets: the Indian is not very dissimilar.

5. and 6. These bear a great resemblance to the Syriac Heth and Vau (a hook). When erected, the Estrangelo-Syriac Vau is precisely the form of our 6.

7. This figure is derived from the Hebrew י, zayin, which in the Estrangelo-Syriac is merely a 7 reversed.

8. This figure is merely a rounded form of the Samaritan Kheth (a travelling scrip, with a string tied round: thus, 𐤏). The Estrangelo-Syriac 𐤌 also much resembles it.

9. Identical with the Indian and Arabic.

0. Nothing; vacuity. It probably means the orb or *boundary* of the earth. — 10. is the first boundary, 𐤏𐤍, Tekum, Δεκα, Decem, "terminus." Something more yet remains to be said, I think, on the *names* of the letters. Cf. "Table of Alphabets" in Gesenius, *Lex.*, ed. Tregelles, and "NOTES AND QUERIES," Vol. i., p. 434. E. S. T.

Arabic Numerals.—With regard to the subject of Arabic numerals, and the instance at Castleacre (Vol. ii., pp. 27. 61.), I think I may safely say that no archaeologist of the present day would allow, after seeing the original, that it was of the date 1084, even if it were not so certain that these numerals were not in use at that time. I fear "the acumen of Dr. Murray" was wasted on the occasion referred to in Mr. Bloom's work. It is a very far-fetched idea, that the visitor must cross himself to discover the meaning of the figures; not to mention the inconvenience, I might say impos-

sibility, of reading them after he had turned his back upon them,—the position required to bring them into the order 1084. It is also extremely improbable that so obscure a part of the building should be chosen for erecting the date of the foundation; nor is it likely that so important a record would be merely impressed on the plaister, liable to destruction at any time. Read in the most natural way, it makes 1480: but I much doubt its being a date at all. The upper figure resembles a Roman I; and this, with the O beneath, may have been a mason's initials at some time when the plaister was renewed: for that the figures are at least sixty years later than the supposed date, Mr. Bloom confesses, the church not having been built until then.

X. P. M.

CAXTON'S PRINTING-OFFICE.

(Vol. ii., pp. 99. 122. 142. 187. 233.)

I confess, after having read Mr. J. G. NICHOLS' critique in a recent number of the "NOTES AND QUERIES," relative to the locality of the first printing-press erected by Caxton in this country, I am not yet convinced that it was not within the Abbey of Westminster. From Mr. NICHOLS' own statements, I find that Caxton himself says his books were "imprynted" by him in the Abbey; to this, however, Mr. NICHOLS replies by way of objection, "that Caxton does not say in the church of the Abbey."

On the above words of Caxton "in the Abbey of Westminster," Mr. C. Knight, in his excellent biography of the old printer, observes, "they leave no doubt that beneath the actual roof of some portion of the Abbey he carried on his art." Stow says "that Caxton was the first that carried on his art in the Abbey." Dugdale, in his *Monasticon*, speaking of Caxton, says, "he erected his office in one of the side chapels of the Abbey." Mr. NICHOLS, quoting from Stow, also informs us that printing-presses were, soon after the introduction of the art, erected in the Abbey of St. Albans, St. Augustin at Canterbury, and other monasteries; he also informs us that the scriptorium of the monasteries had ever been the manufactory of books, and these places it is well known formed a portion of the abbeys themselves, and were not in detached buildings similar to the Almonry at Westminster, which was situated some two or three hundred yards distant from the Abbey. I think it very likely, when the press was to supersede the pen in the work of book-making, that its capabilities would be first tried in the very place which had been used for the object it was designed to accomplish. This idea seems to be confirmed by the tradition that a printer's office has ever been called a chapel, a fact which is beautifully alluded to by Mr. Creevy in his poem entitled *The Press*:—

"Yet stands the chapel in yon Gothic shrine,
Where wrought the father of our English line,
Our art was hail'd from kingdoms far abroad,
And cherish'd in the hallow'd house of God;
From which we learn the homage it received,
And how our sires its heavenly birth believed,
Each printer hence, howe'er unblest his walls,
E'en to this day, his house a chapel calls."

Mr. NICHOLS acknowledges that what he calls a vulgar error was current and popular, that in some part of the Abbey Caxton did erect his press, yet we are expected to submit to the almost unsupported dictum of that gentleman, and renounce altogether the old and almost universal idea. With respect to his alarm that the *vulgar error* is about to be further propagated by an engraving, wherein the mistaken draftsman has deliberately represented the printers at work within the consecrated walls of the church itself, I may be permitted to say, on behalf of the painter, that he has erected his press not even on the basement of one of the Abbey chapels, but in an upper story, a beautiful screen separating the workplace from the more sacred part of the building.

JOHN CROPP.

COLD HARBOUR.

(Vol. i., p. 60.; Vol. ii., p. 159.)

I beg leave to inform you that Yorkshire has its "Cold Harbour," and for the origin of the term, I subjoin a communication sent me by my father:—

"When a youngster, I was a great seeker for etymologies. A solitary farm-house and demesne were pointed out to me, the locality of which was termed Căd, or Cădhăber, or Cădhăber. Conjectures, near akin to those now presented, occurred to me. I was invited to inspect the locality. I dined with the old yeoman (aged about eighty) who occupied the farm. He gave me the etymology. In his earlier days he had come to this farm; a house was not built, yet he was compelled by circumstances to bring over part of his farming implements, &c. He, with his men-servants, had no other shelter at the time than a dilapidated barn. When they assembled to eat their cold provisions, the farmer cried out, 'Heh! lads, but there's cauld (or caud) harbour here.' The spot had no name previously. The rustics were amused by the farmer's saying. Hence the locality was termed by them Cold Harbour, corrupted, Cădhăber, and the etymon remains to this day. This information put an end to my enquiries about Cold Harbour."

C. M. J.

Cold Harbour.—The goldfinches which have remained among the valleys of the Brighton Downs during the winter are called, says Mr.

Knox, by the catchers, "harbour birds, meaning that they have sojourned or harboured, as the local expression is, here during the season." Does not this, with the fact of a place in Pembroke being called Cold Blow, added to the many places with the prefix Cold, tend to confirm the supposition that the numerous cold harbours were places of protection against the winter winds? A. C.

With regard to Cold Harbour (supposed "Coluber," which is by no means satisfactory), it may be worth observing that Cold is a common prefix: thus there is Cold Ashton, Cold Coats, Cold or Little Higham, Cold Norton, Cold Overton, Cold Waltham, Cold St. Aldwins, —coats, —meere, —well, —stream, and several *cole*, &c. Cold peak is a hill near Kendall. The latter suggests to me a *Query* to genealogists. Was the old baronial name of Peché, Pecche, of Norman origin as in the Battle Roll? From the fact of the Peak of Derby having been Pech-e *antè* 1200, I think this surname must have been local, though it soon became soft, as appears from the rebus of the Lullingstone family, a peach with the letter é on it. I do not think that *k* is formed to similar words in Domesday record.

Caldecote, a name of several places, may require explanation. AUG. CAMB.

I beg to give you the localities of two "Cold Harbours:" one on the road from Uxbridge to Amersham, 19½ miles from London (see Ordnance Map 7.); the other on the road from Chelmsford to Epping, 13½ miles from the former place (see Ordnance Map No. 1. N. W.). DISS.

There are several Cold Harbours in Sussex, in Dallington, Chiddingly, Wivelsfield, one or two in Worth, one S.W. of Bignor, one N.E. of Hurst Green, and there may be more.

In Surrey there is one in the parish of Bletchingly. WILLIAM FIGG.

There is a farm called Cold Harbour, near St. Albans, Herts. S. A.

After the numerous and almost tedious theories concerning Cold Harbours, particularly the "forn hope" of the *Coal Dépôts* in London and elsewhere, permit me to suggest one of almost universal application. Respecting *here-burh*, an inland station for an army, in the same sense as a "harbour" for ships on the sea-coast, a word still sufficiently familiar and intelligible, the question seems to be settled; and the French "auberge" for an inn has been used as an illustration, though the first syllable may be doubtful. The principal difficulty appears to consist in the prefix "Cold;" for why, it may be asked, should a bleak and "cold" situation be selected as a "harbour?" The fact probably is that this spelling, however common, is a corruption for "Col." Colerna, in Wiltshire, fortu-

nately retains the original orthography, and in Anglo-Saxon literally signifies the habitation or settlement of a colony; though in some topographical works we are told that it was formerly written "Cold Horne," and that it derives its name from its bleak situation. This, however, is a mere coincidence; for some of these harbours are in warm sheltered situations. Sir R. C. Hoare was right when he observed, that these "harbours" were generally near some Roman road or Roman settlement. It is therefore wonderful that it should not at once occur to every one conversant with the Roman occupation of this island, that all these "Col-harbours" mark the settlements, farms, outposts, or garrisons of the Roman colonies planted here. J. I.

Oxford.

Cold Harbour.—Your correspondent asks whether there is a "Cold Harbour" in every county, &c. I think it probable, though it may take some time to catalogue them all. There are so many in some counties, that ten on an average for each would in all likelihood fall infinitely short of the number. The Roman colonists must have formed settlements in all directions during their long occupation of so favourite a spot as Britain. "Cold Harbour Farm" is a very frequent denomination of insulated spots cultivated from time immemorial. These are not always found in cold situations. Nothing is more common than to add a final *d*, unnecessarily, to a word or syllable, particularly in compound words. Instances will occur to every reader, which it would be tedious to enumerate. J. I.

After reading the foregoing communications on the subject of the much-disputed etymology of COLD HARBOUR, our readers will probably agree with us in thinking the following note, from a very distinguished Saxon scholar, offers a most satisfactory solution of the question:—

With reference to the note of G. B. H. (Vol. i., p. 60.) as well as to the very elaborate letter in the "Proceedings of the Society of Antiquaries" (the paper in the *Archæologia* I have not seen), I would humbly suggest the possibility, that the word *Cold* or *Cole* may originally have been the Anglo-Saxon *Cōl*, and the entire expression have designated a cool summer residence by a river's side or on an eminence; such localities, in short, as are described in the "Proceedings" as bearing the name of Cold Harbour.

"The denomination appears to me evidently the modern English for the A.-S. *Cōl* Hereberg. Colburn, Colebrook, Coldstream, are, no doubt, analogous denominations. 4.

ST. UNCUMBER.
(Vol. ii., p. 286.)

PWCCA, after quoting from Michael Wodde's *Dialogue or Familiar Talke* the passage in which he says, "If a wife were weary of her husband she offred otes at Paules in London to St. Uncumber," asks "who St. Uncumber was?"

St. Uncumber was one of those popular saints whose names are not to be found in any calendar, and whose histories are now only to be learned from the occasional allusions to them to be met with in our early writers,—allusions which it is most desirable should be recorded in "NOTES AND QUERIES." The following cases, in which mention is made of this saint, are therefore noted, although they do not throw much light on the history of St. Uncumber.

The first is from Harsenet's *Discoverie*, &c., p. 134.:

"And the commending himselfe to the tuition of S. Uncumber, or els our blessed Lady."

The second is from Bale's *Interlude concerning the Three Laws of Nature, Moses, and Christ*:

"If ye cannot slepe, but slumber,
Geve Otes unto Saynt Uncumber,
And Beanes in a certen number
Unto Saynt Blase and Saynt Blythe."

I will take an early opportunity of noting some similar allusions to Sir John Shorne, St. Withold, &c.
WILLIAM J. THOMS.

HANDBASTING.
(Vol. ii., p. 282.)

JARLTZBERG, in noticing this custom, says that the Jews seem to have had a similar one, which perhaps they borrowed from the neighbouring nations; at least the connexion formed by the prophet Hosea (chap. iii., v. 2.) bears a strong resemblance to *Handfasting*. The 3rd verse in Hosea, as well as the 2nd, should I think be referred to. They are both as follows:

"So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley; and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee."

Now by consulting our most learned commentators upon the meaning which they put upon these two verses in connexion with each other, I cannot think that the analogy of JARLTZBERG will be found correct. In allusion to verse 2, "so I brought her," &c., Bishop Horsley says:

"This was not a payment in the shape of a dowry; for the woman was his property, if he thought fit to claim her, by virtue of the marriage already had; but it was a present supply of her necessary wants, by which he acknowledged her as his wife, and engaged to fur-

nish her with alimony, not ample indeed, but suitable to the recluse life which he prescribed to her."

And in allusion, in verse 3., to the words "Thou shalt abide for me many days," Dr. Pocock thus explains the context:

"That is, thou shalt stay sequestered, and as in a state of widowhood, till the time come that I shall be fully reconciled to thee, and shall see fit again to receive thee to the privileges of a wife."

Both commentators are here evidently alluding to what occurs after a marriage has actually taken place. Handfasting takes place before a marriage is consummated.

A chapter upon marriage contracts and ceremonies would form an important and amusing piece of history. I have not Picart's *Religious Ceremonies* at hand, but if I mistake not he refers to many. In Marco Polo's *Travels*, I find the following singular, and to a Christian mind disgusting, custom. It is related in section 19.:

"These twenty days journey ended, having passed over the province of Thibet, we met with cities and many villages, in which, through the blindness of idolatry, a wicked custom is used; for no man there marrieth a wife that is a virgin; whereupon, when travellers and strangers, coming from other places, pass through this country and pitch their pavilions, the women of that place having marriageable daughters, bring them unto strangers, desiring them to take them and enjoy their company as long as they remain there. Thus the handsomest are chosen, and the rest return home sorrowful, and when they depart, they are not suffered to carry any away with them, but faithfully restore them to their parents. The maiden also requireth some toy or small present of him who hath deflowered her, which she may show as an argument and proof of her condition; and she that hath been loved and abused of most men, and shall have many such favours and toys to show to her wooers, is accounted more noble, and may on that account be advantageously married; and when she would appear most honourably dressed, she hangs all her lovers' favours about her neck, and the more acceptable she was to many, so much the more honour she receives from her countrymen. But when they are once married, they are no more suffered to converse with strange men, and men of this country are very cautious never to offend one another in this matter."

J. M. G.

Worcester, Oct. 1850.

The curious subject brought forward by J.M.G. under this title, and enlarged upon by JARLTZBERG (Vol. ii., p. 282.), leads me to trouble you with this in addition. Elizabeth Mure, according to the *History and Descent of the House of Rowallane* by Sir William Mure, was made choyce of, for her excellent beautie and rare virtues, by King Robert II., to be Queen of Scotland; and if their union may be considered to illustrate in any way the singular custom of *Handfasting*, it will be seen

from the following extract that they were also married by a priest:—

“Mr. Johne Lermonth, chapline to Alexander Archbishop of St. Andrews, hath left upon record in a deduction of the descent of the House of Rowallane, collected by him at the command of the said Archbishop (whose interest in the familie is to be spoken of heirafter), that Robert, Great Stewart of Scotland, having taken away the said Elizabeth Mure, drew to Sir Adam her father ane instrument that he should take her to his lawful wife, (which myself hath seen saith the collector), as also ane testimonie written in latine by Roger Mc Adame, priest of our Ladie Marie's chapel (in Kyle), that the said Roger married Robert and Elizabeth for^{ds}. But y^after durring the great troubles in the reign of King David Bruce, to whom the Earl of Rosse continued long a great enemie, at perswasion of some of the great ones of the time, the Bishop of Glasgow, William Rae by name, gave way that the s^d mariage should be abrogate by transaction, which both the chief instrument, the Lord Duglasse, the Bishope, and in all likelihood the Great Stewart himself, repented ever hereafter. The Lord Yester Snawdoune, named Gifford, got to wife the s^d Elizabeth, and the Earl of Rosse's daughter was married to the Great Stewart, which Lord Yester and Eupheme, daughter to the Earle of Rosse, departing near to one time, the Great Stewart, being then king, openly acknowledged the first mariage, and invited home Elizabeth Mure to his lawfull bed, whose children shortlie y^after the nobility did sweare in parliament to maintaine in the right of succession to the croune as the only lawfull heirs y^of.”

“In these harder times shee bare to him Robert (named Johne Fairneyear), after Earle of Carrick, who succeeded to the croune; Robert, after Earle of Fyffe and Maneteeth, and Governour; and Alexander, after Earle of Buchane, Lord Badyenoch; and daughters, the eldest married to Johne Dumber, brother to the Earl of March, after Earle of Murray, and the second to Johne the Whyt Lyon, progenitor of the House of Glames, now Earle of Kinghorn.”

So much for the marriage of Elizabeth Mure, as given by the historian of the House of Rowallane. Can any of your readers inform me whether Elizabeth had any issue by her second husband, Lord Yester Snawdoune? If so, there would be a relationship between Queen Victoria and the Hays, Marquesses of Tweeddale, and the Brouns, Barons of Colstoun. One of the latter family received as a dowry with a daughter of one of the Lords Yester the celebrated WARLOCK PEAR, said to have been enchanted by the necromancer Hugo de Gifford, who died in 1267, and which is now nearly six centuries old. In the *Lady of the Lake*, James Fitz-James is styled by Scott “Snawdon's knight;” but why or wherefore does not appear, unless Queen Elizabeth Mure had issue by Gifford. Robert II. was one of three Scottish kings in succession who married the daughters of their own subjects, and those only of the degree of knights; namely, David Bruce, who married Margaret, daughter of Sir

John Loggie; Robert II., who married Elizabeth, daughter of Sir Adam Mure; and Robert III., who married Annabell, daughter to Sir John Drummond of Stobhall. SCOTUS.

GRAY'S ELEGY.—DRONING.—DODSLEY'S POEMS.

(Vol. ii., pp. 264. 301.)

I only recur to the subject of Gray's Elegy to remark, that although your correspondents, A HERMIT AT HAMPSTEAD, and W. S., have given me a good deal of information, for which I thank them, they have not answered either of my Queries.

I never doubted as to the true reading of the third line of the second stanza of Gray's Elegy, but merely remarked that in one place the penultimate word was printed *drony*, and other authorities *droning*. With reference to this point, what I wanted to know was merely, whether, in any good annotated edition of the poem, it had been stated that when Dodsley printed it in his *Collection of Poems*, 1755, vol. iv., the epithet applied to flight was *drony*, and not *droning*? I dare say the point has not escaped notice; but if it have, the fact is just worth observation.

Next, my doubt is not at all cleared up respecting the date of publication of Dodsley's Collection. The Rev. J. Mitford, in his Aldine edition of Gray, says (p. xxxiii.) that the first three volumes came out in 1752, whereas my copy of “the second edition” bears the date of 1748. Is that the true date, or do editions vary? If the second edition came out in 1748, what was the date of the first edition? I only put this last question because, as most people are aware, some poems of note originally appeared in Dodsley's *Collection of Poems*, and it is material to ascertain the real year when they first came from the press.

THE HERMIT OF HOLYPORT.

Replies to Minor Queries.

Zündnadel Guns (Vol. ii., p. 247.).—JARLTZBERG “would like to know when and by whom they were invented, and their mechanism.”

To describe mechanism without diagrams is both tedious and difficult; but I shall be happy to show JARLTZBERG one of them in my possession, if he will favour me with a call,—for which purpose I inclose my address, to be had at your office. The principle is, to load at the breach, and the cartridge contains the priming, which is ignited by the action of a pin striking against it. It is one of the worst of many methods of loading at the breach; and the same principle was patented in England by A. A. Moser, a German, more than ten years ago.

It has already received the attention of our Ordnance department, and has been tried at Woolwich. The letter to which JARLTZBERG refers, dated Berlin, Sept. 11., merely shows the extreme ignorance of the writer on such subjects, as the range he mentions has nothing whatever to do with the principle or mechanism of the gun in question. He ought also, before he expressed himself so strongly, to have known, that the extreme range of an English percussion musket is nearer *one mile* than 150 yards (which latter distance, he says, they do not exceed); and he would not have been so astonished at the range of the Zündnadel guns being 800 yards, if he had seen, as I have, a plain English two-grooved rifle range 1200 yards, with a proper elevation for the distance, and a conical projectile instead of a ball.

The form and weight of the projectile fired from a rifle, at a considerable elevation, say 25° to 30° , with a sufficient charge of gunpowder, is the cause of the range and of the accuracy, and has nothing whatever to do with the construction or means by which it is fired, whether flint or percussion. The discussion of this subject is probably unsuited to your publication, or I could have considerably enlarged this communication. I will, however, simply add, that the Zündnadel is very liable to get out of order, much exposed to wet, and that it does not in reality possess any of the wonderful advantages that have been ascribed to it, except a facility of loading, *while clean*, which is more than counterbalanced by its defects.

HENRY WILKINSON.

Thomson of Esholt (Vol. ii., p. 268.). — Dr. Whitaker tells us (*Ducatus*, ii. 202.) that the dissolved priory of Essheholt was, in the 1st Edw. VI., granted to Henry Thompson, Gent., one of the king's *gens d'armes* at Bologne. About a century afterwards the estate passed to the more ancient and distinguished Yorkshire family of Calverley, by the marriage of the daughter and heir of Henry Thompson, Esq., with Sir Walter Calverley. If your correspondent JAYTEE consult Sims's useful *Index to the Pedigrees and Arms contained in the Genealogical MSS. in the British Museum*, he will be referred to several pedigrees of the family of Thomson of Esholt. Of numerous respectable families of the name of Thompson seated in the neighbourhood of York, the common ancestor seems to have been a James Thompson of Thornton in Pickering Lythe, who flourished in the reign of Elizabeth. (Vide Poulson's *Holderness*, vol. ii. p. 63.) All these families bear the arms described by your correspondent, but *without* the bend sinister. The crest they use is also nearly the same, viz., an armed arm, embowed, grasping a broken tilting spear.

No general collection of Yorkshire genealogies has been published. Information as to the pedi-

grees of Yorkshire families must be sought for in the well-known topographical works of Thoresby, Whitaker, Hunter, &c., or in the MS. collections of Torre, Hopkinson, &c. Δ.

In the *Monasticon Eboracense*, by John Burton, M. D., fol., York, 1778, under the head of "Esche-wolde, Essold, Esscholt, or Esholt, in Ayredale in the Deanry of the Ainsty," at pp. 139. and 140., your correspondent JAYTEE will find that the site of this priory was granted, 1 Edward VI., 1547, to Henry Thompson, one of the king's *gens d'armes*, at Boleyn; who, by Helen, daughter of Laurence Townley, had a natural son called William, living in 1585; who, assuming his father's surname, and marrying Dorothy, daughter of Christopher Anderson of Lostock in com. Lanc. prothonotary, became the ancestor of those families of the Thompsons now living in and near York. He may see also Burke's *Landed Gentry*, article "Say of Tilney, co. Norfolk," in the supplement.

Minar's Books of Antiquities (Vol. i., p. 277.). — A. N. inquires who is intended by Cusa in his book *De Docta Ignorantia*, cap. vii., where he quotes "Minar in his *Books of Antiquities*." Upon looking into the passage referred to, I remembered the following observation by a learned writer now living, which will doubtless guide your correspondent to the author intended:—

"On the subject of the imperfect views concerning the Deity, entertained by the ancient philosophical sects, I would especially refer to that most able and elaborate investigation of them, Meiner's very interesting tract, *De Vero Deo*." — (An Elementary Course of Theological Lectures, delivered in Bristol College, 1831—1833, by the Rev. W. D. Conybeare, now the Very Rev. the Dean of Llandaff.)

A. N. will not be surprised at Cusa using the term "antiquitates" instead of "De Vero Deo," if he will compare his expressions on the same subject in his book *De Venatione Sapientia*, e. g.:—

"Vides nunc æternum illud *antiquissimum* in eo campo (scilicet non aliud) dulcissima venatione quæri posse. Attingis enim *antiquissimum* trinum et unum." — Cap. xiv.

T. J.

Smoke Money (Vol. ii., pp. 120. 174.). — Sir Roger Twisden (*Historical Vindication of the Church of England*, chap. iv. p. 77.) observes—

"King Henry, 153 $\frac{3}{4}$, took them (Peter's pence) so absolutely away, as though Queen Mary repealed that Act, and Paulus Quartus dealt earnestly with her agents in Rome for restoring the use of them, yet I cannot find that they were ever gathered and sent thither during her time; but where some monasteries did answer them to the Pope, and did therefore collect the tax, that in process of time became, as by custom, paid to that house; which being after derived to the crown, and from thence, by grant, to others, with as ample

profits as the religious persons did possess them, I conceive they are to this day paid as an appendant to the said manors, by the name of *Smoke Money*.

J. B.

Smoke Money (Vol. ii., pp. 120. 269.).—I do not know whether any additional information on *smoke money* is required; but the following extracts may be interesting to your Querist:—

“At this daie the Bp. of Elie hath out of everie parish in Cambridgeshire a certeine tribute called Elie Farthings, or *Smoke Farthings*, which the churchwardens do levie, according to the number of houses, or else of chimneys that be in a parish.”—MSS. Baker, xxix. 326.

The date of this impost is given in the next extract:—

“By the records of the Church of Elie, it appears that in the year 1154, every person who kept a fire in the several parishes within that diocese was obliged to pay one farthing yearly to the altar of S. Peter, in the same cathedral.”—MSS. Bowtell, Downing Coll. Library.

This tax was paid in 1516, but how much later I cannot say.

The readers of Macaulay will be familiar with the term “hearth-money” (*History*, vol. i. p. 283.), and the amusing illustrations he produces, from the ballads of the day, of the extreme unpopularity of the tax on chimneys, and the hatred in which the “chimney man” was held (i. 287.): but this was a different impost from that spoken of above, and paid to the king, not to the cathedral. It was collected for the last time in 1690, having been first levied in 1653, when, Hume tells us, the king’s debts had become so—

“Intolerable, that the Commons were constrained to vote him an extraordinary supply of 1,200,000*l.*, to be levied by eighteen months’ assessment, and finding upon enquiry that the several branches of the revenue fell much short of the sums they expected, they at last, after much delay, voted a *new imposition of 2s. on each hearth*, and this tax they settled on the king during his life.”

The Rev. Giles Moore, Rector of Horstead Keynes, Sussex, notes in his *Diary* (published by the Sussex Archæological Society),—

“August 18. 1663.—I payed fore 1 half yeares earth-money 3*s.*

Other notices of this payment may be supplied by other correspondents. E. VENABLES.

Holland Land (Vol. ii., p. 267.).—*Holland* means *hole* or *hollow land*—land lower than the level of contiguous water, and protected by *dykes*. So *Holland*, one of the United Provinces; so *Holland*, the southern division of Lincolnshire. C.

Caconac, *Caconacquerie* (Vol. ii., p. 267.).—This is a misprint of yours, or a misspelling of your correspondent’s. The word is *cacouac*, *cacouacquerie*. It was a cant word used by Voltaire

and his correspondents to signify an *unbeliever* in Christianity, and was, I think, borrowed from the name of some Indian tribe supposed to be in a natural state of freedom and exemption from pre-judice. C.

Discourse of National Excellencies of England (Vol. ii., p. 248.).—A *Discourse of the National Excellencies of England* was not written by Sir Rob. Howard, but by RICHARD HAWKINS, whose name appears at length in the title-page to some copies; others have the initials only. P. B.

Saffron Bags (Vol. ii., p. 217.).—In almost all old works on *Materia Medica* the use of these bags is mentioned. Quincy, in his *Dispensatory*, 1730, p. 179., says:—

“Some prescribe it (saffron) to be worn with camphire in a bag at the pit of the stomach for *melancholy*; and others affirm that, so used, it will cure agues.”

Ray observes (*Cat. Plant. Angl.*, 1777, p. 84.):

“Itemque in sacculo suspenditur sub mento vel gutture ad dissipandam sc. materiam putridam et venenatam, ne ibidem stagnans, inflammationem excitet, ægrotumque strangulet.”

The origin of the “saffron bag” is probably to be explained by the strong aromatic odour of saffron, and the high esteem in which it was once held as a medicine; though now it is used chiefly as a colouring ingredient, and by certain elderly ladies, with antiquated notions, as a specific for “striking out” the measles in their grandchildren.

S. N.

Milton’s “Penseroso” (Vol. ii., p. 153.).—H. A. B. desires to understand the couplet—

“And love the high embower’d roof,
With antique pillars massy proof.”

He is puzzled whether to consider “proof” an adjective belonging to “pillars,” or a substantive in apposition with it. All the commentators seem to have passed the line without observation. I am almost afraid to suggest that we should read “pillars” in the genitive plural, “proof” being taken in the sense of *established strength*.

Before dismissing this conjecture, I have taken the pains to examine every one of the twenty-four other passages in which Milton has used the word “proof.” I find that it occurs only four times as an adjective; in all of which it is followed by something dependent upon it. In three of them thus:

“—— not proof

Against temptation.”—*Par. L.* ix. 298.

“—— proof ‘gainst all assaults.”—*Ib.* x. 88.

“Proof against all temptation.”—*Par. R.* iv. 533.

In the fourth, which is a little different, thus:

“—— left some part

Not proof enough such object to sustain.”

Par. L. viii. 535.

As Milton, therefore, has in no other place used "proof" as an adjective without something attached to it, I feel assured that he did not use it as an adjective in the passage in question.

J. S. W.

Stockwell, Sept. 7.

Achilles and the Tortoise (Vol. ii., p. 154.).—*Ἰδιώτης* will find the paradox of "Achilles and the Tortoise" explained by Mr. Mansel of St. John's College, Oxon, in a note to his late edition of Aldrich's *Logic* (1849, p. 125.). He there shows that the fallacy is a material one; being a false assumption of the major premise, viz., that the sum of an infinite series is itself always infinite (whereas it may be finite). Mansel refers to Plato, *Parmenid.* p. 128. [when will editors learn to specify the editions which they use?] Aristot. *Soph. Eleuctr.* 10. 2. 33. 4., and Cousin, *Nouveaux Fragments, Zénon d'Elée.* T. E. L. L.

Stepney Ale (Vol. ii., p. 267.).—The extract from Chamberlayne certainly refers to ale brewed at Stepney. In Playford's curious collection of old popular tunes, the *English Dancing Master*, 1721, is one called "Stepney Ale and Cakes;" and in the works of Tom Brown and Ned Ward, other allusions to the same are to be found.

EDWARD F. RIMBAULT.

North Side of Churchyards (Vol. ii., p. 253.).—In reference to the north region being "the devoted region of Satan and his hosts," Milton seems to have recognised the doctrine when he says—

"At last,

Far in the horizon to the north appear'd
From skirt to skirt a fiery region, stretch'd
In battailous aspect, and nearer view
Bristled with upright beams innumerable
Of rigid spears, and helmets throng'd, and shields
Various, with boastful argument pourtray'd,
The banded powers of Satan hasting on
With furious expedition."—Book vi.

F. E.

Welsh Money (Vol. ii., p. 231.).—It is not known that the Welsh princes ever coined any money: none such has ever been discovered. If they ever coined any, it is almost impossible that it should all have disappeared. GRIFFIN.

Wormwood (Vol. ii., pp. 249. 315.).—The French gourmands have two sorts of liqueur flavoured with wormwood; Crème d'Absinthe, and Vermouth. In the *Almanac des Gourmands* there is a pretty account of the latter, called the *coup d'après*. In the south of France, I think, they say it is the fashion to have a glass brought in towards the end of the repast by girls to refit the stomach. C. B.

Puzzling Epitaph (Vol. ii., p. 311.).—J. BDN has, I think, not given this epitaph quite correctly. The following is as it appeared in the *Times*, 20th Sept., 1828 (copied from the *Mirror*). It is stated to be in a churchyard in Germany:—

"O quid tua te
be bis bia abit
ra ra ra
es
et in
ram ram ram
i i

Mox eris quod ego nunc."

The reading is—

"O superbe quid superbis? tua superbia te superabit. Terra es et in terram ibis. Mox eris quod ego nunc."

E. B. PRICE.

October 14. 1850.

[The first two lines of this epitaph, and many similar specimens of learned trifling, will be found in *Les Bigarrures et Touches du Seigneur des Accords*, cap. iii., autre *Façon de Rebus*, p. 35., ed. 1662.]

Umbrella (Vol. ii., pp. 25. 93.).—In the collection of pictures at Woburn Abbey is a full-length portrait of the beautiful Duchess of Bedford, who afterwards married the Earl of Jersey, painted about the year 1730. She is represented as attended by a black servant, who holds an open umbrella to shade her.

Cowper's "Task," published in 1784, twice mentions the umbrella:

"We bear our shades about us; self-deprived
Of other screen, the thin umbrella spread,
And range an Indian waste without a tree."

Book i.

In book iv., the description of the country girl, who dresses above her condition, concludes with the following lines:—

"Expect her soon with footboy at her heels,
No longer blushing for her awkward load,
Her train and her umbrella all her care."

In both these passages of Cowper, the umbrella appears to be equivalent to what would now be called a parasol. L.

Pope and Bishop Burgess (Vol. ii., p. 310.).—The allusion is to the passage in *Troilus and Cressida*:

"The dreadful sagitary appals our numbers."

which Theobald explained from Caxton, but Pope did not understand. C. B.

[Not the only passage in Shakspeare which Theobald explained and Pope did not understand; but more of this hereafter.]

Book of Homilies (Vol. ii., p. 89.).—Allow me to inform B. that the early edition of Homilies

referred to in his Query was compiled by Richard Taverner, and consists of a series of "postils" on the epistles and gospels throughout the year. It appears to have been first printed in 1540 (*Ames*, i. 407.), and was republished in 1841, under the editorial care of Dr. Cardwell. C. H.

St. Catharine's Hall, Cambridge.

Roman Catholic Theology (Vol. ii., p. 279.).—I beg to refer M. Y. A. H. to the *Church History of England* by Hugh Tootle, better known by his pseudonym of Charles Dod (3 vols. folio, Brussels, 1737–42). A very valuable edition of this important work was commenced by the Rev. M. A. Tierney; but as the last volume (the fifth) was published so long ago as 1843, and no symptom of any other appears, I presume that this extremely curious book has, for some reason or other, been abandoned. Perhaps the well-known jealousy of the censor may have interfered.

A useful manual of Catholic bibliography exists in the *Thesaurus Librorum Rei Catholicae*, 8vo. Würzburg, 1850. G. R.

Modum Promissionis (Vol. ii., p. 279.).—Without the context of the passage adduced by C. W. B., it is impossible to speak positively as to its precise signification. I think, however, the phrase is equivalent to "formula professionis monasticae." *Promissio* frequently occurs in this sense, as may be seen by referring to Ducange (s. v.). C. H.

Bacon Family (Vol. ii., p. 247.).—The name of Bacon has been considered to be of Norman origin, arising from some fief so called.—See *Roman de Rose*, vol. ii. p. 269. X. P. M.

Execution of Charles I. and Earl of Stair (Vol. ii., pp. 72. 140. 158.).—MATFELONENSIS speaks too fast when he says that "no mention occurs of the Earl of Stair." I distinctly recollect reading in an old life of the Earl of Stair an account of his having been sent for to visit a mysterious person of extreme old age, who stated that he was the earl's ancestor (grandfather or great-grandfather, but whether paternal or not I do not remember), and that he had been the executioner of Charles I. T. N.

[The story to which our correspondent alludes is, probably, that quoted in Cecil's (Hone's) *Sixty Curious and Authentic Narratives*, pp. 138–140., from the *Recreations of a Man of Feeling*. The peerage and the pedigree of the Stair family alike prove that there is little foundation for this ingenious fiction.]

Water-marks on Writing-paper (Vol. ii., p. 310.).—On this subject C., will, I think, find all the information he seeks in a paper published in the *Aldine Magazine*, (Masters, Aldersgate-st., 1839). This paper is accompanied by engravings of the ancient water-marks, as well as those of more mo-

dern times, and enters somewhat largely into the question of how far water-marks may be considered as evidence of precise dates. They are not always to be relied upon, for in December, 1850, there will doubtless be thousands of reams of paper issued and in circulation, bearing the date of 1851, unless the practice is altered of late years. Timperley's *Biographical, Chronological, and Historical Dictionary* is much quoted on the subject of "Water-marks." E. B. PRICE.

St. John Nepomuc (Vol. ii., pp. 269. 317.).—The statues in honour of this Saint must be familiar to every one who has visited Bohemia, as also the spot of his martyrdom at Prague, indicated by some brass stars let into the parapet of the *Steinerne Brücke*, on the right-hand side going from Prague to the suburb called the *Kleinseite*. As the story goes, he was offered the most costly bribes by *Wenzel*, king of Bohemia, to betray his trust, and after his repeated refusal was put to the torture, and then thrown into the Moldau, where he was drowned. The body of the saint was embalmed, and is now preserved in a costly silver shrine of almost fabulous worth, in the church of St. Veit, in the *Kleinseite*. In Weber's *Briefe eines durch Deutschland reisende Deutschen*, the weight silver about this shrine is said to be twenty "centener." C. D. LAMONT.

Satirical Medals (Vol. ii., p. 298.).—A descriptive catalogue of British medals is preparing for the press, wherein all the satirical medals relating to the Revolution of 1688 will be minutely described and explained. G. H.

Passage in Gray (Vol. i., p. 150.).—I see no difficulty in the passage about which your correspondent A. GRAYAN inquires. The *abode* of the merits and frailties of the dead, *i. e.* the place in which they are treasured up until the Judgment, is the Divine mind. This the poet, by a very allowable figure, calls "Bosom." Homer's expression is somewhat analogous.

"Τάδε πάντα θεῶν ἐν γούνασι κεῖται."

E. C. H.

Cupid Crying (Vol. i., pp. 172. 308.).—Another translation of the English verses, p. 172., which English are far superior to the Latin original:—

"Perchi ferisce Venere
Il figlio suo che geme?
Diede il fanciullo a Celia
Le freccie e l'arco insieme.
Sarebbe mai possibile!
Ei nol voluto avea;
Ma rise Celia; ei subito
La Madre esser credea."

E. C. H.

Anecdote of a Peal of Bells (Vol. i., p. 382.).—It is related of the bells of Limerick Cathedral by Mrs. S. C. Hall (*Ireland*, vol. i., p. 328. note). M.

[Another correspondent, under the same signature, forwards the legend as follows:—

“THOSE EVENING BELLS.”

“The remarkably fine bells of Limerick Cathedral were originally brought from Italy. They had been manufactured by a young native (whose name tradition has not preserved), and finished after the toil of many years; and he prided himself upon his work. They were subsequently purchased by a prior of a neighbouring convent, and, with the profits of this sale, the young Italian procured a little villa, where he had the pleasure of hearing the tolling of his bells from the convent cliff, and of growing old in the bosom of domestic happiness. This, however, was not to continue. In some of those broils, whether civil or foreign, which are the undying worm in the peace of a fallen land, the good Italian was a sufferer amongst many. He lost his all; and after the passing of the storm, he found himself preserved alone, amid the wreck of fortune, friends, family, and home. The convent in which the bells, the chef-d'œuvre of his skill, were hung, was rased to the earth, and these last carried away to another land. The unfortunate owner, haunted by his memories and deserted by his hopes, became a wanderer over Europe. His hair grew gray, and his heart withered, before he again found a home and friend. In this desolation of spirit he formed the resolution of seeking the place to which those treasures of his memory had been finally borne. He sailed for Ireland, proceeded up the Shannon; the vessel anchored in the pool near Limerick, and he hired a small boat for the purpose of landing. The city was now before him; and he beheld St. Mary's steeple lifting its turreted head above the smoke and mist of the old town. He sat in the stern, and looked fondly towards it. It was an evening so calm and beautiful as to remind him of his own native haven in the sweetest time of the year—the death of the spring. The broad stream appeared like one smooth mirror, and the little vessel glided through it with almost a noiseless expedition. On a sudden, amid the general stillness, the bells tolled from the cathedral; the rowers rested on their oars, and the vessel went forward with the impulse it had received. The old Italian looked towards the city, crossed his arms on his breast, and lay back on his seat; home, happiness, early recollections, friends, family—all were in the sound, and went with it to his heart. When the rowers looked round, they beheld him with his face still turned towards the cathedral, but his eyes were closed, and when they landed they found him cold in death.”

MR. H. EDWARDS informs us it appeared in an early number of *Chambers' Journal*. J. G. A. P. kindly refers us to the *Dublin Penny Journal*, vol. i. p. 48., where the story is also told; and to a poetical version of it, entitled “The Bell-founder,” first printed in the *Dublin University Magazine*, and since in the collected poems of the author, D. H. McCarthy.]

Codex Flateyensis (Vol. ii., p. 278.).—Your correspondent W. H. F., when referring to the *Ork-*

neyinga Saga, requests information regarding the *Codex Flateyensis*, in which is contained one of the best MSS. of the Saga above mentioned. W. H. F. labours under the misapprehension of regarding the *Codex Flateyensis* as a mere manuscript of the *Orkneyinga Saga*, whereas that Saga constitutes but a very small part of that magnificent volume. The *Codex Flateyensis* takes its name, as W. H. F. rightly concludes, from the island of Flatey in the Breidafjord in Iceland, where it was long preserved. It is a parchment volume most beautifully executed, the initial letters of the chapters being finely illuminated, and extending in many instances, as in a fac-simile now before me, from top to bottom of the folio page. The contents of the volume may be learned from the following lines on the first page; I give it in English as the original is in Icelandic:—

“John Hakonson owns this book, herein first are written verses, then how Norway was colonised, then of Erik the Far-travelled, thereafter of Olaf Tryggvason the king with all his deeds, and next is the history of Olaf Haraldson, the saint, and of his deeds, and *there-with the history of the earls of Orkney*, then is there *Sverrers Saga*; thereafter the Saga of Hakon the Old, with the Saga of Magnus the king, his son, then the deeds of Einar Sokkeson of Greenland, and next of Elga and Ulf the Bad; and then begin the annals from the creation of the world to the present year. John Thordarson the priest wrote the portion concerning Erik the Far-travelled, and the Sagas of both the Olaves; but Magnus Thorhallson the priest has written all that follows, as well as all that preceded, and has illuminated all (the book). Almighty God and the holy virgin Mary give joy to those who wrote and to him who dictated.”

A little further on we learn from the text that when the book began to be written there had elapsed from the birth of Christ 1300 and 80 and 7 years. The volume was, therefore, commenced in 1387, and finished, as we judge from the year at which the annals cease, in 1395. The death of Hakon Hakonson is recorded in the last chapters of the Saga of that name, which we see is included in the list of those contained in the *Codex Flateyensis*. E. CHARLTON.

Newcastle-on-Tyne, Oct. 6. 1850.

Paying through the Nose, and Etymology of Shilling (Vol. i., p. 335.).—Odin, they say, laid a nose-tax on every Swede,—a penny a nose. (Grimm, *Deutsche Rechts Alterthümer*, p. 299.) I think people not able to pay forfeited “the prominence on the face, which is the organ of scent, and the emunctory of the brain,” as good Walker says. It was according to the rule, “Qui non habet in ære, luat in pelle.” Still we “count” or “tell noses,” when computing, for instance, how many persons of the company are to pay the reckoning. The expression is used in England, if I am rightly informed, as well as in Holland.

Tax money was gathered into a brass shield, and the jingling (*schel*) noise it produced, gave to the pieces of silver exacted the name of *schellingen* (shillings). Saxo-Grammaticus, lib viii. p. 267., citatus apud Grimm, l. l. p. 77. The reference is too curious not to note it down:—

“Huic (Fresie) Gotricus non tam aretam, quam inusitatam pensionem imposuit, de ejus conditione et modo summam referam. Primum itaque ducentorum quadraginta pedum longitudinem habentis ædificii structura disponitur, his senis distincta spatiis, quorum quodlibet vicenorum pedum intercapedine tenderetur, prædictæ quantitatis summam totalis spatii dispendio reddente. In hujus itaque ædis capite regio considente quæstore, sub extremam ejus partem *rotundus* e regione *clipeus* exhibetur. Fresonibus igitur tributum daturis mos erat singulos nummos in hujus *scuti cavum* conjicere, e quibus eos duntaxat in censum regionum ratio computantis eligeret, qui eminus exactoris aures clarioris soni crepitaculo perstrinxissent quo evenit, ut id solum æs quæstor in fiscum supputando colligeret, ejus casum remotiore auri indicio persensisset, ejus vero obscurior sonus citra computantis defuisset auditum, recipiebatur quidem in fiscum (!!!), sed nullum summæ præstabat augmentum. Compluribus igitur nummorum jactibus quæstorias aures nulla sensibili sonoritate pulsantibus, accidit, ut statim pro se stipem erogaturi multam interdum æris partem inani pensione consumerent, ejus tributum onere per Karolum postea liberati produntur.”

JANUS DOUSA.

Huis te Manpadt.

Small Words (Vol. ii., p. 305.).—Some of your correspondents have justly recommended correctness in the references to authorities cited. Allow me to suggest the necessity of similar care in quotations. If K. J. P. B. T. had taken the pains to refer to the passage in Pope which he criticises (Vol. ii., p. 305.), he would have spared himself some trouble, and you considerable space. The line is not, as he puts it, “And ten *small words*,” but—

“And ten *low words* oft creep in one dull line.”

a difference which deprives his remarks of much of their applicability. Φ.

Bilderdijk the Poet (Vol. ii., p. 309.).—There are several letters from Southey, in his *Life and Correspondence*, written while under the roof of Bilderdijk, giving a very agreeable account of the poet, his wife, and his family. Φ.

Fool or a Physician (Vol. i., p. 137.; vol. ii., p. 315.).—The writer who has used this expression is Dr. Cheyne, and he probably altered it from the alliterative form, “a man is a fool or a physician at forty,” which I have frequently heard in various parts of England. Dr. Cheyne’s words are: “I think every man is a fool or a physician at thirty years of age, (that is to say), by that time he ought to know his own constitution, and

unless he is determined to live an intemperate and irregular life, I think he may by diet and regimen prevent or cure any *chronical* disease; but as to *acute* disorders no one who is not well acquainted with medicine should trust to his own skill.”

Dr. Cheyne was a medical writer of the last century. A. G.—T.

Wat the Hare (Vol. ii., p. 315.).—In the interesting, though perhaps somewhat partial, account of the unsuccessful siege of Corfe Castle, during the civil wars of the seventeenth century, which is given in the *Mercurius Rusticus*, there is an anecdote which will give a reply to the Query of your correspondent K. The commander of the Parliamentary forces was Sir Walter Erle; and it was a great joke with his opponents that the pass-word of “Old Wat” had been given (by himself I believe) on the night of his last assault on the castle. The chronicler informs us that “Old Wat” was the usual notice of a hare being found sitting; and the proverbial timidity of that animal suggested some odious comparisons with the defeated general.

I have not the book at hand, but I am pretty sure that the substance of my information is correct.

C. W. BINGHAM.

Bingham’s Melcombe, Blandford.

Law Courts at St. Albans (Vol. i., p. 366.).—Although unable to answer Z., perhaps I may do him service by enabling him to put his Query more correctly. The disease which drove the lawyers from London in the 6th year of Elizabeth (1563) was not the *sweating sickness* (which has not returned since the reign of Edward VI.), but a plague brought into England by the late garrison of Havre de Grâce. And it was at *Hertford* that Candlemas term was kept on the occasion. See Heylyn, *Hist. Ref.*, ed. Eccl. Hist. Soc. ii. 401.

J. C. R.

The Troubles at Frankfort (Vol. i., p. 379.).—In Petheram’s edition of this work, it is shown that Whittingham, dean of Durham, was most likely the author. That Coverdale was not, appears from the circumstance that the writer had been a party in the “Troubles,” whereas Coverdale did not reside at Frankfort during any part of his exile.

J. C. R.

Standing during the Reading of the Gospel (Vol. ii., p. 246).—

“Apostolica auctoritate mandamus, dum sancta Evangelia in Ecclesia recitantur, ut Sacerdotes, et cæteri omnes presentes, non sedentes, sed venerabiliter curvi, in conspectu Evangelii stantes Dominica verba intente audiant, et fideliter adorent.”—Anastasius, i., apud Grat. *Decret. De Consecrat. Dist.*, ii. cap. 68.

J. BE.

Scotch Prisoners at Worcester (Vol. ii., p. 297.).

—I cannot think that the extract from the accounts of the churchwardens of St. Margaret's, Westminster, at all justifies C. F. S. in supposing that the Scotch prisoners were massacred in cold blood. The total number of these prisoners was 10,000. Of the 1,200 who were buried, the greater part most probably died of their wounds; and though this number is large, yet we must bear in mind that in those days the sick and wounded were not tended with the care and attention which are now displayed in such cases. We learn from the *Parliamentary History* (xx. 58.), that on the 17th Sep. 1651, "the Scots prisoners were brought to London, and marched through the city into Tothill-fields." The same work (xx. 72.) states that "Most of the common soldiers were sent to the English Plantations; and 1500 of them were granted to the Guiney merchants and sent to work in the Gold mines there." Large numbers were also employed in draining the great level of the Fens (Wells, *History of the Bedford Level*, i. 228—244.). Lord Clarendon (book xiii.) says, "Many perished for want of food, and, being enclosed in little room till they were sold to the plantations for slaves, they died of all diseases."

C. H. COOPER.

Cambridge, Oct. 5. 1850.

Scotch Prisoners at Worcester.—The following is Rapin's account of the disposition of these prisoners, and even this statement he seems to doubt. (Vol. ii. p. 585.)

"It is pretended, of the Scots were slain [at Worcester] about 2000, and seven or eight thousand taken prisoners, who being sent to London, were sold for slaves to the plantations of the American isles."—Authorities referred to: Phillips, p. 608., Clarendon, iii. p. 320., Burnet's *Mem.* p. 432.

J. C. B.

"*Antiquitas Sæculi Juventus Mundi*" (Vol. ii., p. 218.).—A learned friend, who although involved in the avocations of an active professional career, delights "inter sylvas Academi quarere verum," has favoured me with the following observation on these words:—"That the phrase *Antiquitas sæculi juventus mundi* is in Italics in Bacon's work does not, in my opinion, prove it to be a quotation, any more than the words *ordine retrogrado* in the subsequent passage. Italics were used in Bacon's time, and long afterwards, to mark not only quotations, but emphatic words, γνώμαι, and epigrammatic sentences, of which you will every where see instances. I have not the original edition of the work, but we have here* the rare translation into English by Gilbert Wats, Oxford,

* Primate Marsh's library, St. Patrick's, Dublin, which contains about 18,000 volumes, including the entire collection of Stillingfleet, Bishop of Worcester.

1640, folio, through which the references to authors are given in the margin; but there is no reference appended to this passage. I cannot of course decide positively that the phrase is not a quotation, but I incline to the opinion that it is not. It may be an adaptation of some proverbial expression; but I prefer believing that it is Bacon's own mode of expressing that the present times are more ancient (*i. e.* full of years) than the earliest, and thus to show that the respect we entertain for authority is unfounded."

Coleridge was of the same opinion (Introduct. to *Encycl. Metrop.*, p. 19.). Had the phrase been a quotation, would not Bacon have said, "Sanè ut vere dictum est," rather than "Ut vere dicamus."

T. J.

The Lass of Richmond Hill (Vol. ii., p. 103.)

—In reply to QUÆRO, I beg to say that he will find the words of the above song in the *Morning Herald* of August 1, 1789, a copy of which I possess. It is here described as a "favourite song, sung by Mr. Incedon at Vauxhall; composed by Mr. Hook."

J. B.

Walworth.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The importance of Winchelsea as a convenient port for communication with France, from the time of the Conquest to the close of the fifteenth century, having led to a wish for a more extended history of that town than is to be found in any work relating either to the Cinque Ports or to the county of Sussex, Mr. Durrant Cooper determined to gather together the existing materials for such a history as a contribution to the Sussex Archæological Society. The industry, however, with which Mr. Cooper prosecuted his search after original records and other materials connected with the town and its varied history, was rewarded by the discovery of so many important documents as to render it impossible to carry out his original intention. The present separate work, entitled *The History of Winchelsea, one of the Ancient Towns added to the Cinque Ports*, is the result of this change; and the good people of Winchelsea have now to thank Mr. Cooper for a history of it, which has been as carefully prepared as it has been judiciously executed. Mr. Cooper has increased the amusement and information to be derived from his volume, by the manner in which he has contrived to make transactions of great historical importance illustrate his narrative of events of merely local interest.

The new edition of the *Pictorial Shakspeare* which Mr. Charles Knight has just commenced under the title of the "National Edition" cannot, we think, prove other than a most successful attempt to circulate among all classes, but especially among readers of comparatively small means, a cheap, well-edited, and beautifully illustrated edition of the works of our great poet. The text of the present edition is not printed,

like that of its precursor, in double columns, but in a distinct and handsome type extending across the page; and as there is no doubt the notes will be revised so as to incorporate the amendments and elucidations of the text, which have appeared from our Colliers, Hunters, &c., since the *Pictorial Shakspeare* was first published, there can be little doubt but that this *National Edition* will meet with a sale commensurate with the taste and enterprise of its editor and publisher, Mr. Knight.

We have received the following Catalogues:—W. Waller and Son's (188. Fleet Street) Catalogue Part III. for 1850 of Choice Books at remarkably low prices, in the best condition; John Petheram's (94. High Holborn) Catalogue Part CXVI. No. 10. for 1850 of Old and New Books; Williams and Norgate's (14. Henrietta Street, Covent Garden) Catalogue No. 1. of Second-hand Books and Books at reduced Prices.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

GRIMALDI, ORIGINES GENEALOGICÆ.
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AN ACCOUNT OF THE REMAINS OF THE WORSHIP OF PRIAPUS,
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By R. PAYNE KNIGHT, 4to. 1786.

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SALVADOR'S "INSTITUTIONS DE MOÏSE ET DU PEUPLE HEBREU."

BOSWELL'S JOHNSON. 12mo. edition. Murray, 1816. Vol. VI.

* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

G. R. M., who inquires respecting the oft-quoted line,
"Tempora mutantur, nos et mutamur in illis,"
is referred to NOTES AND QUERIES, Vol. I., pp. 234. 419.
The germ of the line is in the Delitæ Poet. Germ., under
the poems of Mathias Borbonius.

VOLUME THE FIRST OF NOTES AND QUERIES, with
Title-page and very copious Index, is now ready, price
9s. 6d., bound in cloth, and may be had, by order, of all
Booksellers and Newsmen.

The Monthly Part for September, being the Fourth of
Vol. II., is also now ready, price 1s.

INDIA OVERLAND MAIL.—DIORAMA.

GALLERY OF ILLUSTRATION, 14. Regent Street, Waterloo Place.—A Gigantic MOVING DIORAMA of the ROUTE of the OVERLAND MAIL to INDIA, exhibiting the following Places, viz., Southampton Docks, Isle of Wight, Osborne, the Needles, the Bay of Biscay, the Berlings, Cintra, the Tagus, Cape Trafalgar, Tarifa, Gibraltar, Algiers, Malta, Alexandria, Cairo, the Desert of Suez, the Central Station, Suez, the Red Sea, Aden, Ceylon, Madras, and Calcutta—is now OPEN DAILY.—Mornings at Twelve; Afternoons at Three; and Evenings at Eight.—Admission, 1s.; Stalls, 2s. 6d.; Reserved Seats, 3s. Doors open half an hour before each Representation.

JOURNAL FRANCAIS, publié à Londres.

—LE COURRIER de l'EUROPE, fondé en 1840, paraissant le Samedi, donne dans chaque numéro les nouvelles de la semaine, les meilleurs articles de tous les journaux de Paris, la Semaine Dramatique par Th. Gautier ou J. Jaunin, la Revue de Paris par Pierre Durand, et reproduit en entier les romans, nouvelles, etc., en vogue par les premiers écrivains de France. Prix 6d.

London: JOSEPH THOMAS, 1. Finch Lane.

SHAKSPEARE.—An Advertisement of a New Edition of Shakspeare having appeared from Mr. Vickers of Hollywell Street, accompanied by an advertisement, in which he says he has "engaged the services" of Mr. Halliwell as editor, Mr. Halliwell begs publicly to state he has no knowledge whatever of Mr. Vickers; and that the use of Mr. Halliwell's name in that advertisement is entirely made without his authority.

Another advertisement of a similar work has been issued by Messrs. Tallis and Co. of St. John Street, London, announcing the publication by them of the Works of Shakspeare, edited, as the advertisement states, by Mr. Halliwell. This announcement has also been made entirely without Mr. Halliwell's sanction, Mr. H. having no knowledge of that firm.

Avenue Lodge, Brixton Hill, Oct. 15. 1850.

THE CAXTON MEMORIAL.—Gentlemen are respectfully requested to withhold their subscriptions to any engraving of—

CAXTON EXAMINING THE FIRST PROOF SHEET FROM HIS PRINTING PRESS IN WESTMINSTER ABBEY, A.D. 1474,

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A MEDIUM OF INTER-COMMUNICATION

FOR

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"When found, make a note of." — CAPTAIN CUTTLE.

No. 52.]

SATURDAY, OCTOBER 26. 1850.

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Notes.

ADDRESS TO OUR FRIENDS.

WE this day publish our fifty-second Number. Every Saturday, for twelve months, have we presented to our subscribers our weekly budget of "NOTES," "QUERIES," and "REPLIES;" and in so doing, we trust, we have accomplished some important ends. We have both amused and instructed the general reader; we have stored up much curious knowledge for the use of future writers; we have procured for scholars now engaged in works of learning and research many valu-

able pieces of information which had evaded their own immediate pursuit; and, lastly, in doing all this, we have powerfully helped forward the great cause of literary truth.

In our Prospectus and opening address we made no great promise of what our paper should be. That, we knew, must depend upon how far the medium of inter-communication we had prepared should be approved and adopted by those for whose special use it had been projected. We laid down a literary railway: it remained to be seen whether the world of letters would travel by it. They have done so: we have been especially patronised by first-class passengers, and in such numbers that we were obliged last week to run an extra train.

It is obvious that the use of a paper like "NOTES AND QUERIES" bears a direct proportion to the extent of its circulation. What it aims at doing is, to reach the learning which lies scattered not only throughout every part of our own country, but all over the literary world, and to bring it all to bear upon the pursuits of the scholar; to enable, in short, men of letters all over the world to give a helping hand to one another. To a certain extent, we have accomplished this end. Our last number contains communications not only from all parts of the metropolis, and from almost every county in England, but also from Scotland, Ireland, Holland, and even from Demerara. This looks well. It seems as if we were in a fair way to accomplish our design. But much yet remains to be done. We have recently been told of whole districts in England so benighted as never to have heard of "NOTES AND QUERIES;" and after an interesting question has been discussed for weeks in our columns, we are informed of some one who could have answered it immediately if he had seen it. So long as this is the case the advantage we may confer upon literature and literary men is necessarily imperfect. We do what we can to make known our existence through the customary modes of announcement, and we gratefully acknowledge the kind assistance and encouragement we derive from our brethren of the public press; but we would respectfully solicit

the assistance of our friends upon this particular point. Our purpose is aided, and our usefulness increased by every introduction which can be given to our paper, either to a Book Club, to a Lending Library, or to any other channel of circulation amongst persons of inquiry and intelligence. By such introductions scholars help themselves as well as us, for there is no inquirer throughout the kingdom who is not occasionally able to throw light upon some of the multifarious objects which are discussed in our pages.

At the end of our first twelvemonth we thank our subscribers for the patronage we have received. We trust we shall go on week by week improving in our work of usefulness, so that at the end of the next twelvemonth we may meet them with the same pleasure as on the present occasion. We will continue to do whatever is in our power, and we rely upon our friends to help us.

SHAKSPEARE'S USE OF THE WORDS "CAPTIOUS"
AND "INTENIBLE."

In the following passage of *All's Well that Ends Well*, Act i. Sc. 3., where Helena is confessing to Bertram's mother, the Countess, her love for him, these two words occur in an unusual sense, if not in a sense peculiar to the great poet:—

"I love your son:—

My friends were poor, but honest, so's my love:
Be not offended; for it hurts not him,
That he is lov'd of me: I follow him not
By any token of presumptuous suit;
Nor would I have him till I do deserve him:
Yet never know how that desert may be.
I know I love in vain; strive against hope;
Yet, in this *captious* and *intenable* sieve
I still pour in the waters of my love,
And lack not to lose still."

Johnson was perplexed about the word *captious*; "which (says he) I never found in this sense, yet I cannot tell what to substitute, unless *carious* for rotten!" Farmer supposed *captious* to be a contraction of *capacious*! Steevens believed that *captious* meant *recipient*, capable of receiving; which interpretation Malone adopts. Mr. Collier, in his recent edition of Shakspeare, after stating Johnson's and Farmer's suggestions, says, "where is the difficulty? It is true that this sense of *captious* may not have an exact parallel; but the intention of Shakspeare is very evident: *captious* means, as Malone says, capable of *taking* or *receiving*; and *intenable* (printed *intemible* in the first folio, and rightly in the second) incapable of *retaining*. Two more appropriate epithets could hardly be found, and a simile more happily expressive."

We no doubt all know, by intuition as it were, what Shakspeare meant; but "the great master

of English," as Mr. HICKSON very justly calls him, would never have used *captious*, as applied figuratively to a *sieve*, for *capable of taking or receiving*.

Intenable, notwithstanding the hypercriticism of Mr. Nares (that "it is incorrectly used by Shakspeare for *unable to hold*," and that "it should properly mean *not to be held*, as we now use *untenable*") was undoubtedly used in the former sense, and it was most probably so accepted in the poet's time; for in the *Glossographia Anglicana Nova*, 1719, we have "*Untenable*, that *will not or cannot hold* or be holden long."

With regard to *captious*, it is not so much a matter of surprise that none of all these learned commentators should fail in their *guesses* at the meaning, as that none of them should have remarked that the sense of the Latin *captiosus*, and of its congeners in Italian and old French, is *deceitful*, *fallacious*; and Bacon uses the word for *insidious*, *ensnaring*. There can be no doubt that this is the sense in which Shakspeare used it. Helen speaks of her hopeless love for Bertram, and says:

"I know I love in vain, strive against hope; yet in this *fallacious* and *unholding* sieve I still pour in the waters of my love, and fail not to lose still."

When we speak of a *captious* person, do we mean one *capable of taking or receiving*? Then how much more absurd would it be to take it in that impossible sense, when figuratively applied in the passage before us! Bertram shows himself *incapable of receiving* Helena's love: he is truly *captious* in that respect.

In French the word *captieux*, according to the Academy, is only applied to language, though we may say *un homme captieux* to signify a man who has the art of *deceiving* or leading into error by *captious* language.

It is not impossible that the poet may have had in his mind the fruitless labour imposed upon the Danaïdes as a punishment, for it has been thus moralised:

"These virgins, who in the flower of their age pour water into pierced vessels which they can never fill, what is it but to be always bestowing our love and benefits upon the ungrateful."

S. W. SINGER.

Mickleham, Oct. 4. 1850.

ORATORIES OF THE NONJURORS.

As the nooks and corners of London in olden times are now engaging the quiet musings of most of the topographical brotherhood, perhaps you can spare a nook or a corner of your valuable periodical for a few notes on the Oratories of those good men and true—the Nonjurors. "These were honourable men in their generation," and were made of most unbending materials.

On the Feast of St. Matthias, Feb. 24, 1693, the consecrations of Dr. George Hickes and Thomas Wagstaffe were solemnly performed according to the rites of the Church of England, by Dr. William Lloyd, bishop of Norwich; Dr. Francis Turner, bishop of Ely; and Dr. Thomas White, bishop of Peterborough, at the Bishop of Peterborough's lodgings, at the Rev. William Giffard's house at Southgate in Middlesex: Dr. Ken, bishop of Bath and Wells, giving his consent.

Henry Hall was consecrated bishop in the oratory of the Rev. Father in Christ, John B—— [Blackburne?], in Gray's Inn, on the festival of St. Barnabas, June 11, 1725.

Hilkiah Bedford was consecrated in the oratory of the Rev. R—— R—— [Richard Rawlinson], in Gray's Inn, on the festival of St. Paul, Jan. 25, 1720. Ralph Taylor was also consecrated at the same time and place.

Henry Gandy was consecrated at his oratory in the parish of St. Andrew's, Holborn, on the festival of St. Paul, Jan. 25, 1716.

Grascome was interrupted by a messenger whilst he was ministering to his little congregation in Scroope's Court, near St. Andrew's Church.

Jeremy Collier officiated at Broad Street, London, assisted by the Rev. Samuel Carte, the father of the historian.

Mr. Hawkes officiated for some time at his own house opposite to St. James' Palace.

On Easter-day, April 13, 1718, at the oratory of his brother, Mr. William Lee, dyer, in Spital-fields, Dr. Francis Lee read a touching and beautiful declaration of his faith, betwixt the reading of the sentences at the offertory and the prayer for the state of Christ's church. It was addressed to the Rev. James Daillon, Count de Lude, then officiating.

Charles Wheatly, author of *A Rational Illustration of the Book of Common Prayer*, in a letter to Dr. Rawlinson, the nonjuring titular bishop of London, says:

"I believe most of the books in Mr. Laurence's catalogue were really in his library. Most of his chapel furniture I had seen; but his pix, and his cruet, his box for unguent, and oil, I suppose you do not inquire after."

Roger Laurence was the learned author of *Lay Baptism Invalid*. Query, Where did he officiate?

The Rev. John Lindsay, the translator of Mason's *Vindication of the Church of England*, for many years officiated as minister of a nonjuring congregation in Trinity Chapel, Aldersgate Street, and is said to have been their last minister.

Thoresby, in his *Diary*, May 18, 1714, says, "I visited Mr. Nelson (author of the *Fasts and Festivals*), and the learned Dr. George Hickes, who not being at liberty for half an hour, I had the benefit of the prayers in the adjoining church, and

when the Nonjuring *Conventicle* was over, I visited the said Dean Hickes, who is said to be bishop of ——" [Thetford]. Both Nelson and Hickes resided at this time in Ormond Street; probably the conventicle was at one of their houses. It should be noted that Thoresby, having quitted the Conventicles of the Dissenters, had only recently joined what he calls the Church *established by law*. He appears to have known as much about the principles of the Nonjurors as he did of Chinese music.

Dr. Welton's chapel in Goodman's Fields being visited (1717) by Colonel Ellis and other justices of the peace, with proper assistants, about two hundred and fifty persons were found there assembled, of whom but forty would take the oaths. The doctor refusing them also, was ordered to be proceeded against according to law.

This reminds me of another Query. What has become of Dr. Welton's famous Whitechapel altar-piece, which Bishop Compton drove out of his church. Some doubts have been expressed whether that is the identical one in the Saint's Chapel of St. Alban's Abbey. A friend has assured the writer that he had seen it about twenty years ago, at a Roman Catholic meeting-house in an obscure court at Greenwich. It is not there now. The print of it in the library of the Society of Antiquaries is accompanied with these MS. lines by Mr. Mattaire:—

"To say the picture does to him belong,
Kennett does Judas and the painter wrong;
False is the image, the resemblance faint,
Judas, compared to Kennett, was a saint."

One word more. The episcopal seal of the nonjuring bishops was a shepherd with a sheep upon his shoulders. The crozier which had been used by them, was, in 1839, in the possession of John Crossley Esq., of Scaitcliffe, near Todmorden.

J. YEOWELL.

Hoxton.

HOGARTH'S ILLUSTRATIONS OF HUDIBRAS.

"Butler's *Hudibras*, by Zach. Grey, LL.D. 2 vols. 8vo. Cambridge, 1744.

"Best edition. Copies in fine condition are in considerable request. The cuts are beautifully engraved, and Hogarth is much indebted to the designer of them; but who he was does not appear."

The above remarks in Lowndes's *Bibliographical Manual* having caught my attention, they appeared to me somewhat obscure and contradictory; and as they seemed rather disparaging to the fame of Hogarth, of whose works and genius I am a warm admirer, I have taken some pains to ascertain what may have been Mr. Lowndes's meaning.

On examining the plates in Dr. Grey's edition, they are all inscribed "*W. Hogarth invt, J.*

Mynde sc!" How, then, can Hogarth be said to be *much indebted to the designer of them*, if we are to believe the words on the plates themselves — "*W. Hogarth invt*"?

It is clear that Mr. Lowndes supposes the designer of these plates to have been some person distinct from Hogarth; and he was right in his conjecture; but he was ignorant of the name of the artist alluded to.

Whoever he was, he can have little claim to be regarded as the original designer; he was rather employed as an expurgator; for these plates are certainly copies of the two sets of plates invented and engraved by Hogarth himself in 1726.

All that this second designer performed was, to revise the original designs of Hogarth's, in order to remove some *glaring indecencies*; and this, no doubt, is what Mr. Lowndes means, when he says that "*Hogarth is much indebted to the designer of them.*"

The following passage in a letter from Dr. Ducaral to Dr. Grey, dated Inner Temple, May 10th, 1743, printed in Nichols's *Illustrations*, will furnish us with the name of the artist in question:—

"I was at Mr. Isaac Wood's the painter, who showed me the twelve sketches of *Hudibras*, which he designs for you. I think they are extremely well adapted to the book, and that the designer shows how much he was master of the subject."

In the preface to this edition, Dr. Grey expresses his obligations "to the ingenious Mr. Wood, painter, of Bloomsbury-square."

In the fourth volume of Nichols's *Illustrations of Literature* are some interesting letters from Thos. Potter, Esq., to Dr. Grey, which throw much light on the subject of this edition of *Hudibras*.

I cannot conclude these observations without expressing my dissent from the praise bestowed upon the engravings in this work. Mr. Lowndes says "*the cuts are beautifully engraved.*" With the exception of the head of Butler by Vertue, the rest are very spiritless and indifferent productions.

J. T. A.

FOLK LORE.

Overyssel Superstition.—Stolen bees will not thrive; they pine away and die.

JANUS DOUSA.

Death-bed Superstitions.—When a child is dying, people, in some parts of Holland, are accustomed to shade it by the curtains from the parent's gaze; the soul being supposed to linger in the body as long as a compassionate eye is fixed upon it. Thus, in Germany, he who sheds tears when leaning over an expiring friend, or, bending over the patient's couch, does but wipe them off, enhances, they say,

the difficulty of death's last struggle. I believe the same poetical superstition is recorded in *Mary Barton, a Tale of Manchester Life*.

JANUS DOUSA.

Popular Rhyme.—The following lines very forcibly express the condition of many a "country milkmaid," when influence or other considerations render her incapable of giving a final decision upon the claims of two opposing suitors. They are well known in this district, and I have been induced to offer them for insertion, in the hope that if any of your correspondents are possessed of any variations or additional stanzas, they may be pleased to forward them to your interesting publication.

"Heigh ho! my heart is low,
My mind runs all on one;
W for William true,
But T for my love Tom."

T. W.

Burnley, Lancashire.

Death-bed Mystery.—It may, perhaps, interest MR. SANSOM to be informed that the appearance described to him is mentioned as a known fact in one of the works of the celebrated mystic, Jacob Behmen, *The Three Principles*, chap. 19, "Of the going forth of the Soul." I extract from J. Sparrow's translations, London, 1648.

"Seeing then that Man is so very earthly, therefore he hath none but earthly knowledge; except he be regenerated in the Gate of Deep. He always supposeth that the Soul (at the deceasing of the Body) goeth only out at the Mouth, and he understandeth nothing concerning its deep Essences above the Elements. When he seeth a blue Vapor go forth out of the Mouth of a dying Man (which maketh a strong smell all over the chamber), then he supposeth that is the Soul."

A. ROFFE.

Bradshaw Family.—There is a popular belief in this immediate part of the country, which was formerly a stronghold of the Jacobites, that no Bradshaw has ever flourished since the days of the regicide. They point to old halls formerly in possession of Bradshaws, now passed into other hands, and shake their heads and say, "It is a bad name,—no Bradshaw will come to good." I heard this speech only yesterday in connexion with Halton Hall (on the Lune); but the feeling is common, and not confined to the uneducated classes.

Haigh Hall remains in the possession of the descendants of the family from which Judge Bradshaw was descended, because, so said my informant, the heiress married a "loyal Lindsay" (the Earl of Balcarra).

E. C. G.

Lancaster.

ADVICE TO THE EDITOR, AND HINTS TO HIS CONTRIBUTORS.

My signature Σ . having been adopted by another correspondent, I have been obliged to discontinue it.

My other signature Φ ., which I have used since your commencement, is in your last number applied to the contribution of another gentleman, although the same number contains two articles of mine with that signature.

As this is palpably inconvenient, pray accept the following

ADVICE TO THE EDITOR.

A contributor sending a Note or a Query;

Considers what signature's better;

And lest his full name too oft should prove weary,

He sometimes subscribes with a letter.

This letter in English or Greek thus selected,

As his personal mark he engages;

From piracy, therefore, it should be protected,

Throughout all the rest of your pages.

By a contrary practice confusion is sown,

And annoyance to writers of spirit,

Who wish not to claim any Notes but their own,

Or of less or superior merit.

I submit in such cases no writer would grumble,

But give you his hearty permission,

When two correspondents on one mark should stumble,

To make to the last an addition.

You are bound to avoid ev'ry point that distresses,

And prevent all collision that vexes,

Preserving the right of each collar of SS,

And warding the blows of cross XX.

Minor Notes.

Rollin's Ancient History and History of the Arts and Sciences. — It may be useful to note, for the benefit of some of your student readers, that the most procurable editions of *Rollin's Ancient History* are deficient, inasmuch as they do not contain his *History of the Arts and Sciences*, which is an integral part of the work. After having possessed several editions of the work of Rollin, I now have got Blackie's edition of 1837, in 3 vols. 8vo., edited by Bell; and I learn from its preface that this is the only edition published since 1740 containing the *History of the Arts and Sciences*.

How comes it that the editions since 1740 have been so castrated?

IOTA.

Liverpool, October 16. 1850.

Jezebel. — The name of this queen is, I think, incorrectly translated in all the *Bible Dictionaries* and *Cyclopædias* that have come under my notice. It was common amongst all ancient nations to give compound names to persons, partly formed from the names of their respective divinities. This observa-

tion applies particularly to the Assyrians, Babylonians, and their dependencies, together with the Phœnicians, Carthaginians, Egyptians, and Greeks. Hence we find, both in scripture and profane history, a number of names compounded of *Baal*, such as *Baal-hanan*, Gen. xxxvi. 38., the gift, grace, mercy, or favour of *Baal*: the name of the celebrated Carthaginian general, Hannibal, is the same name transposed. The father of the Tyrian prince, Hiram, was called *Abibal*, my father is *Baal*, or *Baal* is my father. *Eshbaal*, the fire of *Baal*; *Jerubbaal*, let *Baal* contend, or defend his cause; *Meribaal*, he that resists *Baal*, or strives against the idol, were Hebrew names, apparently imposed to ridicule those given in honor of *Baal*. The father of *Jezebel* was called *Ethbaal*, Kings xvi. 31., (classically, *Ithobalus*.) with *Baal*, towards *Baal*, or him that rules. Lastly, *Hasdrubal* signifies help or assistance of *Baal*. Will some of the talented contributors to "NOTES AND QUERIES" inform me what is the composition and meaning of *Jezebel*, as it has hitherto baffled my own individual researches? Is it the contracted feminine form of *Hasdrubal*? W. G. H.

Clarendon, Oxford Edition of 1815. — The following curious fact, relating to the Oxford edition of Lord Clarendon's *History* in 1815, was communicated to me by a gentleman who was then officially interested in the publication, and personally cognisant of the circumstances.

In the year 1815, the University of Oxford determined to reprint Clarendon's *History of the Rebellion*, and to add to it that of the Irish rebellion; but as it was suspected by one of the delegates of the press, that the edition from which they were printing the "Irish Rebellion" was spurious, as it attributed the origin of the rebellion to the Protestants instead of the Catholics; a much earlier copy was procured from Dublin, through the chaplain of the then Lord Lieutenant, which reversed the accusation which was contained in the copy from which the University had been about to print.

J. T. A.

September 30. 1850.

Macaulay's Country Squire. — I suppose I may take it for granted that all the world has long since been made merry by Mr. Macaulay's description of "the country squire on a visit to London in 1685." (*History of England*, vol. i. p. 369.)

I am not aware that Steele's description of a country gentleman under similar circumstances has ever been referred to; it is certainly far from being as graphic as Mr. Macaulay's; but the one may at all events serve to illustrate the other, and to prove that *Urbs* had not made any very great progress in *urbanity* between 1685 and 1712.

"If a country gentleman appears a little curious in observing the edifices, signs, clocks, coaches, and dials,

it is not to be imagined how the polite rabble of this town, who are acquainted with these objects, ridicule his rusticity. I have known a fellow with a burden on his head steal a hand down from his load, and slyly twirl the cock of a squire's hat behind him; and while the offended person is swearing or out of countenance, all the wag-wits in the highway are grinning in applause of the ingenious rogue that gave him the tip, and the folly of him who had not eyes all round his head to prevent receiving it."—*Spectator*, No. 354.

C. FORBES.

October 11.

Miching Mallecho.—The writer of the review of *Urquhart's Travels* in the *Quart. Rev.* for March 1850, who is, in all probability, identical with the author of the *Handbook of Spain*, felicitously suggests that *Miching Mallecho* is a mere misprint for the Spanish words *Mucho Malhecho*, much mischief: *Hamlet*, iii. 2. Imagining that I had seen this ingenious conjecture somewhere in print before, I referred to, and was disappointed when I found it not in Knight's *Shakspeare* (library ed.). Recently, in looking over Dr. Maginn's admirable dissections of *Dr. Farmer's Essay on the Learning of Shakspeare*, I discovered what I was in search of, and beg to present it to the notice of your readers.

"That the text is corrupt, I am sure; and I think Dr. Farmer's substitution of *miniching malhecco*, a most unlucky attempt at emendation. In the old copies it is *munching malicho*, in which we find traces of the true reading, *mucho malhecho*, much mischief.

"'Marry, mucho malhêcho — it means mischief.'"

Fraser's Magazine, Dec. 1839, p. 654.

J. M. B.

Queries.

THE INQUISITION — THE BOHEMIAN PERSECUTION.

My Query as to the authorship of *The Adventures of Gaudenzio di Lucca* has drawn so satisfactory a reply from your correspondents (whom I beg to thank most heartily for the information they have communicated), that I am induced to ask you to aid me in ascertaining the authorships of the following works of which I have copies:—

"*Histoire de l'Inquisition et son Origine*. A Cologne, chez Pierre Marteau, M.DC.XCIII." 1 vol. 12mo.

Is this the same work as that mentioned in Watt's *Bib. Brit.* as—

"The History of the Inquisition and its Origin, by James Marsollier, 1693." 12mo.?

I have often searched for a copy of this work in English, but have never found it. Was it ever translated into English?

"L'INQUISIZIONE PROCESSATA OPERA STORICA E CURIOSA, Divisa in due Tomi. IN COLONIA APPRESSO PAULO DELLA TENAGLIA, M.DC.LXXXI."

I should like to know something of the authorship of these volumes, and of the circumstances under which they were published.

"The Slaughter-House, or a brief description of the Spanish Inquisition, &c., gathered together by the pains and study of James Salgado." N. D.

The biographical dictionaries within my reach give no account of Salgado. Who was he?

"*Historia Persecutionum Ecclesiæ Bohemicæ jam inde à primordiis Conversionis suæ ad Christianismum, hoc est, 894, ad annum usque 1632, Ferdinando Secundo Austriaco regnante, &c., anno Domini MDCLXXXVIII.*" 1 vol. 32mo.

I have an English translation of this small work, published in 1650. Can any of your readers inform me who were the authors? (The preface concludes, "In our banishment in the year 1632. N. N. N., &c.")

IOTA.

Liverpool, October, 1850.

Minor Queries.

Osnaburg Bishopric.—Can any of your correspondents inform me who succeeded the late Duke of York as Bishop of Osnaburg? how the Duke of York attained it? and whether there were any ecclesiastical duties attached to it? or whether the appointment was a lay one? B. M.

Meaning of "Farlief."—May I ask for a definition of the word "farlief," used in Devonshire to designate some service or payment to the lord of the manor by his copyholders, apparently analogous to the old feudal "relief"? V. J. S.

Margaret Dyneley.—In Stanford Dingley Church, Berkshire, there is a "brass" of *Margaret Dyneley*, from whose family, I presume, the parish has received its appellation of *Dingley*. As, however, I have not yet succeeded in obtaining any account as to this lady or her ancestors, I should feel obliged by any information which your learned correspondents may be able to afford. J. H. K.

Tristan d'Acunha.—COSMOPOLITE will be glad to have references to any authentic sources of information respecting the island of Tristan d'Acunha.

Production of Fire by Friction.—In most of the accounts written by persons who have visited the South Sea Islands, we meet with descriptions of the method adopted by the natives to produce fire by the rapid attrition of two bits of wood. Now I wish to ask whether any person has ever seen the same effect produced in this country by similar means? If not, to what cause is the difficulty—if such difficulty really exists—attributable?

Does it depend upon the nature of the wood used, the condition of the atmosphere, or the dexterity of the operator? I have not quoted any particular passages, as they are sufficiently familiar to readers of voyages and travels in the South Sea hemisphere; and although they exhibit some diversity in the *modus operandi*, the principle involved is essentially the same in each mode. I need scarcely add, that I am of course well aware of the means by which, whether by accident or design, heat is ordinarily generated by friction in this country.

D.

Rotherfield.

Murderer hanged when pardoned.—I have a copy of the *Protestant's Almanack* for 1680, full of MS. notes of the period, written by one of the Crew family. Among other matter it states:

"A man was hung for a murder in Southwark (I think), notwithstanding the king's pardon had been obtained for him, and he actually had it in his pocket at the time."

Will some kind friend oblige me with further information of this case, or tell me where I may obtain it?

GILBERT.

Burke, Passage from.—The following passage is quoted as a motto from Burke:—

"The swarthy daughters of Cadmus may hang their trophies on high, for when all the pride of the chisel and the pomp of heraldry yield to the silent touches of time, a single line, a half worn-out inscription, remain faithful to their trust."

In what composition of Burke's is it to be found?
Q.(2.)

Licensing of Books.—Can any of your readers inform me what was the law in 1665 relative to the licensing of books? also when it was introduced (or revived), and when modified? I find in a manual of devotion printed in that year the following page, after the preface:—

"I have perused this book, and finding nothing in it but what may tend to the increase of private devotion and piety, I recommend it to my Lord the Bishop of London for his licence to have it printed.

JO. DURESME.

"Imprimatur:

Tho. Grigg, R. P. D. Hamff.

Ep. Lond. a Sac. Dom.

Ex Aedibus, Lond.

Mart. 28. 1665."

R. N.

Captain John Stevens.—I should be glad to learn some account of *Capt. John Stevens*, the continuator of *Dugdale's Monasticon* in 1722. He is generally considered to have edited the English abridgment of the *Monasticon*, in one vol. 1718, though a passage in *Thoresby's Diary* mentions

that it contained "some reflections upon the Reformation, which the *Spanish Priest*, who is said to be translator and abridger of the three Latin volumes, would not omit."

A note by the editor of *Thoresby's Diary* says that—

"Mr. Gough was uncertain by whom this Translation and Abridgment was prepared. He supposed that it was done by Captain Stevens, the author, or rather compiler of a valuable, Supplement to the *Monasticon*, in which he was assisted by Thoresby."

J. T. A.

Le Bon Gendarme.—Close to the boundary stone which separates the parishes of Fulham and Hammersmith, and facing the lane which leads to Brook Green, on the Hammersmith Road, is a way-side public-house, known as "The Black Bull." So late as three months ago, in addition to the sign of the Black Bull, there was painted over the door, but somewhat high up, a worn-out inscription, "*Le Bon Gendarme*," as if that had originally been the name of the inn. These words have been lately effaced altogether: but as they no doubt relate to some circumstance or adventure which had happened in or near to the place, perhaps some reader of the "NOTES AND QUERIES" will have the goodness to satisfy the curiosity of one who has asked at the inn in vain for a solution.

U. U. C.

University Club.

Replies.

TASSO TRANSLATED BY FAIRFAX.

The variation in the first stanza of Fairfax's *Godfrey of Bulloigne* has been long known to bibliographers, and was pointed out in *The Critical Review* more than thirty years ago. I cannot fix on the particular number, but it contained a long notice of the version of Tasso by Fairfax, and the very stanzas extracted by T. N. The translator could not please himself with the outset of his undertaking, and hence the recorded substitution; but it is not known that he carried his fastidiousness so far as to furnish a *third* version of the first stanza, as well as of the "Argument" of the introductory canto, differing from both the others. In the instance pointed out by T. N. the substitution was effected by pasting the *approved* stanza over the *disapproved* stanza; but the *third* version was given by reprinting the whole leaf, which contains other variations of typography, besides such as it was thought necessary to make in the first stanza.

I formerly had copies of the book, dated 1600, including all three variations; but the late Mr. Wordsworth having one day looked particularly at that with the reprinted leaf, and expressing a

strong wish to possess it, I gave it to him, and I presume that it remained in his library at his death. What I speak of happened full twenty years ago.

The Critical Review of the date I refer to (I am pretty confident that it was of the early part of 1817) contained a good deal of information regarding Fairfax and his productions; but it did not mention one fact of importance to show the early estimation and popularity of his translation of the *Gerusalemme Liberata*, viz., that although it was published in 1600, it is repeatedly quoted in *England's Parnassus*, printed in the same year, and containing extracts, as most people are aware, from all the distinguished poets of that day, and somewhat earlier. This circumstance ascertains also that Fairfax's Tasso came out before *England's Parnassus*, although both bear the date of 1600 on the title-pages.

THE HERMIT OF HOLYPORT.

Fairfax's Tasso.—In my copy of the second edition, 1624, the first stanza of the first book is given precisely as in Mr. Knight's reprint. But in the very beautiful edition published by Bensley, 1817, and edited by Mr. Singer, that stanza which T. N. terms an "elegant variation," introduces the canto. The editor's preface states that the first edition, 1600, had been followed in that re-impression, "admitting some few corrections of errors, and emendations of orthography, from the second, printed in 1624." Of this second edition it is remarked that "it appears to have been revised by some careful corrector of the press; yet nothing material is changed but the orthography of particular words." No notice is taken of the difference between the first stanza of the second edition, and that of the first edition, identical with the cancel in T. N.'s copy. Possibly, both the copies of these two editions, which happened to come under the editor's notice, had this cancel, and so presented no variation from each other. If, however, all the copies of the second edition contained the stanza as given by Mr. Knight, and Mr. Singer's opinion (drawn from the dedicatory verses to Prince Charles, prefixed to some copies of the second edition) that this edition *was* seen, and probably corrected, by the author, be well-founded, it would seem to follow that Fairfax finally preferred the stanza in this its first and later state, and as it appears in Mr. Knight's edition. If the "cancel-slip" be an "elegant" variation, may not the original stanza be regarded as more vigorous?

G. A. S.

Fairfax's Tasso.—In the elegant edition published by Mr. Singer in 1817, the first stanza is printed according to the variation noticed by your correspondent T. N. (Vol. ii., p. 325.), "I sing the warre," &c., and the original stanza is printed at the end of the first book, with a note stating that

the pasted slip is found "in most copies" of the first edition. My copy contains no such peculiarity, but it is of course possible that the pasted slip may have been removed. The second edition (folio, London, 1624) has the stanza in the form in which it originally stood in the first, beginning "The sacred armies," &c. J. F. M.

ALE-DRAPER. — EUGENE ARAM.

(Vol. ii., p. 310.)

Your correspondent D. asks whether the word *ale-draper* was ever in "good use." The only place in which I can find it is Bailey's *Dictionary*, where it occurs thus:

"Ale-draper (a humorous name), a seller of malt liquors; an alehouse-keeper or victualler."

The humour, I suppose, consists in applying to one kind of occupation that which was commonly given to another; in taking *draper* from the service of cloth, and pressing it by force into that of *ale*. That it was ever considered as a word of respectable standing, can hardly be imagined. In such writers as Tom Brown it is most likely to occur.

1. With reference to Eugene Aram, D.'s remark about the *over-ingeniousness* of his defence has been anticipated by Paley, who was present at the trial, and said that Aram would not have been hanged had he less studiously defended himself. That laboured address to the jury must have employed his thoughts for years. I should like very much to know whether any one has ever attempted to verify the references which he gives to the cases in which he says that bones have been found. The style of the speech has been much praised, but is surely not very surprising when it is considered that Johnson had previously written the *Rambler*. The composition wants ease.

2. Ever since I began to read about Eugene Aram, and that is some years ago, I have had a settled opinion that his attainments, and perhaps his abilities, had been greatly overrated. He was doubtless a man of considerable mental powers; but we cannot but suspect that had he acquired all the learning which is attributed to him, he would have attracted more notice than it was his fortune to obtain.

3. Mr. Scatchard's attempts, and all other attempts, to clear him from "blood-guilty stain," must be equally futile, for he himself confessed his guilt while he was in prison.

Some time ago, a dozen years or more, there appeared in the *Literary Gazette*, as a communication from a correspondent, an anecdote concerning Aram, which well deserves to be repeated. During the time that he was in the school of Lynn, it was the custom for the head-master, at the termination of every half-year, to invite the parents of the boys to an entertainment, and all

who accepted the invitation were expected to bring with them the money due on account of their sons, which, *postquam exempta famas epulis*, they paid into the head-master's hands. The master would thus retire to rest with a considerable sum in his possession. On one of these occasions, after he had gone to his chamber and supposed that all the family were in bed, he heard a noise in a passage not far distant, and, going out to see what was the cause of it, found Aram groping about in the dark, who, on being asked what he wanted, said that he had been obliged to leave his room on a necessary occasion, and had missed his way to the place which he sought. The passage was not one into which he was likely to wander by mistake, but the master accepted his excuse, and thought no more of the matter till Aram was arrested for the robbery and murder of Clarke, when he immediately recollected the circumstance, and suspected that he had intended on that night to commit another robbery or murder. I have not the number of the *Literary Gazette* in which this statement was given to refer to, but I am sure that I have repeated the substance of it correctly, and remember that it was inserted as being worthy of credit. It is another illustration of the fact that the nature of a man is unchangeable.

Bulwer's novel, which elevates Aram from a school-assistant into a private gentleman, may have pleased those, if there were such, who knew nothing of Aram's acts before they began to read it. But all who knew what Aram was, must be disgusted at the threshold. I regarded the book, at the time of its appearance, as one of the most presumptuous falsifications of biography that had ever been attempted. It is not easy to see why Bulwer might not have made an equally interesting story, if he had kept Aram in his proper station.

J. S. W.

Stockwell.

ON THE WORD "GRADELY."

Permit me to make a few remarks on the word *gradely* :—

1. It seems to have no connexion with the Latin noun *gradus*, Angl. *grade*, step.

2. Its first syllable, *grade*, is both a substantive and an adjective; and *gradely* itself both adjective and adverb, as *weakly*, *sickly*, *godly*, &c.

3. It is not confined to Lancashire or to England, but appears in Scotland as *graith* (ready), *graith* (furniture); whence *graithly* (readily), to *graith*, *grathe*, or *graid* (prepare), &c. See Jamieson's *Sc. Dict. and Supplement*.

4. It is in fact the Anglo-Saxon *gerad*, which is both substantive and adjective. As a substantive it means condition, arrangement, plan, reason, &c. As an adjective, it means prudent, well-prepared, expert, exact, &c. The *ge* (Gothic *ga*) is merely

the intensive prefix; the root being *rad* or *rath*. The form in *ly* (adjective or adverb), without the prefix *g*, appears in the Anglo-Saxon *raedlic*, prudent, expert; *raedlice*, expertly. This interesting root, which appears as *re*, *ra*, *red*, *rad*, *rath*, &c.; sometimes by transposition, as *er*, *ar*, *erd*, &c. (perhaps also as *reg*, *rag*, *erg*, *arc*, &c.), seems to represent the nobler qualities of man: thought, reason, counsel, speech, deliberate action; and perhaps, also, government.

Thus in the Semitic family of languages we have the radicals *râû* (saw, foresaw, counselled); *râdhâ* (helped, ruled); *râthâd* (arranged); *râto* (directed, instructed); and others, with their numerous derivatives.

The Indo-European family gives us, in Sanscrit, *râ* or *râe* (ponder, experience); *rât* (speak); *râdh* (accomplish); *râj* (excel); *râgh* (attain, reach); and others, with derivatives. In Greek, *rheô* (speak), transp. *erô* or *werô* (whence *verbum*, *wort*, *word*); *rherô* or *rhedô* (do), transp. *erdô*, also *ergô* (whence *werke*, *work*); *archô* (rule), and others, with derivatives. In Latin, *reor* (think), whence *ratus* and *ratio* (reason); *res* (thing, action); *rego* (rule), with derivatives (*rex*, *regula*, *rectus*, &c.). In Celtic (Welsh), *rhe* (active); *rheswm* (reason); *rhaith* (judgment, right); *rhi* (prince); *rhug* (van, before). In Slavonic, *rada*, *rade* (counsel); *redian* (to direct), &c.

In the Teutonic dialects (Gothic, Anglo-Saxon, German, Dutch, Swedish, Danish, Icelandic, Scotch, and English) the forms of this root are very numerous. Thus we have, in Anglo-Saxon, *rad*, *raed* (counsel); *raedlich*, *grad*, as above, whence *geradien* (to prepare), and other words. In German, *rede* (discourse); *rath* (counsel); *reden* (to speak); *regel* (a rule); *recht* (right); *gerecht* (just); *gerade* (exactly), &c.; *bereiten* (prepare), &c. In English, *ready*, *read*, *rule*, *right*, *riddle*, *reason*, *rather*, to which we must add *gradely*. In Scotch, *red*, *rede*, *rade*, *rath*, &c., with the words mentioned above; of which *graith* (furniture) is the German *gerâth*. Your readers will derive much information on this class of words by reference to Jamieson, under *red*, *rede*, *rath*, *graith*, &c.

BENJ. H. KENNEDY.

Shrewsbury, Oct. 19.

Gradely.—It seems rather a rash step to differ from the mass of critical authority with which your last number has brought this shy, old-fashioned provincial word into a blaze of literary notoriety. Yet I cannot help conceiving the original form of this adverb to be *grathedly* (сѣдѣлъ, root *nað*, with the preteritive prefix *ze*) or *gerathely*. In our Yorkshire dialect, to *grathe* (pronounced *gradhe*) means, to make ready, to put in a state of order or fitness. A man inconveniently accoutred or furnished with implements for the performance of some operation on which he was employed,

observed to me the other day, "I's ill grathed for't job"—rather a terse Saxon contrast to my latinized paraphrase.

Grathedly would then mean, "In a state of good order, fitness, readiness, or perfection."

To the cognate German *gerade*, adv., I find the senses, "directly, just, exactly, *perfectly*, rightly."

The prevailing impression given by your numerous testimonials as to the character of the word *gradely*, is one of decency, order, rightness, perfectness.

I fancy the whole family (who might be called the children of *rath*), viz. *pað*, *rathe*, (*gerathe*, *grathedly*, *gradely*), rather (only a Saxon form of *readier*), have as a common primeval progenitor the

Sanscrit *रट्* (*radh*), which is interpreted "a process towards perfection;" in other words, "a becoming ready." G. J. CAYLEY.

Wydale, Oct. 21.

P. S.—*Greadly* is probably a transposition for *gradely*. The Yorkshire pronunciation of *gradely* is almost as if written *graved-ly*.

I think it probable that the words *greed*, *greedily*, are from the same radicle. By the

way, is *radix* perhaps derived from *रट्* (*rad*), a tooth (from the fang-like form of roots), whence *roderè* and possibly *radius*?

COLLAR OF ESSES.

Although the suggestion made by C. (Vol. ii., p. 330.), viz. that the Collar of Esses had a "mechanical" origin, resulting from the mode of forming "the chain," and that "the name means no more than that the links were in the shape of the letter S," could only be advocated by one unacquainted with the real formation of the collar, yet, as I am now pledged before the readers of "NOTES AND QUERIES" as the historiographer of livery collars, it may be expected that I should make some reply. This may be accompanied with the remark, that, about the reign of Henry VIII., a collar occurs, which might be adduced in support of the theory suggested by the REV. MR. ELLACOMBE, and adopted by C. It looks like a collar formed of esses; but it is not clear whether it was meant to do so, or was merely a rich collar of twisted gold links. That was the age of ponderous gold collars, but which were arbitrary features of ornamental costume, not collars of livery. Such a collar, however, resembles a series of esses placed obliquely and interlaced, as thus: SSSS; not laid flat on their sides, as figured by C. Again, it is true an (endless) chain of linked esses was formed merely by attaching the letters *ssss* like hooks together. This occurs on the cup at Oriel College, Oxford, engraved in Shaw's *Ancient Furniture*, in Shelton's *Oxonia Illustrata*, and in the *Gentleman's*

Magazine for August last; but the connexion of this with the English device is at least very doubtful. The cup is not improbably of foreign workmanship, and Menneus assigns such a collar to the knights of Cyprus; even there the S was not without its attributed import:

"Per literam autem S. quæ *Silentii* apud Romanos nota fuit, secretum societatis et amicitiae simulachrum, individuumque pro patriæ defensione *Societatem* denotari."—*Fr. Mennenti Delicia Equest. Ordinum*, 1613. 12mo. p. 153.

However, the answer to the suggestion of MR. ELLACOMBE and C. consists in this important distinction, that the Lancastrian livery collar was *not* a chain of linked esses, but a collar of leather or other stiff material, upon which the letters were *distinctly* figured at certain intervals; and when it came to be made of metal only, the letters were still kept distinct and upright. On John of Ghent's collar, in the window of old St. Paul's (which I have already mentioned in p. 330.), there are only five,

S S S S S,

at considerable intervals. On the collar of the poet Gower the letters occur thus, —

SSSSS SSSSS.

On that of Queen Joan of Navarre, at Canterbury, thus, —

S : S : S : S : S : S :

There is then, I think, little doubt that this device was the *symbolum* or *nota* of some word of which S was the initial letter; whether *Societas*, or *Silentium*, or *Souvenance*, or *Souveraigne*, or *Seneschallus*, or whatever else ingenuity or fancy may suggest, this is the question,—a question which it is scarcely possible to settle authoritatively without the testimony of some unequivocal contemporary statement. But I flatter myself that I have now clearly shown that the esses were neither the *links* of a chain, nor yet (as suggested in a former paper) identical with the *gormetti fremales*, or horse-bridles, which are said to have formed the livery collar of the King of Scots.

JOHN GOUGH NICHOLS.

"Christus purpureum gemmati textus in auro
Signabat Labarum, Clypeorum insignia Christus
Scripserat; ardebat summis crux addita cristis."

By the same sort of reasoning—viz. conjecture—that MR. JOHN GOUGH NICHOLS adheres to the opinion that the Collar of SS. takes its name from the word *Seneschallus*, it might be contended that the initial letters of the lines above quoted mystically stand for "Collar, S.S." Enough, however, has already been written on this unmeaning point to show that some of us are "great gowks," or, in other words, stupid guffs, to waste so much pen, ink, and paper on the subject.

There are other topics, however, connected with the Collar of SS. which are of real interest to a

numerous section of the titled aristocracy in the United Kingdom; and it is with these, as bearing upon the heraldic and gentilitary rights of the subject, that I am desirous to grapple. MR. NICHOLS, and those who pin faith upon his *dicta*, hold that the Collar of SS. was a livery ensign bestowed by our kings upon certain of their retainers, in much the same sense and fashion as Cedric the Saxon is said to have given a collar to Wamba, the son of Witless. For myself, and all those entitled to carry armorial bearings in the kingdom, I repudiate the notion that the knightly golden Collar of SS. was ever so conferred or received. Further, I maintain that there was a distinction between what MR. NICHOLS calls "the Livery Collar of SS.," and the said knightly golden Collar of SS., as marked and broad as is the difference between the Collar of the Garter and the collar of that four-footed dignitary which bore the inscription,

"I am the Prince's Dog at Kew,
Pray whose Dog are you?"

In his last communication MR. NICHOLS lays it down that "livery collars were perfectly distinct from collars of knighthood;" adding, they did not exist until a subsequent age. Of course the collars of such royal orders of knighthood as have been established since the days of our Lancastrian kings had necessarily no existence at the period to which he refers. But Gough (not MR. GOUGH NICHOLS) mentions that the Collar of SS. was upon the monument of Matilda Fitzwalter, of Dunmow, who lived in the reign of King John; and Ashmole instances a monument in the collegiate church at Warwick, with the portraiture of Margaret, wife of Sir William Peito, said to have been sculptured there in the reign of Edward III. What credit then are we to attach to MR. N.'s averment, that the "Collar of Esses was not a badge of knighthood, nor a badge of personal merit, but was a collar of livery, and the idea typified by livery was feudal dependence, or what we now call party?" What sort of feudal dependence was typified by the ensign of equestrian nobility upon the necks of the two ladies named, or upon the neck of Queen Joan of Navarre? MR. NICHOLS states that in the first Lancastrian reigns the Collar of SS. had no pendant, though, afterwards, it had a pendant called "the king's beast." On the effigy of Queen Joan the collar certainly has no pendant, except the jewelled ring of a trefoil form. But on the ceiling and canopy of the tomb of Henry IV., his arms, and those of his queen (Joan of Navarre), are surrounded with Collars of SS., the king's terminating in an eagle volant (rather an odd sort of a beast), whilst the pendant of the queen's has been defaced.

MR. NICHOLS, in a postscript, puts this query to the antiquaries of Scotland: "Can any of them help me to the authority from which Nich. Upton

derived his livery collar of the King of Scotland *de gormettis fremalibus equorum*?" If MR. N. puts this query from no other data than the citation given in my former paper upon this subject (*vide* Vol. ii., p. 194.), he need not limit it to the antiquaries of Scotland. Upton's words are as follows:—

"Rex etiam scocie dare solebat pro signo vel titulo suo, unum collarium de gormettis fremalibus equorum de auro vel argento."

This passage neither indicates that a King of Scotland is referred to, nor does it establish that the collar was given as a livery sign or title. It merely conveys something to this purport, that the king was accustomed to give to his companions, as a sign or title, a collar of gold or silver shaped like the bit of a horse's bridle.

MR. NICHOLS takes exception to Favine as an heraldic authority. Could that erudite author arise from his grave, I wonder how he would designate MR. NICHOLS's lucubrations on livery collars, &c. But hear Matthew Paris: that learned writer says *Equites Aurati* were known in his day "by a gold ring on their thumbs, by a chain of gold about their necks, and gilt spurs." Let us look to Scotland: Nesbit says, vol. ii. p. 87.:

"Our knights were no less anciently known by belts than by their gilt spurs, swords, &c. In the last place is the collar, an ensign of knightly dignity among the Germans, Gauls, Britains, Danes, Goths, &c. In latter times it was the peculiar fashion of knights amongst us to wear golden collars composed of SS."

Brydson, too, in his *Summary View of Heraldry in reference to the Usages of Chivalry, and the General Economy of the Feudal System*, (a work of uncommon ingenuity, deserving to be called the *Philosophy of Heraldry*), observes, p. 186, ch. v., that knights were distinguished by an investiture which implied superior merit and address in arms—by the attendance of one or more esquires—by the title *SIR*—by wearing a crest—a helmet of peculiar form—apparel peculiarly splendid—polished armour of a particular construction—gilded spurs—and a *GOLDEN COLLAR*.

He states, ch. iv., p. 132.:

"In the fifth dissertation of Du Cange it is shown that the splendid habits which the royal household anciently received at the great festivals, were called '*LIVERIES*,' being delivered or presented from the king."

But he nowhere countenances for a moment any of the errors entertained by MR. JOHN GOUGH NICHOLS, which these remarks are intended to explode.

MR. NICHOLS has not yet answered B.'s query. Nor can he answer it until he previously admits that he is wrong upon the four points enumerated in my opening article (Vol. ii., p. 194.).

ARMIGER.

Replies to Minor Queries.

Symbols of the Evangelists (Vol. i., pp. 375. 471.; vol. ii., pp. 13. 45. 205.).—Should the inquirer not have access to the authorities which, as is stated in p. 471., are referred to by DR. WORDSWORTH, or not have leisure to avail himself of his copious references, he may be glad to find that in the *Thesaurus Theologico-Philologicus* (vol. ii. pp. 57.—62.), there is a dissertation containing an analysis of more than fifty authors, who have illustrated the visions of Ezekiel and St. John, and an explanation of the *Sententiarum Divortia* of Irenæus, Jerome, and Augustine, respecting the application of the symbols, or of the *quæstio vexata—quodnam animal cui Evangelistæ comparandum sit*. Thomasius, the author of this dissertation, suggests that to recall to mind the symbol applied to Luke, we should remember the expression denoting elephants, *boves lucas*. Abundant information is also supplied on this subject by that hierophantic naturalist, Aldrovandus, *de Quadrup. Bisulcis*, p. 180. et seq. Nor should Daubuz be neglected, the learned commentator on the Revelations. T. J.

Becket's Mother (Vol. ii., pp. 106. 270.).—In support of the view of Mr. Foss with regard to Becket's mother, against that propounded by J. C. R. (Vol. ii., p. 270.), I would mention that *Acon* is the ordinary mediæval name for the city of *Acre*, and appears in the earlier deeds relating to the hospital in Cheapside, while the modern form occurs in those of later date; e. g. Pat. 18 Edw. II., "S. Thomæ Martyris de *Aconia*;" Pat. 14 Edw. III., "S. Thomæ Martyris Cantuariensis de *Acon*;" but Rot. Parl. 23 Hen. VI., "Saint Thomas the Martir of *Acrës*," "the Martyr of Canterbury of *Acrës*." (Deeds in Dugdale, *Monast.* vi. 646, 647.)

This would seem to identify the distinctive name of the hospital with the city in the Holy Land; but the following passage from the *Chronicle* of Matthew of Westminster (p. 257.) seems quite conclusive on this point, as it connects that city with Becket in a manner beyond all dispute:—

"Anno gratiæ 1190. Obsessa est *Acon* circumquaque Christianorum legionibus, et arctatur nimis. *Capella Sancti. Thomæ martyris ibidem ædificatur.*"

If, as J. C. R. supposes, there was no connexion between the saint and *Acre* in Syria, the foundation of a chapel to his honour in or near that city would seem quite unaccountable. However this may be, the truth of the beautiful legend of his mother can, I fear, be never proved or disproved.

While on this subject, let me, at the risk of being tedious to your readers, quote the amusing tale told by Latimer, with regard to this hospital, in his "Sixth Sermon preached before Edward VI." (Parker Soc. ed., p. 201.):—

"I had rather that ye should come [to hear the

Word of God] as the tale is by the gentlewoman of London: one of her neighbours met her in the street and said, 'Mistress, whither go ye?' 'Marry,' said she; 'I am going to St. Thomas of *Acrës*, to the sermon; I could not sleep all this last night, and I am going now thither; I never failed of a good nap there.' And so I had rather ye should go a-napping to the sermons than not to go at all."

On the name "*S. Nicholas Acon*," I can throw no light. Stow is quite silent as to its signification.

E. VENABLES.

Herstmonceux.

Becket's Mother.—I am, in truth, but a new subscriber, and when I wrote the remarks on Mr. Foss's note (Vol. ii., p. 270.), had not seen your first volume containing the communications of Mr. MATTHEWS (p. 415.) and Dr. RIMBAULT (p. 490.). The rejection of the story that Becket's mother was a Saracen rests on the fact that no trace of it is found until a much later time, when the history of "*St. Thomas of Canterbury*" had been embellished with all manner of wonders. Mr. MATTHEWS may find some information in the *English Review*, vol. vi. pp. 40—42. Dr. RIMBAULT is mistaken in saying that the life of St. Thomas by Herbert of Bosham "is published in the *Quadrilogus*, Paris, 1495." It was one of the works from which the *Quadrilogus* was compiled; but the only entire edition of it is that by Dr. Giles, in his *S. Thomas Cantuariensis*. J. C. R.

Passage in Lucan (Vol. ii., p. 89.).—The following are parallel passages to that in Lucan's *Pharsalia*, b. vii. 814., referred to by Mr. SANSOM.

Ovid. *Metam.* 1. 256.:—

"Esse quoque in fati reminiscitur affore tempus,
Quo mare, quo tellus, correptaque regia cœli
Ardeat; et mundi moles operos la boret."

Cic. *De Nat. Deor.* 11. 46.:—

"Ex quo eventurum nostri putant id, de quo Panætium addubitare dicebant, ut ad extremum omnis mundus ignesceret; cum, humore consumto, neque terra ali posset neque remearet aer; cujus ortus, aqua omni exhausta, esse non posset," etc.

Cic. *De Divinatione*, 1. 49.:—

"Nam et natura futura præsentunt, ut aquarum fluxiones et deflagrationem futuram aliquando cœli atque terrarum," etc.

Cic. *Acad. Quæst.* iv. 37.:—

"Erit ei persuasum etiam, solem, lunam, stellas omnes, terram, mare, deos esse . . . fore tamen aliquando ut omnis hic mundus ardore deflagret," etc.

Cic. *Somn. Scipionis*, vii.:—

"Propter eluviones exustionesque terrarum quas accidere tempore certo necesse est, non modo æternam, sed ne diuturnam quidem gloriam assequi possumus."

Seneca, *Consol. ad Marciam*, sub fine:—

"Cum tempus advenerit quo se mundus renovaturus

extinguat . . . et omni flagrante materia uno igne quicquid nunc ex disposito lucet, ardebit."

Id. *Natural Quæst.* iii. 28. :—

"Qua ratione inquis? Eadem qua conflagratio futura est . . . Aqua et ignis terrenis dominantur. Ex his ortus et ex his interitus est," etc.

There are also the Sybilline verses (quoted by Lactantius *de Ira Dei*, cap. xxiii.) :—

"Καὶ ποτε τὴν ὀργὴν θεὸν οὐκ ἔτι πρᾶνοντα,
'Αλλ' ἐξεμβρίθοντα, καὶ ἐξολούτᾳ τε γένναν
'Ανθρώπων, ἅπανιν ὑπ' ἐμπρησμοῦ πέρθοντα."

Plato has a similar passage in his *Timæus*; and many others are quoted by Matthew Pole in his *Synopsis Criticorum Script. Sacræ Interpretum*; on 2 Pet. iii. 6. 10.; to which I beg to refer Mr. Sansom; and also to Burnet's *Sacred Theory of the Earth*, book iii. ch. 3. T. H. KERSLEY.

King William's College, Isle of Man.

Combs buried with the Dead (Vol. ii., pp. 230. 269.).—On reference to Sir Thomas Browne's *Hydriotaphia*, I find two passages which may supply the information your correspondent seeks as to the reason for combs being buried with human remains. In section i., pp. 26, 27. (I quote from the Edinburgh reprint of 1822, published by Blackwood) the author says:

"In a field of Old Walsingham, not many months past (1658), were digged up between forty and fifty urns, deposited in a dry and sandy soil, not a yard deep, not far from one another, not all strickly of one figure, but most answering these described; some containing two pounds of bones, distinguishable in skulls, ribs, jaws, thigh-bones, and teeth, with fresh impressions of their combustion, besides extraneous substances, like pieces of small boxes, or *combs*, handsomely wrought, handles of small brass instruments, brazen nippers, and in one some kind of opale."

And again he says (pp. 36, 37.) :

"From exility of bones, thinness of skulls, smallness of teeth, ribs, and thigh-bones, not improbable that many thereof were persons of minor age, or women. Confirmable also from things contained in them. In most were found substances resembling *combs*, plates like boxes, fastened with iron pins, and handsomely overwrought like the necks or bridges of musical instruments, long brass plates overwrought like the handles of neat implements, *brazen nippers to pull away hair*, and in one a kind of opale, yet maintaining a bluish colour.

"Now that they accustomed to burn or bury with them things wherein they excelled, delighted, or which were dear unto them, either as farewells unto all pleasure, or vain apprehension that they might use them in the other world, is testified by all antiquity."

The instances which he appends relate only to the Pagan period, and he does not appear to have known that a similar practice prevailed in the sepulture of Christians—if, indeed, such a cus-

tom was general, and not confined to the particular case mentioned by your correspondent.

J. H. P. LERESCHE.

The Norfolk Dialect (Vol. ii., p. 217.).—

Mauther.—A word peculiar to East Anglia, applied to a girl just grown up, or approaching to womanhood.

"Ipse eodem agro [Norfolciensi] ortus, a Dan. *moer*," virgo, puella, "deflectit."—*Spelman*.

Spelman assures us, in endeavouring to rescue the word from the contempt into which it had fallen, that it was applied by our very early ancestors, even to the noble virgins who were selected to sing the praises of heroes; they were called *scald-moers*, q. d. singing mauthers!

"En quantum in spretâ jam voce antiquæ gloria."

"Ray spells the word *mothther*."

"P. I am a *mother* that do want a service.

"Qu. O thou'rt a Norfolk woman (cry thee mercy), Where maids are *mothers*, and *mothers* are maids."—R. Brome's *Engl. Moor*, iii. 1.

It is written also *modder*.

"What! will Phillis then consume her youth as an ankresse,

Scorning daintie Venus? Will Phillis be a *modder*, And not care to be call'd by the deare-sweete name of a mother?"—A. Fraunce's *Ivy Church*, A. 4. b.

"Away! you talk like a foolish *mauther*"—

says Restive to Dame Pliant in *Ben Jonson. Alchemist*, IV. 7. So Richard says to Kate, in *Bloomfield's Suffolk ballad* :—

"When once a giggling *mawther* you,
And I a red-faced chubby boy."

Rural Tales, 1802, p. 5.

Perhaps it is derived from the German *magd* with the termination *een* or *-den* added, as in the Lincolnshire dialect, *hee-der*, and *shee-der*, denote the male and female sex.

Gotsch.—A jug or pitcher with one ear or handle. Forby thinks it may be derived from the Italian *gozzo*, a throat.

Holl.—From the Saxon *holh*. German *höhle*, a ditch.

Anan! = How! what say you? Perhaps an invitation to come near, in order to be better heard, from the Saxon *nean*, near. Vid. Brockett's, — Jennings, and Wilbraham's Chesh. Glossaries.

To be Muddled.—That is, confused, perplexed, tired. Doubtless from the idea of thickness, want of clearness; so, *muddy* is used for a state of inebriety.

Together.—In Low Scotch, *thegether*, seemingly, but not really, an adverb, converted to a noun, and used in familiarly addressing a number of persons collectively. Forby considers *to* and the article *the* identical; as to-day, to-night, in Low Scotch, the day, the night, are in fact, this day, this night; so

that the expression together may mean "the gathering," the company assembled.

The authorities I have used are Forby's *Vocabulary of East Anglia*; Moor, *Suffolk Words and Phrases*; and Lemon, *English Etymology*; in which, if ICENUS will refer, he will find the subject more fully discussed. E. S. T.

Conflagration of the Earth (Vol. ii., p. 89.).—The eventful period when this globe, or "the fabric of the world,"* will be "wrap'd in flames" and "in ruin hurl'd," is described in language, or at least, in sense similar to the quotations of your correspondent in p. 89., by the poets, philosophers, fathers, and divines here referred to:—

Lucan, lib. i. 70. et seqq. 75.:—

"Omnia mistis Sidera sideribus concurrent."

Seneca *ad Marciam*, cap. ult.:—

"Cum tempus advenerit, quo se mundus renovaturus extinguat, viribus ista se suis cedent, et sidera sideribus incurrent, et omni flagrante materia uno igne quicquid nunc ex disposito lucet, ardebit."

Quæst. Nat. iii. 27., which contains a commentary on St. Peter's expression, "Like a thief in the night:—"

"Nihil, inquit, difficile est Naturæ, ubi ad finem sui properat. Ad originem rerum parèe utitur viribus, dispensatque se incrementis fallentibus; subito ad ruinam et toto impetu venit . . . Memento fit cinis, diu silua."

Compare Sir T. Browne's *Rel. Med.* s. 45.

Seneca, *Hercul. Cæt.* 1102.

Ovid, *Metamorph.* lib. i. s. viii.

Diphilus as quoted by Dr. H. More, *Vision. Apoc.* vi. 9.

Cicero, *Acad.* lib. ii. 37. "Somn. Scipionis."

— *de Nat. Deorum.* lib. ii. 46.

Pliny, *Nat. Hist.* lib. vii. cap. 16.

These are the opinions of writers before Christ; whether they were derived from Scripture, it is not now my purpose to discuss. See also Lipsii *Physiologia*. On the agreement of the systems of the Stoics, of the Magi, and of the Edda, see Bishop Percy's Notes to Mallet's *Northern Antiquities*, vol. ii.

The general conflagration and purgatorial fire were among the tenets of the Sibylline books, and maintained by many Fathers of the Greek and Latin churches down to the sixth century. See *Blondel on the Sibyls*, and Arkudius *adversus Barlaam*. Among modern writers on this subject, it

* Magius, "that prodigy of learning en pure perte" (Villebrune), concludes from the words of the text "the heavens shall pass away," that the universe will be dissolved; but that it will undergo mutation only, not annihilation.—Cf. Steuchus *de Perenni Philosophia*, lib. x.

will be sufficient to name Magius *de Mundi Exustione*, Dr. H. More, and Dr. T. Burnet. Ray, in the third of his *Physico-Theological Discourses*, discusses all the questions connected with the dissolution of the world. T. J.

Wraxen (Vol. ii., p. 267.).—G. W. SKYRING will find the following explanation in Halliwell's *Dictionary of Provincial and Archaic Words*, "to grow out of bounds, spoken of weeds," c. Kent. Certainly an expressive term as used by the Kentish women. J. D. A.

Wraxen.—Probably analogous to the Northumbrian "*wrax*, *wraxing*, *wraxed*," signifying to stretch or (sometimes) to sprain.

A peasant having overworked himself, would say he had *wraxed* himself; after sitting, would walk to *wrax* his legs. Falling on the ice would have *wraxed* his arm; and of a rope that has stretched considerably, he would say it had *wraxed* *a gay feck*.

It may possibly have come, as a corruption, from the verb *wax*, to grow. It is a useful and very expressive word, although not recognised in polite language. S. T. R.

Wraxen.—*Rax* or *Wrax* is a very common word in the north of England, meaning to stretch, so that when the old Kentish woman told Mr. SKYRING's friend her children were *wraxen*, she meant their minds were so overstretched during the week, that they required rest on Sunday. W.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Of the various changes which have been made of late years in public education, there is not one so generally admitted to be an improvement as that which has made the study of

"The tongue

Which Shakspeare spake,"

an essential part of the system; and probably no individual has so effectually contributed towards this important end as Dr. Latham, the third edition of whose masterly and philosophical volume, entitled *The English Language*, is now before us. Dr. Latham has ever earnestly and successfully insisted on the disciplinary character of grammatical studies in general, combined with the fact, that the grammatical study of one's own language is exclusively so; and having established this theory, he has, by the production of various elementary works, exhibiting a happy combination of great philological acquirements with the ability to apply them in a logical and systematic manner, enabled those who shared his views to put that theory into practice. Hence the change in our educational system to which we have alluded. His volume entitled *The English Language* is, however, addressed to a higher class of

readers, and this third edition may justly be pronounced the most important contribution to the history of our native tongue which has yet been produced; and, as such, every student of our early language and literature must, with us, bid it welcome.

We have received the following Catalogues:—Cole's (15. Great Turnstile, Holborn) List No. XXIX. of curious Old Books; Kerslake's (3. Park Street, Bristol) Valuable Books containing Selections from Libraries at Conishead Priory; of Prof. Elrington; T. G. Ward, &c.

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Notices to Correspondents.

V. F. S. will find an answer to his Query respecting "Auster Tenements" in our first Vol., p. 307.

J. C., who inquires respecting the author of the oft-quoted saying, "Quem Deus vult perdere," is referred to our first Vol., pp. 347. 351. 421. 476.; and to a further illustration of it in No. 50., p. 317.

We have received "A Plan for a Church-History Society," by the Rev. Dr. Maitland, to which we will call the attention of our readers next week.

W. L. B.'s description of the coin found at Horndon is not sufficiently clear. It is, doubtless, a billon piece of the lower empire. If he will send us an impression, in sealing-wax, we may probably be enabled to give him a description of it.

CLERICUS. "As Lazy as Ludlam's Dog" is one of the sayings quoted by Southey in The Doctor. See, too, NOTES AND QUERIES, Vol. I., pp. 382. 475.

ARMIGER will find a letter addressed to him at the Publisher's.

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Errata. In No. 51. p. 347., for "θεῖον" read "θεῖον;" for "Perchi" read "Perchè;" and also the curious misprints (caused by a transposition of type) alluded to in the following note:—

"Referring to my friend R. G.'s 'Bibliographical Queries' (which are always worth referring to), will you allow me to ask yourself, and him if you cannot tell, whether it is by the mistake of your printer, or of the original one, that in the fourth Query (p. 321. line 10.) the letters of two words are so transposed that 'Vrbe germanie' is turned into 'Vrbanie germe?'" S. R. M.

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 53.]

SATURDAY, NOVEMBER 2. 1850.

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Notes.

SHAKSPEARE AND MARLOWE.

A special use of, a use, indeed, that gives a special value to your publication, is the communication through its means of facts and conclusions for the information or assistance of editors or intending editors. I do not suppose that any gentleman occupying this position would be guilty of so much disrespect to the many eminent names which have already appeared in your columns, as would be implied in not giving all the attention it deserved to any communication you might see fit to publish; and with this feeling, and under this

shelter, I return to the subject of Marlowe, and his position as a dramatic writer relative to Shakspeare. I perceive that a re-issue of Mr. Knight's *Shakspeare* has commenced, and from the terms of the announcement, independently of other considerations, I conclude that the editor will take advantage of this opportunity of referring to doubtful or disputed points that may have made any advance towards a solution since his previous editions. I have read also an advertisement of an edition of Shakspeare, to be superintended by Mr. Halliwell*, which is to contain the plays of "doubtful authenticity, or in the composition of which Shakspeare is supposed only to have taken a part." Neither of these gentlemen can well avoid expressing an opinion on the subject I have adverted to, and to them more especially I would address my observations.

I think I have observed that the claims of Marlowe have been maintained with something very like party spirit. I have seen latterly several indications of this, unmistakeable, though expressed, perhaps, but by a single word. Now it is true both Mr. Collier and Mr. Dyce are committed to a positive opinion on this subject; and it would be unreasonable to expect either of those gentlemen to change their views, except with the fullest proof and after the maturest consideration. But who, besides these, is interested in maintaining the precedence of Marlowe? These remarks have been called forth by an article in the *Athenæum*, containing the following passages:—

"All Marlowe's works were produced prior, we may safely assert, to the appearance of Shakspeare as a writer for the stage, or as an author, in print.

"It is now universally admitted among competent critics, that Shakspeare commenced his career as a dramatic author, by remodelling certain pieces written

* This communication was written and in our hands before the appearance of Mr. Halliwell's advertisement and letter to *The Times*, announcing that the edition of Shakspeare advertised as to be edited by him and published by the Messrs. Tallis, is only a reprint of an edition, with Notes and Introductions by Mr. Halliwell, which was commenced at New York some months ago.—Ed.

either separately or conjointly by Greene, Marlowe, Lodge, and Peele."

An anonymous writer commits himself to nothing, and I should not have noticed the above but that they illustrate my position. In the passage first cited, if the writer mean "as a writer for the stage in print," it proves nothing; but if the words "in print" are not intended to be so connected, the assertion cannot be proved, and many "competent critics" will tell him it is most improbable. The assertion of the second quotation is simply untrue; Mr. Knight has not admitted what is stated therein, and if I recollect right, an Edinburgh Reviewer has concurred with him in judgment. Neither of these, I presume, will be called incompetent. I cannot suppose that either assertion would have been made but for the spirit to which I have alluded; for no cause was ever the better for allegations that could not be maintained.

In some former papers which you did me the honour to publish, I gave it incidentally as my opinion that Marlowe was the author of the *Taming of a Shrew*. I have since learned, through Mr. Halliwell, that Mr. Dyce is confident, from the style, that he was not. Had I the opportunity, I might ask Mr. Dyce "which style?" That of the passages I cited as being identical with passages in Marlowe's acknowledged plays will not, I presume, be disputed; and of that of such scenes as the one between Sander and the tailor, I am as confident as Mr. Dyce; it is the style rather of Shakspeare than Marlowe. In other respects, I learn that the kind of evidence that is considered by Mr. Dyce good to sustain the claim of Marlowe to the authorship of the *Contention* and the *True Tragedy*, is not admissible in support of his claim to the *Taming of a Shrew*. I shall take another opportunity of showing that the very passages cited by Mr. Dyce from the two first-named of these plays will support my view of the case, at least as well as his; doing no more now than simply recording an *opinion* that Marlowe was a follower and imitator of Shakspeare. I do not know that I am at present in a position to maintain this opinion by argument; but I can, at all events, show on what exceedingly slight grounds the contrary opinion has been founded.

I have already called attention to the fact, that the impression of Marlowe's being an earlier writer than Shakspeare, was founded solely upon the circumstance that his plays were printed at an earlier date. That nothing could be more fallacious than this conclusion, the fact that many of Shakspeare's earliest plays were not printed at all until after his death is sufficient to evince. The motive for withholding Shakspeare's plays from the press is as easily understood as that for publishing Marlowe's. Thus stood the question when Mr. Collier approached the subject. Meanwhile it should be borne in mind, that not a syllable of

evidence has been advanced to show that Shakspeare could not have written the *First part of the Contention* and the *True Tragedy*, if not the later forms of *Henry VI.*, *Hamlet* and *Pericles* in their earliest forms, if not *Timon of Athens*, which I think is also an early play revised, *Love's Labour's Lost*, *The Two Gentlemen of Verona*, &c., all of which I should place at least seven years distance from plays which I think were acted about 1594 or 1595. I now proceed to give the kernel of Mr. Collier's argument, omitting nothing that is really important to the question:—

" 'Give me the man' (says Nash) 'whose extemporal vein, in any humour, will excel our greatest art masters' deliberate thoughts.'"

"Green, in 1588, says he had been 'had in derision' by 'two gentlemen poets' because I could not make my verses get on the stage in tragical buskins, every word filling the mouth like the faburden of Bow-bell, daring God out of heaven with that atheist tamburlane, or blaspheming with the mad priest of the sun.' Farther on he laughs at the 'prophetical spirits' of those 'who set the end of scholarism in an English blank-verse.'"

"Marlowe took his degree of *Master of Arts* in the very year when Nash was unable to do so, &c."

"I thus arrive at the conclusion, that Christopher Marlowe was our first poet who used blank-verse in dramatic compositions performed in public theatres."—*Hist. of Dramatic Poetry*, vol. iii. pp. 110, 111, 112.

This is literally all; and, I ask, can any "conclusion" be much more inconclusive? Yet Mr. Collier has been so far misled by the deference paid to him on the strength of his unquestionably great services, and appears to have been so fully persuaded of the correctness of his deduction, that he has since referred to as a *proved fact* what is really nothing more than an exceedingly loose conjecture.

Of the two editors whose names I have mentioned, Mr. Knight's hitherto expressed opinions in reference to the early stage of Shakspeare's career in a great measure coincide with mine; and I have no reason to suppose that it is otherwise than an open question to Mr. Halliwell. For satisfactory proof in support of my position, time only, I firmly believe, is required; but the first stage in every case is to remove the false conclusion that has been drawn, to weaken its impression, and to reduce it to its true value; and that I have endeavoured to do in the present paper. In conclusion, I take the opportunity of saying, as the circumstance in some degree bears upon the present question, that the evidence in support of the priority of Shakspeare's *Taming of the Shrew* to the so-called older play which I withheld, together with what I have collected since my last paper on the subject, is I think stronger even than that which I communicated.

SAMUEL HICKSON.

October, 1850.

A PLAN FOR A CHURCH-HISTORY SOCIETY.

The formation of a Society, having for its object any special literary service, is a matter so closely connected with the very purpose for which this paper was established, that we shall only be carrying out that purpose by calling the attention of our readers to a small pamphlet in which our valued correspondent DR. MAITLAND offers a few suggestions to all who may be interested in the formation of a "CHURCH-HISTORY SOCIETY, and willing to co-operate in such a design."

DR. MAITLAND's suggestions are :

1. The collection of a library containing the books particularly required for the objects of the proposed society : and those who have not paid attention to the subject will perhaps be surprised to learn that in DR. MAITLAND's opinion (and few higher authorities can be found on this point), "A moderate-sized room would hold such a library, and a very few hundred pounds would pay for it." On the advantage of this plan to the editors of the works to be published by the Society, it can scarcely be necessary to insist ; but other benefits would result from the formation of such a library, for which we may refer, however, to the pamphlet itself.

The next points treated of are the works to be undertaken by the Society ; which may briefly be described as

2. New and corrected editions of works already known and esteemed ; critical editions, for instance, of such well-known writers as Fox, Fuller, Burnet, and Strype : and the completion, by way of "posting up," of such as have become defective through lapse of time, like Le Neve's *Fasti*, Godwin's *De Presulibus*, &c.

3. The compilation of such original works as may be considered desiderata. A General Church-History on such a scale, and so far entering into details as to interest a reader, is not to be found in our language ; nor has the Church of England any thing like the *Gallia Christiana* or *Italia Sacra*. We mention these merely as instances, referring, of course, for further illustration to the pamphlet itself, merely quoting the following paragraph : —

"But on the subject of publication, I must add one thing more, which appears to me to be of vital importance to the respectability and efficiency of such a Society. It must not build its hopes, and stake its existence, on the cupidity of subscribers — it must not live on appeals to their covetousness — it must not be, nor act as if it were, a joint-stock company formed to undersell the trade. It must not rest on the chance of getting subscribers who will shut their eyes, and open their mouths, and take what is given them, on a mere assurance that it shall be more in quantity for the money, than a bookseller can afford to offer."

DR. MAITLAND's fourth section, on the *Discovery*

of *Materials*, tempts us to further extracts. After remarking that

"It would be a most important and valuable part of the Society's work to discover in various ways — chiefly by the employing fit persons to look for, inspect, and make known — such materials for Church-History as remain unpublished."

And

"That no person, not wholly illiterate and ignorant of Church-History, could go about the metropolis only, seeking after such matters during one month, without gathering into his note-book much valuable matter."

The Doctor proceeds :

"By those who have not been led to consideration or inquiry upon the subject, this may be deemed a mere speculation ; but those who are even slightly acquainted with the real state of things, will, I believe, agree with me that if men, respectable and in earnest, and moderately informed, would only set about the matter, they would soon be astonished at the ease and rapidity with which they would accumulate interesting and valuable matter. Transcribing and printing, it is admitted, are expensive processes, and little could be effected by them at first ; but merely to make known to the world by hasty, imperfect, even blundering, lists or indexes, that things unsought and unknown exist, would be an invaluable benefit."

We pass over the section on *Correspondence*, and that on the establishment of *Provincial Societies* ; but from the last, *On the Privileges of Members*, we quote at even greater length.

"It is but honest to confess in plain terms, that the chief and most obvious privilege of members at first, is likely to be little more than a satisfactory belief that they are doing a good work, and serving their generation. In a word, the nicely-balanced *quid pro quo* is not offered. It might be prudent for the present to confine one's self to a positive assurance that the Society will, at the worst, make as good a return as several other societies formed for the promotion and cultivation of other branches of knowledge. If subscribers will only be content to pay as much, and receive as little, as the fellows of the Royal and Antiquarian Societies, the Church-History Society will thrive. But considering the nature and object of the proposed Society, I cannot help expressing my confidence that there are many Christian people who will give their money freely, and no more wish to have part of it returned, than if they had put it into a plate at a church-door — let them only be satisfied that it will not be embezzled or turned into waste paper.

"At the same time, the members of the Society might derive some legitimate benefits. They would have constantly increasing advantages from the use of their library, which would gradually become, not only rich in books, but in transcripts, catalogues, indexes, notices, &c., not to be found together elsewhere. Of all these they would have a right to as much use and advantage as joint-proprietors could enjoy without hindrance to each other. With regard to works published by the Society, they might reasonably expect to be supplied

with such as they should choose to possess, on the same terms as if they were the authors, or the owners of the copyright. These, however, are details which, with many others, must be settled by the managers; they are not mentioned as matters of primary importance or inducement."

DR. MAITLAND concludes by observing, that he should not have ventured to publish his plan, had he not been encouraged to do so by some whose judgment he respected; and by inviting all who may approve or sanction the plan, to make known (either by direct communication to himself, or in any other way) their willingness to support such a Society, and the amount of contribution, or annual donation, which, if the design is carried out, may be expected from them. Of course such expressions of opinion would be purely conditional, and would not pledge the writers to support the Society if, when organised, they did not approve of the arrangements; but it is clear no such arrangements can well be made until something is known as to the amount of support which may be expected.

We have entered at some length upon this *Plan of a Church-History Society*, and have quoted largely from DR. MAITLAND's pamphlet, because we believe the subject to be one likely to interest a large body of our readers, who might otherwise not have their attention called to a proposal calculated to advance one of the most important branches of historical learning.

BURNET AS A HISTORIAN.

The following extract from Charles Lamb ought to be added to the *testimonia* already given by "NOTES AND QUERIES" (Vol. i., pp. 40. 181. 341. 493.):—

"*Burnet's Own Times.*—Did you ever read that garrulous, pleasant history? He tells his story like an old man past political service, bragging to his sons on winter evenings of the part he took in public transactions when his 'old cap was new.' Full of scandal, which all true history is. So palliative; but all the stark wickedness that actually gives the *momentum* to national actors. Quite the prattle of age and out-lived importance. Truth and sincerity staring out upon you perpetually *in alto relievo*. Himself a party-man, he makes you a party-man. None of the cursed philosophical Humeian indifference, 'so cold and unnatural and inhuman.' None of the cursed Gibbonian fine writing, so fine and composite. None of Dr. Robertson's periods with three members. None of Mr. Roscoe's sage remarks, all so apposite and coming in so clever, lest the reader should have had the trouble of drawing an inference. Burnet's good old prattle I can bring present to my mind; I can make the Revolution present to me."—*Charles Lamb: Letters.*

GUSTAVE MASSON.

Hadley, near Barnet.

Bishop Burnet.—An Epigram on the Reverend Mr. Lawrence Eachard's and Bishop Gilbert Burnet's Histories. By MR. MATTHEW GREEN, of the Custom-House.

"Gil's History appears to me
Political anatomy,
A case of skeletons well done,
And malefactors every one.
His sharp and strong incision pen,
Historically cuts up men,
And does with lucid skill impart
Their inward ails of head and heart.
Lawrence proceeds another way,
And well-dressed figures does display:
His characters are all in flesh,
Their hands are fair, their faces fresh;
And from his sweet'ning art derive
A better scent than when alive;
He wax-work made to please the sons,
Whose fathers were Gil's skeletons."

From a *Collection of Poems by several hands*. London: Dodsley, 1748.

J. W. H.

EPIGRAMS FROM BUCHANAN.

A beautiful nymph wish'd Narcissus to pet her;
But he saw in the fountain one *he* loved much better.
Thou hast look'd in his mirror and loved; but they tell us
No rival will tease thee, so never be jealous.

J. O. W. H.

There's a lie on thy cheek in its roses,
A lie echo'd back by thy glass,
Thy necklace on greenhorns imposes,
And the ring on thy finger is brass.
Yet thy tongue, I affirm, without giving an inch back,
Outdoes the sham jewels, rouge, mirror, and pinchbeck.

J. O. W. H.

MISTAKES ABOUT GEORGE CHAPMAN THE POET.

Dr. W. Cooke Taylor, in the introduction to his elegant reprint of *Chapman's Homer*, says of George Chapman, that "he died on the 12th of May, 1655, and was buried at the south side of St. Giles's Church." The date here is an error; for 1655 we should read 1634.

Sir Egerton Brydges, in his edition of *Phillips's Theatrum Poetarum* (Canterbury, 1800, p. 252.), says of the same poet, "A monument was erected over his grave by Inigo Jones, which was destroyed with the old church." Here also is an error. Inigo Jones's altar-tomb to the memory of his friend is still to be seen in the churchyard, against the south wall of the church. The in-

scription, which has been imperfectly re-cut, is as follows:—

“Georgius Chapman

Poëta

MDCXX

Ignatius Jones,

Architectus Regius

ob honorem

bonarum Literarum

familiari

suo hoc mon

D. S. P. F. C.”

There is no proof that Inigo Jones's tomb now occupies its original site. The statement that Chapman was buried on the south side of the church is, I believe, mere conjecture.

EDWARD F. RIMBAULT.

Minor Notes.

Shakspeare and George Herbert.—Your correspondent D. S. (Vol. ii., p. 263.) has pointed out two illustrations to Shakspeare in George Herbert's poems. The *parallel passages* between the two poets are exceedingly numerous. There are one or two which occur to me on the instant:—

The Church Porch:

“In time of service, seal up both thine eyes,
And send them to thy heart; that, spying sin,
They may weep out the stains, by them did rise.”

Cf. *Hamlet*, III. 4.:

“O Hamlet, speak no more;
Thou turnst mine eyes into my very soul,
And there I see such black and grained spots
As will not leave their tinct.”

Gratefulness:

“Thou, that hast given so much to me,
Give one thing more, a grateful heart.”

Cf. *Second Pt. Henry Sixth*, I. i.:

“O Lord, that lends me life,
Lend me a heart replete with thankfulness;
For Thou hast given me, in this beauteous face,
A world of earthly blessings to my soul.”

The Answer:

“All the thoughts and ends
Which my fierce youth did bandy, fall and flow
Like leaves about me, or like summer friends,
Flies of estate and sunshine.”

Cf. *Troil. and Cressida*, III. 3.:

“Men, like butterflies,
Show not their mealy wings but to the summer;
And not a man, for being simply man,
Hath any honour.”

Also, *Third Pt. Henry Sixth*, II. 6.:

“The common people swarm like summer flies,
And whither fly the gnats, but to the sun?
And who shines now, but Henry's enemies?”

S. A. Y.

Old Dan Tucker.—In a little book entitled *A Thousand Facts in the Histories of Devon and Cornwall*, p. 50., occurs the following passage:

“The first governor [of Bermuda] was a Mr. Moore, who was succeeded by Captain Daniel Tucker.”

Does this throw any light on the popular negro song—

“Out o' de way, old Dan Tucker,” &c.?

H. G. T.

Lord John Townsend.—I have a copy of the *Rolliad*, with the names of most of the contributors, taken from a copy belonging to Dr. Lawrence, the editor of the volume, and author of many of the articles. In the margin of “Jekyll,” lines 73. to 100. are stated to be “inserted by Tickle;” and lines 156. to the end, as “altered and enlarged by Tickle;” and at the end is the following note:—

“There are two or three other lines in different parts of the foregoing eclogue, which were altered, or inserted by Tickle—chiefly in the connecting parts. The first draft (which was wholly Lord John Townsend's) was a closer parody of Virgil's 18th eclogue; especially in the beginning and conclusion, in the latter of which only Jekyll was introduced as ‘the poet.’

“Tickle changed the plan, and made it what it is. The title (as indeed the principal subject of the eclogue) was in consequence altered from ‘Lansdown’ to ‘Jekyll.’ The poetry and satire are certainly enriched by Tickle's touches; but I question whether the humour was not more terse and classical, and the subject more just, as the poem originally stood.”—L.

Probationary Odes No. XII. is by “Lord John Townsend.”

“Three or four lines in the last stanza, and perhaps one or two in some of the former, were inserted by Tickle.”—L.

Dialogue between a certain Personage and his Minister (p. 442. of the 22nd edition) is by “Ld. J. T.”

A new ballad, Billy Eden, is by “Ld. J. T., or Tickle.”

Ode to Sir Elijah Impey (p. 503.):

“Anonymous—I believe Ld. J. T.”—L.

Ministerial undoubted Facts (p. 511.):

“Lord J. Townsend—I believe.”—L.

W. C. TREVELYAN.

Croker's Boswell (Edit. 1847, p. 721.).—Mr. Croker cannot discover when a good deal of intercourse could have taken place between Dr. Johnson and the Earl of Shelburne, because “in 1765, when Johnson engaged in politics with Hamilton,

Lord Shelburne was but twenty." In 1765 Lord Shelburne was twenty-eight. He was born in 1737; was in Parliament in 1761; and a Privy Councillor in 1763. L. G. P.

Misquotation—"He who runs may read."—No such passage exists in the Scriptures, though it is constantly quoted as from them. It is usually the accompaniment of expressions relative to the clearness of meaning or direction, the supposititious allusion being to an inscription written in very large characters. The text in the prophet Habakkuk is the following: "Write the vision and make it plain upon tables, that he may run that readeth it." (Ch. ii. 2.) Here, plainly, the meaning is, that every one reading the vision should be alarmed by it, and should fly from the impending calamity: and although this involves the notion of legibility and clearness, that notion is the secondary, and not the primary one, as those persons make it who misquote in the manner stated above. MANLEIUS.

Tindal's New Testament.—The following Bibliographical Note, by the late Mr. Thomas Rodd, taken from a volume of curious early Latin and German Tracts, which will be sold by Messrs. Sotheby and Wilkinson on Friday next, deserves a more permanent record than the Sale Catalogue.

"I consider the second tract of particular interest and curiosity, as it elucidates an important point in English literature, viz., the place (Worms) where Tindal printed the edition of the New Testament commonly called the first, and generally ascribed to the Antwerp Press.

"This book is printed in a Gothic letter, with woodcuts and Initial Letters (in the year 1518).

"I have carefully examined every book printed at Antwerp, at the period, that has fallen in my way; but in no one of them have I found the same type or initial letters as are used therein.

"In the present tract I find the same form of type and woodcuts, from the same school; and also, what is more remarkable, an initial (D) letter, one of the same alphabet as a P used in the Testament. These initial letters were always cut in alphabets, and in no other books than these two have I discovered any of the letters of this alphabet.

"The mistake has arisen from the circumstance of there having been a piratical reprint of the book at Antwerp in 1525, but of which no copy is known to exist."

The following is the title of the tract referred to by Mr. Rodd:—

"*Eyn wolgeordent und nützlich buchlin, wie man Bergwerck suchen un finden sol, von allerley Metall, mit seinen figuren, nach gelegenheyt dess gebirgs artlich angezeygt, mit anhangenden Bercknamen den anfehanden bergleuten vast dinstlich:*" and the colophon describes it as "*Getruckt zu Wormbs bei Peter Schüßern un volendet am funfften tag Aprill, M.D.XVIII.*"

The Term "Organ-blower."—In an old document preserved among the archives of the Dean and Chapter of Westminster, is an entry relative to the celebrated composer and organist HENRY PURCELL, in which he is styled "our organ-blower." What is the meaning of this term? It certainly does not, in the present case, apply to the person whose office it was to fill the organ with wind. Purcell, at the time the entry was made, was in the zenith of his fame, and "organist to the king." Possibly it may be the old term for an organist, as it will be remembered that in the fifteenth century the organ was performed upon by *blows* from the fist.

At the coronation of James II., and also at that of George I., two of the king's musicians walked in the procession, clad in scarlet mantles, playing each on a sackbut, and another, dressed in a similar manner, playing on a double curtal, or bassoon. The "organ-blower" had also a place in these two processions, having on him a short red coat, with a badge on his left breast, viz. a nightingale of silver, gilt, sitting on a sprig.

In a weekly paper, entitled the *Westminster Journal*, Dec. 4. 1742, is a letter subscribed "Ralph Courtevil, *Organ-blower*, Essayist, and Historiographer." This person was the organist of St. James's Church, Piccadilly, and the author of the *Gazetteer*, a paper written in defence of Sir Robert Walpole's administration. By the writers on the opposite side he was stigmatized with the name of "Court-evil."

At the present time, as I am given to understand, the organist of St. Andrew's Church, Holborn, is styled in the vestry-books, the "*organ-blower*."

EDWARD F. RIMBAULT.

"Singular" and "Unique."—The word *singular*, originally applied to that of which there is no other, gradually came to mean extraordinary only, and "rather singular," "very singular indeed," and such like phrases, ceased to shock the ear. To supply the vacancy occasioned by this corruption, the word *unique* was introduced; which, I am horror-struck to see, is beginning to follow its predecessor. The Vauxhall bills lately declared Vauxhall to be the "most *unique* place of amusement in the world." Can anything be done to check this ill-fated word in its career? and, if not, what must we look to for a successor? M.

Queries.

EARLY POETRY, ETC., FIVE BIBLIOGRAPHICAL
QUERIES RESPECTING.

1. Who was the author of—

"A Poeme on the King's most excellent maiesties happy progress into Scotland and much desired returne. May, 1635. Imprinted at London, MDCXXXIII."

It consists of ten leaves, exclusive of title-page, and is signed with the initials J. R. No copy has been traced in any public or private library.

2. How many leaves does *Nich. Breton's Fantastiques* contain? I have a copy, apparently of a more recent date than the one alluded to in "NOTES AND QUERIES" (Vol. i., p. 410.), wanting the title, and probably introductory leaf; the text, however, is quite complete. Where can a perfect copy be found?

3. There is in my possession a poetical collection, of which I can find no trace in any library public or private. It is dedicated to "Edmond Lord Sheffield, Lord President of his Maiesties Council established in the north parts," and the following is a copy of the title-page:—

"Notherne Poems congratulating the King's Maiesties most happy and peaceable entrance to the crowne of England.

'Sorrowe was ouer night
But joy came in the morning.'

'Serò, quamvis seriò,
Sat citò, si sat benè.'

'These come too late, though they import thy love,
Nay, soone enough, if good enough they prove.'

Printed at London by John Windet for Edmund Weaver, and are to be sold at the Great North doore of Paules, 1604. Small 4to."

Four leaves not numbered, and twenty-two pages numbered.

4. Can any account be given of a sort of autobiography by an individual whom Lord Orford sneers at in his *Anecdotes of Painting*; it is entitled:

"A Manifestation by Sir Balthazar Gerbier, K^t. Job. xiii., ver. 18.; 'Behold now, I have ordered my cause, I know that I shall bee justified.' London, Printed for the author, 1651." 12mo. 36 leaves and title.

This very singular production does not appear to have been published, and I cannot trace it in any catalogue. It gives the author's descent, which is noble, and contains many interesting personal details of Sir Balthazar, which cannot be found elsewhere.

5. In the *Bibliographer's Manual*, by Lowndes, there occurs this entry: "Life and death of Major Clancie, the grandest cheat in this age," 1680, and the full catalogue of the Hon. Mr. Nassau is referred to. Can any of your readers state where a copy of this production may be found? A brief account of Clancie is contained in the *Memoirs of Gamesters and Sharpers*, by Theophilus Lucas. He wrote, or there was written, under this name, various other works not noticed by Lowndes. Can any information be given as to the assumed or real author of these works?

Lowndes also mentions *Clancie's Cheats, or the*

Life and Death of Major Clancie, 1687. Where can access to this work be obtained? J. Mr.

Edinburgh.

Minor Queries.

History of Newspapers.—

"The materials for a satisfactory history of newspapers, lie scattered in facts known one to this person, and one to that. If each London or provincial journalist, each reader, and each critic, who has an anecdote and a date, would give it publicity, some future volume might be prepared from the combined supply, much more complete than any to be fairly expected from a comparatively unaided writer who ventures upon an almost untrodden ground."

The foregoing extract from the interesting volumes recently published by Mr. Knight Hunt, under the unpretending title of *The Fourth Estate: Contributions towards a History of Newspapers, and of the Liberty of the Press*, has been very kindly recommended to our attention by *The Examiner*. We gladly avail ourselves of the suggestion, and shall be pleased to record in our columns any facts of the nature referred to by Mr. Hunt.

Steele's Burial-place.—Sir Richard Steele died in the house now the "Ivy Bush" Inn, at Carmarthen, on the 1st of September, 1729.

Where was he buried?

Is there a monument or inscription to his memory in any church in or near Carmarthen?

LLEWELLYN.

Socinian Boast.—In an allocution recently held by Dr. Pusey, to the London Church Union, in St. Martin's Hall, reported in *The Times* of Oct. 17, the following passage occurs:

"The Socinian boast might be a warning to us against such declarations. The Socinian pictured Calvin as carrying on the protest against Rome more vigorously than Luther, himself than Calvin:

"Tota jacet Babylon; destruxit tecta Lutherus,
Calvinus muros, sed fundamenta Socinus."

Query, By what Socinian writer are these two hexameter verses used? L.

Descent of Edward IV.—Professor Millar, in his *Historical View of the English Government* (ii. 174.), in discussing the claim of Edward IV. to the English throne, speaks of "a popular though probably a groundless tradition, that by his mother he was descended from Henry III. by an elder brother of Edward I., who, on account of his personal deformity, had been excluded from the succession to the crown." Where may I find this tradition? or where meet with any information on the subject? S. A. Y.

Viscount Castlecomer.—Sir Christopher Wandesforde, who succeeded poor Strafford as Lord Deputy of Ireland, in April, 1640, was created, between that date and his death, which occurred in December of the same year, Baron Mowbray and Musters, and Viscount Castlecomer. I should be glad to know the date of the patent of his creation, whether Sir Christopher himself ever took up the title, and what became of the title afterwards? S. A. Y.

Judge Cradock, afterwards Newton.—MR ELLACOMBE (Vol. ii., p. 249.), in his notice of a monument in Yatton Church to "Judge Newton, alias Cradock," says, "the arms of Cradock are *Arg.* on a chevron *az.* three garbs *or.*" Richard Cradock, he adds, "was the first of his family who took the name of Newton." Does MR. ELLACOMBE mean that the above arms were those of the *Cradock* family, or that this Richard Cradock assumed the coat as well as the name of *Newton*? The above was the bearing of the family of Newton, of East Newton, in the North Riding of York. The eldest daughter and coheir of John Newton of East Newton was married to William Thornton, which family thus became possessed of the estate of East Newton, and quartered the coat assigned by MR. ELLACOMBE to Cradock. I should be glad to know the occasion on which Richard Cradock assumed the name and arms of Newton, as well as the connexion between these Newtons and those settled at East Newton. S. A. Y.

Totness Church.—In Totness Church, the N. angle of the chancel is cut off in the lower part of the building, in order to allow an arched passage from one side of the church to the other outside.

The upper part of the building is supported by a very strong buttress or pier, leaving the diagonal passage between it and the internal wall. Can any one tell whether this was done merely to afford a gangway for want of room outside?

The graveyard has been recently enlarged in that direction, for all the tombstones beyond the line of the chancel appear to be of late date. An old woman informed me, with an air of solemn authenticity, that this arched passage was reserved as a place of deposit for the bodies of persons seized for debt, which lay there till they were redeemed.

H. G. T.

Meaning of "Harissers."—It is customary in the county of Dorset, after carrying a field of corn, to leave behind a sheaf, to intimate to the rest of the parish that the families of those who reaped the field are to have the first lease. After these gleaners have finished, the sheaf is removed, and other parties are admitted, called "harissers." I have been told that the real title is "arishers," from "arista." I should feel obliged if any of your correspondents could inform me whether this

name is known in any other county, and what is the derivation of the word. CLERICUS RUSTICUS.

Ringelbergius — Drinking to Excess.—Ringelbergius, in the notes to his treatise *De Ratione Studii*, speaking of great drinkers, has this passage:

"Eos qui magnos crateras haustu uno siccare possunt, qui sic crassum illud et porosum corpus vino implent, ut per cutem humor erumpat (nam tum se satis inquit potasse, cum, positus quinque super mensam digitis, quod ipse aliquando vidi, totidem guttæ excidunt) laudant; hos viros esse et homines dicunt."

He says that he himself *has seen this*. Does any reader of the "NOTES AND QUERIES" know of any other author who says that he *has seen* such an exhibition? Or can Ringelbergius's assertion be confirmed from any source? J. S. W.

Stockwell, Oct. 15.

Langue Pandras.—In the Life of Chaucer prefixed to the Aldine edition of his poetical works, there is published, for the first time, "a very interesting ballad," "addressed to him by Eustache Deschamps, a contemporary French poet," of which I beg leave to quote the first stanza, in order to give me the opportunity of inquiring the meaning of "*la langue Pandras*," in the ninth line:

"O Socrates, pleins de philosophie,
Seneque en mœurs et angles en pratique,
Ovides grans en ta poeterie,
Bries en parier, saiges en rethorique,
Aigles tres haulte qui par ta theorique
Enlumines le regne d'Eneas,
L'isle aux geans, ceulx de Bruth, et qui as
Semé les fleurs et planté le rosier
Aux ignorans de *la langue Pandras*;
Grant translateur, noble Geoffroy Chaucier."

May I ask, further, whether any particulars are known of this contemporary and admirer of Chaucer?

I hope I shall not be deemed presumptuous if I add that I should have doubted of the *genuineness* of the poem quoted from, if Sir Harris Nicolas had not stated that it had been communicated to him by "Thomas Wright, Esq., who received it from M. Paulin Paris," gentlemen in every way qualified to decide on this point, and being sanctioned by them, I have no wish to appeal from their judgment. J. M. B.

The Coptic Language.—I read in *The Times* of this morning the following:

"The Coptic is an uncultivated and formal tongue, with monosyllabic roots and *rude inflexions*, totally different from the neighbouring languages of Syria and Arabia, totally opposite to the copious and polished Sanscrit."

Do you think it worth while to try if some Coptic scholar among your learned correspondents can give us some clearer account of the real position of that tongue, historically so interesting?

The point is this, Is it *inflected*, or, does it employ *affixes*, or is it absolutely without inflections and affixes?

If the first, it cannot be "totally opposite" to the Sanscrit: if the second, it cannot be "totally different" from Syriac and Arabic: if the third, it cannot have "rude inflections." J. E.

Oxford, October 23. 1850.

Cheshire Cat.—Will some of your correspondents explain the origin of the phrase, "grinning like a Cheshire cat?" The ingenious theory of somebody, I forget who, that Cheshire is a county palatine, and that the cats, when they think of it, are so tickled that they can't help grinning, is not quite satisfactory to K. I. P. B. T.

Mrs. Partington.—Where may I find the original Mrs. Partington, whose maltreatment of the Queen's English maketh the newspapers so witty and merry in these dull days? IGNORANS.

Cognition of the Jews and Lacedemonians.—In the 12th chapter of the 1st Book of Maccabees the letter of Jonathan, the High Priest, to the Lacedemonians is given, in which he claims their amity. This is followed by a letter of Arcus, the Spartan king, in answer, and which contains this assertion:

"It is found in writing that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham."

Have critics or ethnographers commented on this passage, which, to say the least, is remarkable?

As I am quoting from the Apocrypha, I may point out the anomaly of these books being omitted in the great majority of our Bibles, whilst their instructive lessons are appointed to be read by the Church. Hundreds of persons who maintain the good custom of reading the proper lessons for the day, are by this omission deprived, during the present season, of two chapters out of the four appointed. MANLEIUS.

Replies.

FAIRFAX'S TRANSLATION OF TASSO.

On referring to my memoranda, I find that the copy of Fairfax's translation of the *Gerusalemme Liberata* of Tasso, containing the *third* variation of the first stanza, noticed in my last, has the *two* earliest pages reprinted, in order that the alteration might be more complete, and that the substitution, by pasting one stanza over another (as the book is usually met with) might not be detected. A copy with the reprinted leaf is, I apprehend, still in the library of the late William Wordsworth; and during the last twenty years I have never been able to procure, or even to see, another with the same peculiarity.

The course with the translator was, no doubt, this: he first printed his book as the stanza appears under the pasted slip; this version he saw reason to dislike, and then he had the slip printed with the variation, and pasted over some copies not yet issued. Again he was dissatisfied, and thinking he could improve, not only upon the first stanza, but upon "The Argument" by which it was preceded, he procured the two pages to be reprinted. It is, however, by no means clear to me that, after all, Fairfax liked his third experiment better than his two others: had he liked it better, we should, most probably, have found it in more copies than the single one I have pointed out.

As your readers and contributors may wish to see "The Argument" and first stanza as they are given in Mr. Wordsworth's exemplar, I transcribe them from my note-book, because, before I gave the book away, I took care to copy them exactly:—

"THE ARGUMENT."

"God sends his angell to Tortosa downe:
Godfrey to counsell calcs the Christian Peeres,
Where all the Lords and Princes of renowne
Chuse him their general: he straight appeeres
Mustering his royall hoast, and in that stowne
Sends them to Sion, and their hearts upcheeres.

The aged tyrant, Judaies land that guides,
In feare and trouble to resist provides.

"I sing the sacred armies and the knight
That Christ's great tombe enfranchis'd and set free.
Much wrought he by his witte, much by his might,
Much in that glorious conquest suffred hee:
Hell hindered him in vaine: in vaine to fight
Asia's and Affrick's people armed bee;
Heav'n favour'd him: his lords and knights mis-
gone
Under his ensigne he reduc'd in one."

I own that, to my ear and judgment, this is no improvement upon what we may consider the author's second attempt, although I think that the slip pasted over some (if not most) copies is better than the first experiment.

THE HERMIT OF HOLYPORT.

SMALL WORDS.

I stand convicted by the critical acumen of your correspondent Φ . of having misquoted the line from Pope which heads my "note" at p. 305. I entirely agree with Φ . that the utmost exactness is desirable in such matters; and as, under such circumstances, I fear I should be ready enough to accuse others of "just enough of learning to misquote," I have not a word to say in extenuation of my own carelessness.

But I entirely dispute Φ 's inference, and am unable to see that the difference detracts in any substantial degree from the applicability of my remarks, such as they were.

What does Pope's epithet "low" mean? Is it used for "vulgar" (as I presume Φ . intends us to infer), or simply for "small, petty, of little size or value"?

To me it appears impossible to read the line without seeing that Pope had in his mind the latter idea, that of poor, little, shabby, statureless monosyllables, as opposed to big, bouncing, brave, sonorous polysyllables, such as Aristophanes called *ῥήματα ἱπποκρήναια*. After all, however, it would do me very little damage, to concede that he intended the meaning which Φ . appears to attribute to the epithet "low," for *if he did mean "vulgar" words, it is evident that he considered vulgarity in such matters inseparable from littleness, as the "low" words must, if his line is not to lose its point altogether, have been ten in number, that is, every one a monosyllable, a "small" word.*

Take it which way you will, the leading idea is that of "littleness;" moreover, there is no propriety in the word "creep" as applied to *merely vulgar* words, while words petty in size may, with great justice, be said to "creep" in a "petty pace," requiring no less than ten steps to walk the length of a line.

Pope was criticising compositions intended to pass as poetry of the best kind. Will Φ . point out in any existing poem of such profession and character, a single heroic line, consisting of *ten* words, *all* which *ten* words shall be "low" in the sense of "vulgar"? Can even the Muses of burlesque and slang furnish such an instance?

Has not Φ . suffered himself to be carried too far by his exultation in being "down" (the last-named Muse has kindly supplied me with the expression) upon a piece of verbal carelessness on the part of

K. I. P. B. T.?

Replies to Minor Queries.

Concolinel (Vol. ii., pp. 217. 317.).—As *Calen O Custore* me, after sorely puzzling the critics, was at length discovered to be an Irish air, or the burthen of an Irish song, is it not possible that the equally outlandish-looking "*Concolinel*" may be only a corruption of "*Coolin*," that "far-famed melody," as Mr. Bunting terms it in his *last* collection of *The Ancient Music of Ireland* (Dublin, 1840), where it may be found in a style "more Irish than that of the sets hitherto published?" And truly it is a "sweet air," well fitted to "make passionate the sense of hearing," and melt the soul of even Don Adriano de Armado. The transmutation of "*Coolin*" into "*Concolinel*," is hardly more strange than that of "*Cailin* *og astore mo*" [*chree*] (=my dear young girl, my [heart's] darling) into *Callino castore me*. J. M. B.

DR. RIMBAULT's communication is very inter-

esting, but not quite satisfactory, not affording me any means of identifying the air. It would, under most circumstances, have given me much pleasure to have lent DR. R. the MS., for I know no one so likely to make good use of it; but the fact is, that without pretending to compete with DR. RIMBAULT in the knowledge of old music, I have also meditated a similar work on the ballads and music of Shakspeare, and my chief source is the volume which is said to contain the air of Concolinel. It will be some time before I can execute the work alluded to, and I would prefer to see the Doctor's work published first. Which ever first appears will most likely anticipate much that is in the other, for, although Dr. R. says he has spent "many years" on the subject, the accidental possession of several MS. volumes has given me such singular advantages, I am unwilling to surrender my project. I have the music to nearly twenty jigs, and two have some of the words, which are curious. R.

Wife of the Poet Bilderdijk—Schweickhardt the Artist (Vol. ii., pp. 309. 349.).—JANUS DOUSA will find a very sufficient account of Southey's visit to the Dutch poet Bilderdijk, in vol. v. of the *Life and Correspondence of Southey*, now publishing by his son. To the special inquiry of JANUS DOUSA I can say nothing, but I would fain ask who was Katherine Wilhelmina Schweickhardt? I have in my possession a series of eight etchings of studies of cattle, by H. W. Schweickhardt, published in 1786, and dedicated to Benjamin West. My father was very intimate with Schweickhardt, and I think acted in some sort as his executor. I do not know when he died, but it must be thirty years since I heard my father speak of his friend, who was then deceased, but whether recently or not I cannot say. I am rather disposed to think the event was comparatively a remote one: he left a widow. Was Mrs. Bilderdijk his daughter? The etchings are exceedingly clever and artistical; my copy has the artist's name in his own handwriting. If I am not mistaken, Schweickhardt lived, when my father knew him, at Lambeth, then a picturesque suburb, very unlike the "base, common, and popular" region which it has since become. B. T. Pouncy, another clever artist of that day, and a friend of my father's, resided there also. Pouncy published some etchings which, although not professedly views of Lambeth, were in reality studies in that locality. When I was a boy I remember my father pointing out to me the Windmill, which was the subject of one of them.

The Mrs. Bilderdijk who translated Roderick, was, according to Southey, the second wife of her husband. How did JANUS DOUSA learn that her maiden name was Schweickhardt?

G. J. DE WILDE.

Noli me tangere (Vol. ii., p. 153.).—In addition to the list of artists given by J. Z. P. (p. 253.), BR. will find that the subject has also been treated by—

Duccio, in the Duomo at Siena.

Taddeo Gaddi, Rinnucini Chapel.

Titian, Mr. Roger's Collection.

Rembrandt, Queen's Gallery.

Barroccio. An altar piece which came to England with the Duke of Lucca's paintings, but I cannot say where it is now: it is well known by the engraving from it of Raphael Morgen.

B. N. C.

Chimney Money (Vol. ii., pp. 120. 174. 269. 344.).—There is a church at Northampton upon which is an inscription recording that the expense of repairing it was defrayed by a grant of chimney money for, I believe, seven years, temp. Charles II.

There is also a tombstone in Folkestone churchyard curiously commemorative of this tax. The inscription runs thus—

“ In memory of
Rebecca Rogers,
who died August 22. 1688,
Aged 44 years.

A house she hath, it's made of such good fashion,
The tenant ne'er shall pay for reparation,
Nor will her landlord ever raise her rent,
Or turn her out of doors for non-payment;
From chimney money, too, this cell is free,
To such a house, who would not tenant be.”

E. B. PRICE.

Passage from Burke (Vol. ii., p. 359.).—Q. (2) will find the passage he refers to in Prior's *Life of Burke*, vol. i. p. 39. It is extracted from a letter addressed by Burke to his old schoolfellow Matthew Smith, describing his first impressions on viewing Westminster Abbey, and other objects in the metropolis. Mr. Prior deserves our best thanks for giving us a letter so deeply interesting, and so characteristic of the gifted writer, then barely of age.

I. H. M.

Bath.

Nicholas Assheton's Journal (Vol. ii., pp. 331-2.).—If T. T. WILKINSON will turn to pp. 45, 6, 7, of this very amusing journal, published by the Chetham Society (vol. xiv., 1848), he will find some account of the Revels introduced before James the First at Houghton Tower, in the copious notes of the editor, the Rev. F. R. Raines, M. A., F.S.A., elucidating the origin and history of these “coarse and indecorous” dances—the *Huckler*, *Tom Bedlo*, and the *Cow Justice of Peace*.

J. G.

Manchester.

Scotch Prisoners, 1651 (Vol. ii., pp. 297. 350.).—Heath's *Chronicle* (p. 301. edit. 1676) briefly notices these unhappy men, “driven like a herd of swine, through Westminster to Tuthill Fields, and

there sold to several merchants, and sent in to the Barbadoes.”

The most graphic account, however, is given in *Another Victory in Lancashire, &c.*, 4to. 1651, from which the parts possessing local interest were extracted by me in the *Civil War Tracts of Lancashire*, printed by the Chetham Society, with references to the other matters noticed, namely, Cromwell's entry into London, and the arrival of the four thousand “*Scots, Highlands, or Redshanks*.”

These lay on Hampstead Heath, and were thence guarded through Highgate, and behind Islington to Kingsland and Mile End Green, receiving charity as they went, and having “a cart load or two of biskett behind them.” Thence they proceeded by Aldgate, through Cheapside, Fleetstreet, and the Strand, and on through Westminster.

“Many of them brought their wives and bernes in with them, yet were many of our scotified citizens so pitifull unto them, that as they passed through the city, they made them, though prisoners at mercy, masters of more money and good white bread than some of them ever see in their lives. They marched this night [Saturday, Sept. 13.] into Tuttle Fields. Some Irishmen are among them, but most of them are habited after that fashion.”

The contemporary journals in the British Museum would probably state some epidemic which may have caused the mortality that followed.

GEO. ORMEROD.

Sedbury Park, Chepstow.

Long Friday (Vol. ii., p. 323.).—T. E. L. L. is not correct in his supposition that “Long Friday” is the same as “Great Friday.” In Danish, Good Friday is *Langfredag*; in Swedish, *Långfredag*. I have always understood the epithet had reference to the length of the services.

COLL. ROYAL SOC.

The Bradshaw Family (Vol. ii., p. 356.).—The president of the pretended high court of justice, a Cheshire man, had no connexion with Haigh Hall, in Lancashire. E. C. G. may satisfy himself by referring to Mr. Ormerod's *History of Cheshire* (vol. iii. p. 408.) for some valuable information respecting the regicide and his family, and to Wotton's *Baronetage* (vol. iii. P. 2. p. 655.) for the descent of the loyal race of Bradshaigh.

J. H. M.

Bath.

Julin, the drowned City (Vol. ii., pp. 230. 282.).—I am sorry I did not state more clearly the inquiry respecting the fate of *Julin*, which DR. BELL has been so good as to notice. This is partly the printer's fault. I spoke of the *drowned*, not the *doomed* city.

The *drowning* was what I desired some account of. “A flourishing emporium of commerce,” ex-

tant in 1072, and now surviving only in tradition, and in "records" of ships wrecked on its "submerged ruins," does not sink into the ocean without exciting wonder and pity. I knew of the tradition, and presumed there was some probability of the existence of a legend (*legendum*, something to be read) describing a catastrophe that must have been widely heard of when it happened.

This I conjectured might be found in Adam of Bremen; to whose mention of Julin Dr. BELL referred. But it seems that in his time the city was still existing and flourishing ("urbs locuples").

The "excidium civitatis," if the *Veneta* of Hel-mold were Julin, must have taken place, therefore, between 1072 and 1184, when the latter account was written. If *Veneta* was Julin, and "aquarum æstu absorpta," there must, I suppose, be some account of this great calamity: and as I have seen in modern German works allusions to the drowning of the great city, and to the ruins still visible at times under water, I hoped to find out the *where* of its site, and the *when* of its destruction—as great cities do not often sink into the waves, like exhalations, without some report of their fate.

V.

Belgravia.

Dodsley's Poems (Vol. ii., pp. 264. 343).—THE HERMIT OF HOLYPORT is informed that the first edition of Dodsley's *Collection of Poems, by several Hands*, was published in 1748, 3 vols. 12mo. A fourth volume was added in 1749, containing pieces by Collins, Garrick, Lyttelton, Pope, Tickell, Thomson, &c. Those by Garrick and Lyttelton are anonymous. The four volumes were reprinted uniformly in 1755. The fifth and sixth were added in 1758.

AMICUS CURIÆ.

Shunamitis Poema (Vol. ii., p. 326.).—The title-page to the volume of poems inquired after by E. D. is as follows:

"Latin and English Poems, by a Gentleman of Trinity College, Oxford."

'Nec luisse pudet sed non incidere ludum.'

HOR.

London: printed for L. Bathurst over against St. Dunstan's Church, in Fleet Street, MDCCLXII.

I know not the author; but I suspect either that the title of an Oxford man was assumed by a Cantab, who might fairly wish not to be suspected as the author of several of the poems; or that the author, having been rusticated at Cambridge, vide at p. 84. the ode "Ad Thomam G." (whom I take to be Thomas Gilbert of Peterhouse), transferred himself and his somewhat licentious muse to Oxford.

COLL. ROYAL SOC.

Jeremy Taylor's Works (Vol. ii., p. 271.).—It seems desirable that an advance should occasionally be made in editing, beyond the mere verifica-

tion of authorities, in seeing, that is, whether the passages cited are *applicable* to the point in hand, and properly apprehended. Bp. Taylor, in his *Liberty of Prophecy*, sect. vi., for instance, seems incorrect in stating that Leo I., bishop of Rome, *rejected* the Council of Chalcedon; whereas his reproofs are directed against Anatolius, bishop of Constantinople, an unwelcome aspirant to ecclesiastical supremacy. (See *Concilia Studio Labbei*, tom. iv., col. 844, &c.)

A passage from Jerome's *Epistle to Evangelus* is often quoted in works on church government, as equalising, or nearly so, the office of bishop and presbyter; but the drift of the argument seems to be, to show that the *site* of a bishop's see, be it great or small, important or otherwise, does not affect the episcopal office. Some readers will perhaps offer an opinion on these two questions.

NOVUS.

Ductor Dubitantium.—The Judge alluded to by Jeremy Taylor in the passage quoted by A. T. (Vol. ii., p. 325.), was Chief-Justice Richardson; but the place where the outrage was committed was not Ludlow, as stated by the eloquent divine, but Salisbury, as appears from the following marginal note in Dyer's *Reports*, p. 1886—a curious specimen of the legal phraseology of the period:—

"Richardson, C. J. de C. B. at Assizes at Salisbury in Summer 1631 fuit assault per Prisoner la condemne pur Felony; que puis son condemnation jeet un Brickbat a le dit Justice, que narrowly mist. Et pur ceo immediately fuit Indictment drawn pur Noy envers le Prisoner, et son dexter manus ampute et fixe al Gibbet, sur que luy mesme immediatement hange in presence de Court."

EDWARD FOSS.

Aërostation (Vol. ii., p. 317.).—The account published by Lunardi of his aerial voyage, alluded to by M., is, in the copy I have seen, entitled

"An Account of the First Aërial Voyage in Britain, in a series of letters to his guardian, the Chevalier Gherardo Compagni, written under the impressions of the various events that affected the undertaking, by Vincent Lunardi, Esq., Secretary to the Neapolitan Ambassador. 'A non esse nec fuisse non datur argumentum ad non posse.' Second edition, London: printed for the Author, and sold at the Panther; also by the Publisher J. Bell, at the British Library, Strand, and at Mr. Molini's, Woodstock Street, MDCCCLXXXIV."

The book contains printed copies of the depositions of witnesses who beheld Lunardi's descent; and Mr. Baker, who, as a magistrate, took those depositions on oath, to establish what he thought so wonderful a fact, erected on the spot where the balloon descended, in a field near Colliers End, in the parish of Standon, Herts, on the left of the high road from London to Cambridge, a stone with the following inscription on a copper plate. It is still

legible, though somewhat defaced. It is engraved in lines of unequal length, but to save your space I have not adhered to those divisions.

"Let posterity know, and knowing, be astonished, that on the fifteenth day of September, 1784, Vincent Lunardi of Lucca, in Tuscany, the first aerial traveller in Britain, mounting from the Artillery Ground in London, traversing the regions of the air for two hours and fifteen minutes, in this spot revisited the earth. On this rude monument for ages be recorded, that wondrous enterprise, successfully achieved by the powers of chemistry and the fortitude of man, that improvement in science, which the great Author of all knowledge, patronising by His providence the inventions of mankind, hath graciously permitted to their benefit and His own eternal glory."

COLL. ROYAL SOC.

Gwyn's London and Westminster (Vol. ii., p. 297).—A reference to Mr. Croker's *Boswell* (last edit. 1847, p. 181.) may best satisfy § N. "Gwyn," says Mr. Croker, "proposed the *principle*, and in many instances the *details*, of the most important improvements which have been made in the metropolis in our day." Was this copied into the *Literary Gazette*?

Mr. Sydney Smirke speaks favourably of Gwyn's favourite project, "the formation of a permanent Board or Commission for superintending and controlling the architectural embellishments of London." (*Suggestions, &c.*, 8vo. 1834, p. 23.)

J. H. M.

Bath.

Gwyn's London and Westminster (Vol. ii., p. 297).—Under this head § N. inquires, "Will you permit me, through your useful publication, to solicit information of the number and date of the *Literary Gazette* which recalled public attention to this very remarkable fact:" namely, that stated by Mr. Thomas Hunt, in his *Exemplars of Tudor Architecture* (Longmans, 1830), to the effect that the *Literary Gazette* had referred to the work entitled *London and Westminster Improved*, by John Gwynn. London, 1766, 4to., as having "pointed out almost all the designs for the improvement of London which have been devised by the civil and military architects of the present day."

In answer to the above, your correspondent will find two articles in the *Literary Gazette* on this interesting subject; the first in No. 473., Feb. 11. 1826, in which it is mentioned that Mr. Gwynn, founding himself in some degree upon the plan of Sir C. Wren, proposed

"To carry a street from Piccadilly through Coventry Street, Sydney's Alley, Leicester Fields, Cranbourn Alley, and so to Long Acre, Queen Street, and Lincoln's Inn Fields, and thus afford an easy access to Holborn; he also recommends the widening the Strand in its narrow parts," &c.

I need hardly notice that by the removal of Exeter Change, the alterations near Charing Cross, and the more recent openings from Coventry Street, along the line suggested by Mr. Gwynn, his designs have been so far carried out.

The second paper in the *Literary Gazette* was rather a long one, No. 532., March 31. 1827. In it Mr. Gwynn's publication is analysed, and all the leading particulars bearing on the "*old novelties* of our modern improvements" are brought to light.

The whole is worth your reprinting, and at your service, if you will send a copyist to the *Literary Gazette* office to inspect the volume for 1827.

W. J., Ed.

"*Regis ad Exemplum totus componitur Orbis*" (Vol. ii., p. 267).—This hexameter verse, which occurs in collections of Latin apophthegms, is not to be found in this form, in any classical author. It has been converted into a single proverbial verse, from the following passage of Claudian:

"Componitur orbis

Regis ad exemplum; nec sic infligere sensus
Humanos edicta valent, ut vita regentis."

De IV. Consul. Honor., 299.

L.

St. Uncumber (Vol. ii., pp. 286. 342).—Sir Thomas More details in his *Dialogue*, with his usual quaintness, the attributes and merits of many saints, male and female, highly esteemed in his day, and, amongst others, makes special mention of *St. Uncumber*, whose proper name, it appears, was *Wylgeforte*. Of these saints he says—

"Some serve for the eye onely, and some for a sore breast. *St. Germaine* onely for children, and yet will he not ones loke at them, but if the mother bring with them a white lofe and a pot of good ale: and yet is he wiser than *St. Wylgeforte*, for she, good soule, is, as they say, served and contented with otys. Whereof I cannot perceive the reason, but if it be bycause she sholde provide an horse for an evil housebonde to ride to the Devyll upon; for that is the thing that she is so sought for, as they say. In so much that women hath therefore chaunged her name, and in stede of *St. Wylgeforte* call her *St. Uncumber*, bycause they reken that for a pecke of otys she will not fayle to uncumber theym of theyr housebondys."—(Quoted in Southey's *Colloquies*, vol. i. p. 414.)

St. Wylgeforte is the female saint whom the Jesuit Sautel has celebrated (in his *Annus Sacer Poeticus*) for her beard—a mark of Divine favour bestowed upon her in answer to her prayers. She was a beautiful girl, who wished to lead a single life, and that she might be suffered to do so free from importunity, she prayed earnestly to be rendered disagreeable to look upon, either by wrinkles, a hump on the back, or in any other efficacious way. Accordingly the beard was given her; and it is satisfactory to know that it had the desired

effect to the fullest extent of her wishes. (Vid. Southey's *Omniana*, vol. ii. p. 54., where Santel's lines are quoted.) J. M. B.

West (James), President of Royal Society (Vol. ii., p. 289.).—T. S. D. states there "has certainly never been a president or even a secretary of the Royal Society, of the name of James West." Your readers will remember that West is mentioned by Mr. Cunningham in his *London*, as having filled the former distinguished office: his statement, which T. S. D. thus contradicts, is perfectly correct.

Mr. West's election took place 30th of November, 1768, and he filled the chair until his death in July, 1772. J. H. M.

[Mr. Cooper, of Cambridge, J. G. N., and other correspondents, have called our attention to this oversight.]

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The idea of selecting from the *Spectator* those papers in which the refined taste of Addison, working on the more imaginative genius of Steele, has embodied that masterpiece of quiet thorough English humour which is exhibited in the portrait of Sir Roger de Coverley, is a most happy one,—so excellent indeed, and when done, it is so obviously well that it is done, that we can only wonder how it is, that, instead of having now to thank Messrs. Longman for the quaintly and beautifully got up volume entitled *Sir Roger de Coverley. By the Spectator. The Notes and Illustrations by Mr. Henry Wills: the Engravings by Thompson, from Designs by Fred. Tayler*,—as a literary novelty—such a selection has not been a stock book for the last century. Excellent, however, as is the idea of the present volume, it has been as judiciously carried out as happily conceived. Mr. Tayler's designs exhibit a refined humour perfectly congenial with his subject, and free from that tendency to caricature which is the prevailing fault of too many of the comic illustrators of the present day; while the pleasant gossiping notes of Mr. Wills furnish an abundance of chatty illustration of the scenes in which Sir Roger is placed, and the localities he visited, and so enable us to realise to ourselves, in every respect, Addison's admirable picture of the worthy knight, "in his habit as he lived." May we add that, on looking through these amusing notes, we were much gratified to find Mr. Wills, in his illustration of the passage, "his great-grandfather was inventor of that famous country-dance called after him," speaking of "the real sponsor to the joyous conclusion of every ball" as having "only been recently revealed, after the most vigilant research," since that revelation, with other information contained in the same note, was procured by that gentleman through the medium of "NOTES AND QUERIES."

Messrs. Sotheby and Wilkinson are now selling the last portion of the Miscellaneous Stock of the late Mr. Thomas Rodd. This sale, which will occupy eleven

days, will close on Friday next: and on Saturday they will sell the last portion of Mr. Rodd's, books, which will consist entirely of works relating to Ireland, including several of great curiosity and rarity.

Messrs. Puttick and Simpson will sell on Monday next a Collection of Books from the library of the late well-known and able antiquary, Dr. Bromet, together with his Bookcases, Drawing Materials, &c.

We have received the following Catalogues:—W. Brown's (No. 130. and 131. Old Street) List of English and Foreign Theological Books; W. Nield's (46. Burlington Arcade) Catalogue, No. 4., of very Cheap Books; W. Pedder's (18. Holywell Street) Catalogue, Part IX., for 1850, of Books Ancient and Modern; J. Rowwell's (28. Great Queen Street, Lincoln's Inn) Catalogue, No. 39., of a Select Collection of Second-hand Books; W. L. Lincoln's (Cheltenham House, Westminster Road) Sixty-second Catalogue of English, Foreign, Classical, and Miscellaneous Books.

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Notices to Correspondents.

As we again propose this week to circulate a large number of copies of "NOTES AND QUERIES" among members of the different provincial Literary Institutions, we venture, for the purpose of furthering the objects for which our paper was instituted, to repeat the following passage from our 52nd Number:—

It is obvious that the use of a paper like "NOTES AND QUERIES" bears a direct proportion to the extent of its circulation. What it aims at doing is, to reach the learning which lies scattered not only throughout every part of our own country, but all over the literary world, and to bring it all to bear upon the pursuits of the scholar; to enable, in short, men of letters all over the world to give a helping hand to one another. To a certain extent, we have accomplished this end. Our last number contains communications not only from all parts of the metropolis, and from almost every county in England, but also from Scotland, Ireland, Holland, and even from Demerara. This looks well. It seems as if we were in a fair way to accomplish our design. But much yet remains to be done. We have recently been told of whole districts in England so benighted as never to have heard of "NOTES AND QUERIES;" and after an interesting question has been discussed for weeks in our columns, we are informed of some one who could have answered it immediately if he had seen it. So long as this is the case the advantage we may confer upon literature and literary men is necessarily imperfect. We do what we can to make known our

existence through the customary modes of announcement, and we gratefully acknowledge the kind assistance and encouragement we derive from our brethren of the public press; but we would respectfully solicit the assistance of our friends upon this particular point. Our purpose is aided, and our usefulness increased by every introduction which can be given to our paper, either to a Book Club, to a Lending Library, or to any other channel of circulation amongst persons of inquiry and intelligence. By such introductions scholars help themselves as well as us, for there is no inquirer throughout the kingdom who is not occasionally able to throw light upon some of the multifarious objects which are discussed in our pages.

OXONIENSIS is thanked. His inclosure shall be made use of.

Volume the First of "NOTES AND QUERIES," with very copious Index, price 9s. 6d. bound in cloth, may still be had by order of all Booksellers.

The Monthly Part for October, being the Fifth of Vol. II., is also now ready, price 1s. 3d.

Errata in the "Bibliographical Queries" of R. G., in No. 51, p. 324. Col. 1.: for "signature A. liij." read "signature A. liij."; for "impressoriam," read "impressoriam"; and for "*Alexandride*," read "*Alexandri de*." Col. 2.: for "uxta," read "iuxta"; for "ordinisq." read "ordinisq."; and for "ahemis," read "ahenis." Page 325, col. 1, for "liij. anni" read "liij. anni"; and for "*Speculorum*" read "*Speculum*."

In the quotation from Jacob Behmen, p. 356., for "Gate of Deep" read "Gate of the Deep."

JOURNAL FRANCAIS, publié à Londres.

—Le COURRIER de l'EUROPE, fondé en 1840, paraissant le Samedi, donne dans chaque numéro les nouvelles de la semaine, les meilleurs articles de tous les journaux de Paris, la Semaine Dramatique par Th. Gautier ou J. Janin, la Revue de Paris par Pierre Durand, et reproduit en entier les romans, nouvelles, etc., en vogue par les premiers écrivains de France. Prix 6d.

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PUTTICK AND SIMPSON, Auctioneers of Literary Property, will Sell by Auction at their Great Room, 191. Piccadilly, on Monday, Nov. 4th, the Library of the late Wm. Bromet, Esq., M.D., F.S.A., consisting of useful Works in General Literature, Topographical and Antiquarian, many of which contain additional illustrations, &c. Catalogues will be sent on application.

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ENGLISH AND NORMAN SONGS OF THE FOURTEENTH CENTURY.

In a vellum book, known as *The Red Book of Ossory*, and preserved in the archives of that see, is contained a collection of Latin religious poetry, written in a good bold hand of the 14th century; prefixed to several of the hymns, in a contemporary and identical hand, are sometimes one sometimes more lines of a song in old English or Norman French, which as they occur I here give:

"Alas hou shold y syng, yloren is my playnge
Hou sholdy wiz zat olde man } swettist of al zinge."
To leven and let my leman }

"Harrow ieo su thy: p fol amo^r de mal amy."

"Have m^rcie on me frere: Barfote zat ygo."

"Do. Do. nightyngale syng ful myrie
Shal y nevre for zyn love lengre karie."

"Have God day my lemon," &c.

"Gaveth me no garlond of greene,
Bot hit ben of Wythones yuroght."

"Do Do nyztyngale syng wel miry
Shal y nevre for zyn love lengre kary."

"Hew alas p amo^r
Oy moy myst en tant dolour."

"Hey how ze chevaldoures woke al nyght."

It is quite evident that these lines were thus prefixed (as is still the custom), to indicate the *air* to which the Latin hymns were to be sung. This is also set forth in a memorandum at the commencement, which states that these songs, *Cantilene*, were composed by the Bishop of Ossory for the vicars of his cathedral church, and for his priests and clerks,

"ne guttura eorum et ora deo sanctificata polluantur cantilenis teatralibus turpibus et secularibus: et cum sint cantatores, provideant sibi notis convenientibus, secundum quod dictamina requirunt." — *Lib. Rub. Ossor.* fol. 70.

We may, I think, safely conclude that the lines above given were the commencement of the *cantilene teatralis turpes et seculares*, which the good bishop wished to deprive his clergy of all excuse for singing, by providing them with pious hymns to the same airs; thinking, I suppose, like John Wesley in after years, it was a pity the devil should monopolise all the good tunes. I shall merely add that the author of the Latin poetry seems to have been Richard de Ledrede, who filled

the see of Ossory from 1318 to 1360, and was rendered famous by his proceedings against Dame Alice Kyteller for heresy and witchcraft. (See a contemporary account of the "proceedings" published by the Camden Society in 1843; a most valuable contribution to Irish history, and well deserving of still more editorial labour than has been bestowed on it.) I have copied the old English and Norman-French word for word, preserving the contractions wherever they occurred.

I shall conclude this "note" by proposing two "Queries:" to such of your contributors as are learned in old English and French song-lore, viz.,

1. Are the entire songs, of which the above lines form the commencements, known or recoverable?

2. If so, is the music to which they were sung handed down?

I shall feel much obliged by answers to both or either of the above Queries, and

"Bis dat, qui cito dat."

JAMES GRAVES.

Kilkenny, Nov. 1. 1850.

MISPLACED WORDS IN SHAKESPEARE'S TROILUS AND CRESSIDA.

In that immaculate volume, the first folio edition of Shakspeare, of which Mr. Knight says: "Perhaps, all things considered, there never was a book so correctly printed"! a passage in *Troilus and Cressida*, Act. v. Sc. 3., where Cassandra and Andromache are attempting to dissuade Hector from going to battle, is thus given:

"And, O be perswaded: doe not count it holy,
To hurt by being iust; it is lawful:
For we would count giue much to as violent thefts,
And rob in the behalfe of charitie."

Deviating from his usual practice, Mr. Knight makes an omission and a transposition, and reads thus:

"Do not count it holy
To hurt by being just: it is as lawful,
For we would give much, to count violent thefts,
And rob in the behalf of charity."

with the following note; the ordinary reading is

"For we would give much to use violent thefts."

To use thefts is clearly not Shakspearian. Perhaps *count* or *give* might be omitted, supposing that one word had been substituted for another in the manuscript, without the erasure of the first written; but this omission will not give us a meaning. We have ventured to transpose *count* and omit *as*:

"For we would give much, to count violent thefts."

We have now a clear meaning: it is as lawful because we desire to give much, to count violent thefts as *holy*, "and rob in the behalf of charity."

Mr. Collier also lays aside his aversion to vary

from the old copy, and makes a bold innovation: he reads,—

"Do not count it holy
To hurt by being just: it is as lawful,
For us to give much count to violent thefts,
And rob in the behalf of charity."

Thus giving his reasons: "This line [the third] is so corrupt in the folio 1623, as to afford no sense. The words and their arrangement are the same in the second and third folio, while the fourth only alters *would* to *will*." Tyrwhitt read:

"For we would give much to use violent thefts,"

which is objectionable, not merely because it wanders from the text, but because it inserts a phrase, "to use violent thefts," which is awkward and unlike Shakspeare. The reading I have adopted is that suggested by Mr. Amyot, who observes upon it: "Here, I think, with little more than transposition (*us* being substituted for *we*, and *would* omitted), the meaning, as far as we can collect it, is not departed from nor perverted, as in Rowe's strange interpolation:

"For us to count we give what's gain'd by thefts."

The original is one of the few passages which, as it seems to me, must be left to the reader's sagacity, and of the difficulties attending which we cannot arrive at any satisfactory solution."

Mr. Collier's better judgment has here given way to his deference for the opinion of his worthy friend; the deviation from the old copy being quite as violent as any that he has ever quarrelled with in others.

Bearing in mind Mr. Hickson's valuable canon (which should be the guide of future editors), let us see what is the state of the case. The line is a nonsensical jumble, and has probably been printed from an interlineation in the manuscript copy, two words being evidently transposed, and one of them, at the same time, glaringly mistaken. The poet would never have repeated the word *count*, which occurs in the first line, in the sense given to it either by Mr. Collier or by Mr. Knight.

Preserving every word in the old copy, I read the passage thus:—

"O! be persuaded. Do not count it holy
To hurt by being just: it is as lawful as
(For we would give much) to commit violent thefts
And rob in the behalf of charity."

"To count violent thefts" here would be sheer nonsense; and when we recollect how easy it is to mistake *comit* for *count*, the former word being almost always thus written and often thus printed, we must, I think, be convinced that in copying an interlineated MS., the printer *misplaced* and *misprinted* that word, and transposed *as*; if the repetition of it be not also an error.—"For," commencing the parenthesis, "we would give much," stands for *cause*. The emphasis should, I think, be

laid on *for*; and *commit* be accented on the first syllable. Thus the line, though of twelve syllables, is not unmetrical; indeed much less prosaic than with the old reading of *count*.

This correction, upon the principle which governs Messrs. Collier and Knight, and which indeed should govern all of us,

"To lose no drop of that immortal man,"

ought to be satisfactory; for it is effected without taking away a letter. The transposition of two evidently *misplaced* words, and the correction of a letter or two palpably misprinted in one of them, is the whole gentle violence that has been used in a passage which has been, as we see, considered desperate. But, as Pope sings:

"Our sacred Shakspeare, — comprehensive mind!
Who for all ages writ, and all mankind,
Has been to careless printers oft a prey,
Nor time, nor moth e'er spoil'd as much as they;
Let the right reading drive the cloud away,
And sense breaks on us with resistless day."

PERIERGUS BIBLIOPHILUS.

October, 1850.

MASTER JOHN SHORNE.

If proof were wanted how little is now known of those saints whose names were once in everybody's mouth, although they never figured in any calendar, it might be found in the fact that my friend, Mr. Payne Collier, whose intimate knowledge of the phrases and allusions scattered through our early writers is so well known and admitted, should, in his valuable *Extracts from the Registers of the Stationers' Company* (1557—1570), have illustrated this entry, —

"1569—70. Rd. of Thomas Colwell, for his lycense for the pryntinge of a ballett intituled 'Newes to Northumberland yt skylles not where, to Syr John Shorne, a churche rebell there' - - - iij^a."

by a note, from which the following is an extract:—

"Sir John Shorne no doubt is to be taken as a generic name for a shaven Roman Catholic priest."

Reasonable, however, as is Mr. Collier's conjecture, it is not borne out by the facts of the case. The name Sir John Shorne is not a generic name, but the name of a personage frequently alluded to, but whose history is involved in considerable obscurity. Perhaps the following notes may be the means, by drawing forth others, of throwing some light upon it. In Michael Wodde's *Dialogue*, quoted by Brand, we read —

"If we were sycke of the pestylence we ran to Sainte Rooke; if of the ague, to Sainte Pernel or Master John Shorne."

Latimer, in his *Second Sermon preached in Lincolnshire*, p. 475. (Parker Society ed.), says, —

"But ye shall not think that I will speak of the popish pilgrimages, which we were wont to use in times past, in running hither and thither to Mr. John Shorn or to our Lady of Walsingham."

On which the editor, the Rev. G. E. Corrie, remarks that he was —

"A saint whose head quarters were probably in the parish of Shorn and Merston near Gravesend, but who seems to have had shrines in other parts of the country. He was chiefly popular with persons who suffered from ague."

Mr. Corrie then gives an extract from p. 218. of the *Letters relating to the Suppression of Monasteries*, edited by Mr. Wright for the Camden Society; but we quote from the original, Mr. Corrie having omitted the words given in our extract in *Italics*: —

"At Merston, Mr. Johan Schorn stondith blessing a bote, whereunto they do say he conveyd the devill. He ys moch sowzt for the agou. *If it be your lordeschips pleasur, I schall sett that botyd ymage in a nother place, and so do wythother in other parties wher lyke seeking ys.*"

In that extraordinary poem *The Fantassie of Idolatrie*, printed by Fox in his edition of 1563, but not afterwards reprinted until it appeared in Seeley's edition (vol. v. p. 406.), we read —

"To Maister John Shorne
That blessed man borne;
For the ague to him we apply,
Whiche juggleth with a bote
I beschrewe his herte rote
That will truste him, and it be I."

The editor, Mr. Cattley, having explained *bote* "a recompense or fee," Dr. Maitland, in his *Remarks on Rev. S. R. Cattley's Defence of his Edition of Fox's Martyrology*, p. 46., after making a reference to Nares, and quoting his explanation, proceeds:

"The going on pilgrimage to St. John Shorne is incidentally mentioned at pages 232. and 580. of the fourth volume of Fox, but in a way which throws no light on the subject. The verse which I have quoted seems as if there was some relic which was supposed to cure the ague, and by which the juggle was carried on. Now another passage in this same fifth volume, p. 468., leads me to believe that this relic really was, and therefore the word '*bote*' simply means, a boot. In this passage we learn, that one of the causes of Robert Testwood's troyble was his ridiculing the relics which were to be distributed to be borne by various persons in a procession upon a relic Sunday. St. George's dagger having been given to one Master Hake, Testwood said to Dr. Clifton, — 'Sir, Master Hake hath St. George's dagger. Now if he had his horse, and St. Martin's cloak, and Master John Shorne's boots, with King Harry's spurs and his hat, he might ride when he list.'"

That there is some legend connected with Master John Shorne and "his bote, whereunto they do say he conveyd the devill," is evident from

a fact we learn from the *Proceedings of the Archaeological Institute*, namely, that at the meeting on the 5th Nov. 1847, the Rev. James Bulwer, of Aylsham, Norfolk, sent a series of drawings exhibiting the curious painted decorations of the rood screen in Cawston Church, Norfolk, amongst which appears the singular saintly personage bearing a boot, from which issues a demon. An inscription beneath the figures gives the name "Magister Johannes Schorn." It is much to be regretted that fuller details of this painting have not been preserved in the Journal of the Institute.

The earliest mention of *Master John Shorne* is in the indenture for roofing St. George's Chapel at Windsor, dated 5th June, 21 Henry VII. (1506), printed in the *Reliquiæ Antiquæ*, vol. ii. p. 115., where it is covenanted

"That the creastes, corses, beastes, above on the out-sides of Maister John Shorne's Chappell, bee done and wrought according to the other creastes, and comprised within the said bargainne."

WILLIAM J. THOMS.

CORRIGENDA OF PRINTER'S ERRORS.

In my note on Conjectural Emendation (Vol. ii., p. 322.), your printer, in general so very correct, has by a fortunate accident strengthened my argument, by adding one letter, and taking away another. Should my note be in existence, you will find that I wrote distinctly and correctly Mr. Field's prænomen *Barron*, and not *Baron*. And I have too much respect for my old favourite, honest George *Wither*, to have written *Withers*, a misnomer never used but by his adversaries, who certainly did speak of him as "one Withers." I should not have thought it necessary to notice these insignificant errata, but for the purpose of showing *Printer's errors* do and will occur, and that Shakspeare's text may often be amended by their correction. You will recollect honest George's punning inscription round his juvenile portrait:

"I GROW AND WITHER BOTH TOGETHER."

PERIERGUS BIBLIOPHILUS.

FOLK-LORE OF WALES.

No. 3. *Meddygon Myddvai*.—On the heights of the Black Mountains, in Caermarthenshire, lies a dark-watered lake, known by the name of *Lyn y Van Vach*. As might be predicated, from the wild grandeur of its situation, as well as from the ever-changing hues which it takes from the mountain shadows, many a superstition—gloomy or beautiful—is connected with its history. Amongst these may be reckoned the legend of the *Meddygon Myddvai*, or "surgeons of Myddvai." Tradition affirms that "once upon a time"

a man who dwelt in the parish of Myddvai led his lambs to graze on the borders of this lake; a proceeding which he was induced to repeat in consequence of his visits being celebrated by the appearance of three most beautiful nymphs, who, rising from the waters of the lake, frequently came on shore, and wandered about amongst his flock. On his endeavouring, however, to catch or retain these nymphs, they fled to the lake and sank into its depths, singing—

"Cras dy fara,
Anbawdd ein dala!"

which may be rendered [eater of] "hard baked bread, it is difficult to retain us!" Difficulties, however, but increased the determination of the shepherd; and day after day he watched beside the haunted lake, until at length his perseverance was rewarded by the discovery of a substance resembling unbaked bread, which floated on the water: this he fished up and ate, and on the following day he succeeded in capturing the nymphs: on which he requested one of them to become his wife; to this she consented, on condition that he should be able to distinguish her from her sisters on the following day. This was no easy task, as the nymphs bore the most striking resemblance to each other; but the lover noticed some trifling peculiarity in the dress of his choice, by means of which he identified her. She then assured him that she would be to him as good a wife as any *earthly* maiden could be, until he should strike her three times without a cause. This was deemed by the shepherd an impossible contingency, and he led his bride in triumph from the mountain; followed by seven cows, two oxen, and one bull, which she had summoned from the waters of the lake to enrich her future home.

Many years passed happily on, and three smiling children—afterwards the "surgeons of Myddvai"—blessed the shepherd and his Undine-like bride; but at length, on requesting her to go to the field and catch his horse, she replied that she would do so presently; when striking her arm three times he exclaimed, *Dôs, dôs, dôs*; Go, go, go. This was more than a free dweller in the waters could brook; so calling her ten head of cattle to follow her, she fled to the lake, and once more plunged beneath its waters.

Such is the legend; of which reason vainly expresses its disbelief, as long as the eye of faith can discern physical proofs of its truth in the deep furrow which, crossing the mountain in detached portions, terminates abruptly in the lake; for it seems that when the two oxen were summoned by their mistress, they were ploughing in the field; and at their departure, they carried the plough with them, and dragged it into the lake.

The nymph once more appeared upon the earth; for as her sons grew to manhood, she met them

one day in a place which, from this circumstance, received the name of *Cwm Meddygon*, and delivered to each of them a bag, containing such mysterious revelations in the science of medicine, that they became greater in the art than were ever any before them.

Though so curiously connected with this fable, the "surgeons of Myddvai" are supposed to be historical personages, who, according to a writer in the *Cambro-Briton*, flourished in the thirteenth century, and left behind them a MS. treatise on their practice, of which several fragments and imperfect copies are still preserved.

No. 4. *Trwyn Pwcca*.—Many years ago, there existed in a certain part of Monmouthshire a *Pwcca*, or fairy, which, like a faithful English Brownie, performed innumerable services for the farmers and householders in its neighbourhood, more especially that of feeding the cattle, and cleaning their sheds in wet weather; until at length some officious person, considering such practices as unchristian proceedings, laid the kindly spirit for three generations, banishing him to that common receptacle for such beings—the Red Sea. The spot in which he disappeared obtained the name of *Trwyn Pwcca* (Fairy's nose); and as the three generations have nearly passed away, the approaching return of the *Pwcca* is anxiously looked forward to in its vicinity, as an earnest of the "good time coming."

The form which tradition assigns to this *Pwcca*, is that of a handful of loose-dried grass rolling before the wind (such as is constantly seen on moors); a circumstance which recalls to mind the Pyrenean legend of the spirit of the Lord of Orthez, mentioned by Miss Costello, which appeared as two straws moving on the floor. Query, Has the name of "Will o' the Wisp" any connexion with the supposed habit of appearing in this form?

SELEUCUS.

CONNEXION OF WORDS—THE WORD "FREIGHT."

The word employed to denote *freight*, or rather the *price of freight*, at this day in the principal ports of the Mediterranean, is *nolis*, *nolo*, &c. In the Arabian and Indian ports, the word universally employed to denote the same meaning is *nol*. Are these words identical, and can their connexion be traced? When we consider the extensive commerce of the Phœnicians, both in the Mediterranean and Indian seas, that they were the great merchants and carriers of antiquity, and that, in the words of Hieron, "their numerous fleets were scattered over the Indian and Atlantic oceans; and the Tyrian pennant waved at the same time on the coasts of Britain and on the shores of Ceylon"—it is natural to look to that country as the birth-place of the word, whence it may have been imported, westward to Europe, and eastward to India,

by the same people. And we find that it is a pure Arabic word, *نول* *nawil* and *نولين* *nawlin*, or *nol* and *nolan*, both signifying *freight* (price of carriage), from the root *ن* *noh*, *pretium dedit, donum*.

I am not aware that the word *freight* (not used in the sense of cargo or merchandise, but as the *price of carriage of the merchandise, merces pro vectura*) is to be found in the Old Testament, otherwise some light might be thrown on the matter by a reference to the cognate Hebrew word.

But here an interesting question presents itself. The word *freight* in Greek is *ναῦλος* or *ναῦλον*, and in Latin *naulum*. Have these any connexion with the Arabic word, or are they to be traced to an independent source, and the coincidence in sense and sound with the Arabic merely accidental? If distinct, are the words now in use in the Mediterranean ports derived from the Greek or the Arabic? If the words be not identical, may not the Greek be derived from the Sanscrit, thus

नौ *nau*, or in the pure form नौः *nawah*, or resolved, *naus*, a ship or boat; नौयायिन,

nauyáyin quasi *nouyáyil*, or abbreviated *naul*, that which goes into a ship or boat, *i. e.* freight, fare, or, by metonymy, the price of freight, or passage-money. It is to be noted that *nolis*, though in general use in the Mediterranean ports (Marseilles, for example) to denote the price of freight, or of carriage, is not so in the northern ports of France. At Havre the word is *frêt*, the same as our *freight*, the German *fracht*, viz. that which is *carried* or *ferried*, and, by metonymy, as before, the *price of carriage*.

J. SH.

Bombay.

Minor Notes.

Smith's Obituary.—One of the publications of the Camden Society for the year 1849 is the *Obituary of Richard Smyth* (extending from 1627 to 1674), edited by Sir Henry Ellis. It is printed from a copy of the Sloane MS. in the Brit. Mus., No. 886., which is itself but a transcript, later than Smyth's time. The editor states that "where the original manuscript of the obituary is deposited is not at present known."

I am glad at being able to supply the information here wanted. The original manuscript is in the *University Library* at Cambridge, marked Mm. 4. 36. It consists of twenty-nine leaves, foolscap folio; and, except that the edges and corners of the leaves are occasionally worn by frequent perusal, is otherwise in excellent condition. It is well and clearly written, but the latter part of it marks the alteration of the hand by the advancing years of the writer. There are many variations in

the orthography, and some omissions, in the Camden Society's publication, but perhaps not more than may be accounted for by supposing the Sloane copy to have been made by a not very careful transcriber.

Here again is seen the valuable use which might be made of your excellent publication. Had a "Hue and Cry" been made in the "NOTES AND QUERIES" after the original MS. of this obituary, information might have been immediately given which would have added greatly to the value of this number of the Camden Society's publications.

GASTROS.

Cambridge, Oct. 28. 1850.

George Wither the Poet, a Printer.—In the "Premonition to the Reader" prefixed to George Wither's *Britain's Remembrancer*, 12mo. 1628, the author acquaints us with some circumstances relative to his work which are not generally known. While craving some apology for his writing, Wither observes :

"It is above two years since I laboured to get this booke printed, and it hath cost me more money, more pains, and much more time to publish it, than to compose it, for I was faine to imprint every sheet thereof *with my owne hand*, because I could not get allowance to doe it publicly."

EDWARD F. RIMBAULT.

Corruption of the Text of Gibbon's "Decline and Fall."—A corruption, which seems to have arisen from an attempt at emendation, has crept into Note 17. on the 55th chapter of Gibbon's *History*. *Roof* is twice printed instead of *roof* in the later editions, including Mr. Milman's. "What comes from the roof," may not be very intelligible; still *roof* is the word in the original edition of Gibbon, where it corresponds to *toit* in Gibbon's authority, Fleury, and to *tectum* in Fleury's authority.

J. E. B. MAYOR.

Traditional Story concerning Cardinal Wolsey.—In David Hughson (Dr. Pugh's) *Walks through London and the surrounding Suburbs*, 12mo. 1817, vol. ii. p. 366., I find the following :—

"Passing on to *Cheshunt*: here is a plain brick edifice, in which Cardinal Wolsey is said to have resided. It has been nearly rebuilt since his time, but is still surrounded by a deep moat. In the upper part of this house, called *Cheshunt House*, is a room, the door of which is stained with blood: the tradition is—an unfortunate lady became a victim to the Cardinal's jealousy, and that he dispatched her with his own hand. If so, it is unaccountable that the murderer should have suffered those marks of his violence to have remained."

Is there any *old* authority for this charge against the Cardinal?

EDWARD F. RIMBAULT.

Queries.

EARLY SALE OF GEMS, DRAWINGS, AND CURIOSITIES.

At the risk of showing my ignorance, I wish to have it removed by answers to my present Queries.

I have before me a printed catalogue of a collection of antiques, drawings, and curiosities, which were to be sold by auction not far from a century and a half ago. It is upon a sheet of four pages, rather larger than foolscap, which it entirely fills. It seems to me a remarkable assemblage of valuable relics, and it is thus headed :—

"A catalogue, being an extraordinary and great collection of antiques, original drawings, and other curiosities, collected by a gentleman very curious . . . will be sold by auction at Covent Garden Coffee House, in the Little Piazza, on Wednesday next, being the 9th instant June, 1714."

This is the oldest English catalogue of the kind that I happen to have met with, and my first question upon it is, is there any older? Next, if the fact be known, who was the "gentleman very curious" who owned the collection?

We are farther informed by the auctioneer (whose name is not given), that "The antiques are all in precious stones, most of them engraved by the greatest masters of the old Greeks and Romans; the drawings are of the oldest and best Italian masters;" and it is advertised, besides, that "the aforesaid rarities may be seen on Monday the 7th, Tuesday the 8th, and Wednesday till the time of sale, which will begin at 11 o'clock in the morning for the antiques, and at 6 o'clock in the evening for the drawings." After a statement that the "conditions of sale are as usual," we come to the list of the gems, under the heads of "Names of the Jewels," and "What they represent." There are fifty-one lots of those that are "set in silver for seals," and they are upon cornelian, beril, sardonix, jasper, &c. For the purpose of identification (if possible) I will quote two or three :—

3. Sardonix — The head of Anacreon.

17. Cornelian — Pallas crowning Hercules.

30. Beryl — The Trojan Horse, as in *Fortuna Lyceto*.

51. A cornelian ring, with the head of Lais of Corinth, engraved by Mr. Christian."

To these succeed twelve lots of "stones not set," including a "Head of Christ," a "Gadetan Droll," the "Entry of Severus, the Emperor, into Britain," &c. Then we come to 22. "Camejus, for the most part modern;" and to 10. "Other extraordinary Rarities," including

4. "The Picture of Mathew of Leyden, King of the Anabaptists, done in miniature by Holbein.

7. A box with 8 Calcedonies set in gold, in which are engraved the Passion of our Saviour," &c.

The "antiques set in gold, being rings or seals," are thirty-seven in number; among them

"8. Ennius the poet, with this motto, *Sine lucto memento*, a seal.

"19. Homer deified, a seal.

"34. A double seal of Charles I., King of England, and Henrietta, daughter of Henry IV. of France, &c., with a motto of *Castus Amor vinxit*. Engraved by *Simon Monuntum Preclarissimum*."

The Drawings come last, and are divided into seven *Porta Folios*, containing respectively 21, 23, 30, 23, 24, 26 and 42 specimens. In the first two no names of the masters are given: in the third, they are all assigned to various artists, including Emskirk (I spell the names as I find them), Paulo Veronesa, Raphael, Leonardo da Vinci, Tintorett, Giulio Romano, &c. The fourth portfolio has only one name to the 23 lots, viz. Tintorett; and Filippo Bellin is the only master named in the fifth portfolio. In the sixth, we meet with Tintorett, Perugino, Mich. Ang. Bonaroti, Annibal Carracci, Paulo Brill, and Raphael. Of the 42 drawings in Portfolio 7. all have names annexed to them, excepting eight; and here we read those of Guido Reni, Gio Bellini, Andrea Mantegna, Corregio, Andrea del Sarto, Tadeo Zuccaro, &c.

I may have gone into more detail than was necessary; but, besides the Queries I have already put, I want to know if any of these gems, cameos, antiques, or drawings are now known to be in existence; and, if possible, where they are to be found.

A CURIOSITY HUNTER.

Minor Queries.

Quotations wanted.—I shall be greatly obliged to any of the correspondents of your most interesting and useful publication who will kindly inform me in what authors the following passages are to be found, and will, if it can be done without too much trouble, give me the references necessary for tracing them:—

"Par un peu de sang bien répandu,
L'on en épargne beaucoup."

And

"Quadrjugis invectus equis Sol aureus extat,
Cui septem veriis circumdant vestibus Horæ:
Lucifer antesolat: rapidi fuge lampada Solis,
Aurora, umbrarum victrix, nec victa recedas."

The latter I have only seen subjoined to a print of Guido's celebrated Aurora, at Rome; and I should have supposed it might have been written for the occasion, had I not been told, upon authority in which I put confidence, that it is to be found in some classic author. If so, the lines may possibly have given rise to the painting, and not the painting to the lines.

DAWSON TURNER.

Yarmouth, October 28. 1850.

Avidius Varus.—Can you, or any of your readers, tell me who *Avidius Varus* was, referred to in the following passage:

"Sed Avidii Vari illud hic valeat:

'Aut hoc quod produxi testium satis est, aut nihil satis.'"

I find reference made to him as above, in one of the Smith manuscripts; but I cannot discover his name in any catalogue or biographical dictionary. Is he known by any other name?

J. SANSOM.

Death of Richard II.—By what authority has the belief that Richard II. died in Pontefract Castle, in Yorkshire, arisen? Every history that I have consulted (with the exception, indeed, of Lord Lyttleton's) coolly assumes it as a fact, in the teeth of the contemporary Froissart, who says plainly enough—

"Thus they left the Tower of London where he had died, and paraded the streets at a foot's pace till they came to Cheapside."—*Froissart's Chronicles*, translated by Johnes, vol. vii. p. 708.

It is barely possible that our modern historians may have been misled by Shakspeare, who makes Pontefract the scene of his death.

Another circumstance which militates against the received story, is the fact that all historians, I believe, agree that his *dead body* was conveyed to burial from the Tower of London. Now, it seems odd, to say the least, that if he really died at Pontefract, and his corpse was removed to London, that no one mentions this removal—that Froissart had not heard of it, although, from the nature of the country, the want of good roads, &c., the funeral convoy must have been several days upon the road. Can any one give me any information upon this question? I may just say that, of course, no reliance can be placed on the fact of the "very identical tower" in which the deposed king died being shown at Pontefract.

H. A. B.

Sir W. Herschel's Observations and Writings.—Will you permit me to propose the following Queries in your excellent paper.

1. I have a note to the following effect, but it is without date or reference. The late Sir W. Herschel, during an examination of the heavens in which he was observing stars that have a proper motion, saw one of the 7.8 magnitude near the 17th star 12 hour of Piazzi's Catalogue, and noted the approximate distance between them; on the third night after, he saw it again, when it had advanced a good deal, having gone farther to the eastward, and towards the equator. Bad weather, and the advancing twilight, prevented Sir William's getting another observation. Meantime the estimated movement in three days was 10" in right ascension, and about a minute, or rather less, towards the north. "So slow a motion," he says,

"would make me suspect the situation to be beyond Uranus." What I wish to inquire is this: has it been established by calculation whether the new planet discovered by Adams and Le Verrier was or was not the star observed at the time and in the place specified by Sir William Herschel?

2. Have Sir W. Herschel's contributions to the *Philosophical Transactions* ever been published in a separate form? and if so, where they can be obtained?

H. C. K.

Swearing by Swans.—

"At the banquet held on this occasion, he vowed before God and the swans, which according to usage were placed on the table, to punish the Scottish rebels." — Keightley's *History of England*, vol. i. p. 249. ed. 1839.

What authority is there for this statement respecting the swans? What was the origin and significance of the usage to which allusion is here made?

R. V.

Winchester.

Automachia.—I am the possessor of a little book, some $2\frac{1}{2}$ inches long by $1\frac{1}{2}$ wide, bound in green velvet, entitled *Automachia, or the Self-conflict of a Christian*, and dedicated

"To the most noble, virtuous, and learned lady, the Lady Mary Nevil, one of the daughters of the Right Honourable the Earl of Dorset, Lord High Treasurer of England."

The book commences with an anagram on the lady's name:

"Add but an A to Romanize your name
Another Pallas is your anagram,
Videlicet
Maria Nevila
Alia Minerva."

And then follow some "Stanzen Dedicatory," subscribed—

"Most devoted to your honourable virtues.—J. S."

On the last page is—

"London, printed by Milch Bradwood, for Edward Blount, 1607."

The *Automachia* is a poem of 188 lines, in heroic metre, and is followed by a shorter poem, entitled "A Comfortable Exhortation to the Christian in his Self-conflict."

Do any of your correspondents know of the existence or authorship of this little work? It is not in the British Museum, nor could the curators of the library there, to whom it was shown, make out anything about it.

The discovery of its authorship might tend to throw some light on that of "The Pedlar's Song," attributed to Shakspeare, and appearing in Vol. i., p. 23. of "NOTES AND QUERIES." The song contains the line—

"Such is the sacred hunger for gold."

And in the *Automachia* I find the "auri sacra fames" described as—

"Midas' desire, the miser's only trust,
The sacred hunger of Pactolian dust."

A. M.

Poa cynosuroides.—*Poa cynosuroides*, the sacred grass of India, is mentioned in Persoon's *Synopsis*, as also an Egyptian plant: does it appear on the Egyptian monuments? Theophrastus, quoted in the *Præparatio Evangelica* of Eusebius, mentions the use of a certain *poa* in the ancient sacrifices of Egypt.

F. Q.

Vineyards.—Besides those at Bury St. Edmunds and Halfield, are there any other pieces of land bearing this name? and if so, when were they disused for their original purpose?

CLERICUS.

Martin, Cockerell, and Hopkins Families.—Can any one give information respecting the families of Martin, Cockerell, and Hopkins, in or near Wivenhoe, Essex?

CLERICUS.

Camden's Poem on Marriage of the Thames and Isis.—I should esteem it a favour if any reader of the "NOTES AND QUERIES" would inform me where I can find a Latin poem of Camden's on the "Marriage of the Thames with the Isis." In his work styled *Britannia* (which was enlarged by Richard Gough, in 3 vols., fol. Lond. 1789), in vol. i. p. 169., under Surrey, Camden himself quotes two passages; and in vol. ii., under Middlesex, p. 2., one passage, from the above-mentioned poem. I have in vain made many endeavours to find the entire poem. I have examined the original work, as well as all the translations of *Britannia*, *sive Florentissimorum Regnorum Angliæ, etc., chorographica descriptio*; *Gulielmo Camdeno, autore*, Londini, 1607, folio. All these contain the quotations I have specified, but no more, and I am anxious to see the whole of the poem.

¶ S.

National Airs of England.—Among the national gleanings which are sent to your journal, I have not seen any that relate to the traditional music of England. We allow our airs to be stolen on all sides, and, had not Mr. Chappell acted the part of a detective, might never have recovered our own property. Ireland has taken "My Lodging is on the cold Ground" and "The Girls we leave behind us," while Scotland has laid claim to all her own *at least*, and Germany is laying violent hands on "God save the Queen."

Under these circumstances, would it not be a good thing, for those who have the power, to communicate the simple air of any song which appears native to our country, together with the words? I fancy that in this way we should gain many hints, besides musical ones, highly interesting to your readers.

? (3.).

P.S. It has struck me that the origin of the word *mass* may be found in the custom, referred to in an early number of "NOTES AND QUERIES," of messing persons together at dinner in former times.

Poor Pillgarlick.—Whence comes the expression, "Poor Pilgarlick," and how should the words be spelt? H. P.

Exeter.

Inscription on a Portrait.—Can any of your correspondents explain the meaning of the following inscription:—

io par. pla
vx

placed at the top left-hand corner of an old portrait in my possession, supposed to be that of Philip II. of Spain? C. EDWARDS.

Burton's Parliamentary Diary.—The sale of *clergymen for slaves* is alluded to in vol. iv. of Burton's *Diary*. This has received elucidation at p. 253. of your present volume.

Tobacconists.—At p. 320, vol. i., of Burton's *Parliamentary Diary* it is stated, that

"Sir John Reynolds said he had numbered the House, and there were at rising at least 220 present, besides *tobacconists*."

What and who were the persons designated as *tobacconists*? P. T.

"*The Owl is abroad.*"—On what ground is the fine base song, "*The Owl is abroad*," attributed to Henry Purcell? Dr. Clarke has done so in his well-known selections from Purcell's works; and Mr. G. Hogarth, in his *Memoirs of the Musical Drama*, speaking of Purcell's *Tempest*, says:

"There is a song for Caliban, *The Owl is abroad*, the *Bat and the Toad*, which one might suppose Weber to have imagined."

Is it not really the property of John Christopher Smith, the friend of Handel? Amongst the few books of printed music in the *British Museum Catalogue* is *The Tempest, an Opera, composed by Mr. Smith*, in which is the base song in question. On the other hand, I do not find it in Purcell's *Tempest*. If, as I imagine, it belongs to Mr. Smith, it seems peculiarly hard that the credit of the composition should be taken from him, to be given to one who stands in no need of it. A. R.

Scandal against Queen Elizabeth.—The following note occurs in vol. iv. p. 135. of Burton's *Parliamentary Diary*:—

"Osborn.—see his works (1673), p. 442,—says, 'Queen Elizabeth had a son, bred in the state of Venice, and a daughter, I know not where or when;' with other strange tales that went on her I neglect to

insert, as fitter for a romance than to mingle with so much truth and integrity as I profess."

Is this rumour any where else alluded to? and if so, upon what foundation? P. T.

Letters of Horning.—What is the meaning of "letters of horning," a term occasionally, though rarely, met with in documents drawn up by notaries? And, *à propos*, why should "notaries public," with regard to the noun and adjective, continue to place the cart before the horse? MANLEIUS.

Cromwell Poisoned.—At p. 516. vol. ii. of Burton's *Parliamentary Diary* it is stated, in a note upon the death of Oliver Cromwell, that his body exhibited certain appearances "owing to the disease of which the Protector died, which, by the by, appeared to be that of poison." The words, "Prestwich's MS." are attached to this note. Is there any other authority for this statement? P. T.

Replies.

COLLAR OF SS.

(Vol. ii., pp. 89. 194. 248. 280. 330. 362.)

The dispute about the Collar of SS., between Mr. J. GOUGH NICHOLS and ARMIGER, is, as Sir Lucius O'Trigger would say, "a mighty pretty quarrel as it stands;" but I have seen no mention by either writer of "the red sindon" for the chamber of Queen Philippa, "beaten throughout with the letter S in gold leaf;" or the throne of Henry V. powdered with the letter S, in an illuminated MS. of his time, in Bennet College Library, Cambridge. I fancy there will be some difficulty in reconciling these two examples with the theory of either of the disputants. When ARMIGER alludes to the monument of Matilda Fitzwalter, "who lived in the reign of King John," I presume he is aware that the effigy is not of that period. I do not think any of the seekers of this hidden signification can be said to be even warm yet, much less to burn. J. R. PLANCHÉ.

Collar of SS.—As I conceive that the description of this Collar by your correspondent C. (Vol. ii., p. 330.) is not strictly correct, I forward you drawings of two examples: No. 1. from the monument of Sir Humphrey Stafford (and which is the general type); No. 2. from that of the husband of Margaret Holand, Countess of Somerset (Gough's *Funeral Monuments*). The latter example might have been called a Collar of 8,8, were it not that that name is less euphonious than SS. The collar was worn by several ladies. (See the work above quoted.) B. W.

[The figures in the example No. 1. forwarded by B. W. cannot possibly have been intended for any-

thing but SS.; while, on the other hand, those in No. 2., as he rightly observes, are more like figures 8,8, than the letters SS.]

While the origin of the Collar of Esses is instructively occupying your correspondents, allow me to direct your attention to the enclosed paragraph extracted from the *Morning Post* of the 18th instant, from which it appears that Lord Denman's collar has been "obtained" (*Qy.* by purchase?) by the corporation of Derby for the future use of their mayor. I wish to know, can a *Quo warranto* issue to the said mayor for the assumption of this badge? and if not, in whom does the power reside of correcting this abuse, if such it be?

"THE GOLD CHAIN OF THE LORD CHIEF JUSTICE OF ENGLAND.—On Wednesday week, at a meeting of the corporation of Derby, the mayor stated that the chain he then had the honour to wear was the one worn by the Lord Chief Justice of England, and that it had been obtained from Lord Denman by the corporation for all future chief magistrates of the borough. We understand the corporation obtained the chain upon the same terms as it would have been transferred to Lord Campbell, if his lordship had taken to it from his noble predecessor."—(*Quoted from Nottingham Journal, in Morning Post, 18th Oct. 1850.*)

F. S. Q.

The inclosed paragraph, extracted from the *Morning Post* of last Saturday completes the history of the municipal collar of the corporation of Derby, concerning which I recently proposed a Query. The right to purchase does not, however, establish the right to wear such a decoration.

"THE INSIGNIA OF MAYORALTY.—Considerable excitement prevails just now in many municipal corporations respecting the insignia of mayoralty. At Derby the mayor has recently obtained the gold chain worn by Lord Denman when Lord Chief Justice. In reference to a question whether or not the chain was a present, a correspondent of the *Derby Mercury* says, 'I am sorry to admit, it was a bargain; it cost 100*l.*, and is paid for. The chain is the property of the corporation, and will grace the neck of every succeeding mayor. The robes did not accompany the chain; they are bran new, gay in colour, a good cut, and hang well; they are private property, consequently not necessarily transferable. Every mayor will have the privilege of choosing the shape and colour of his official vestment, and can retain or dispose of it as he may deem proper. It was suggested that the robes should be the property of the corporation, but a difficulty arose, from the fact, that mayors differ as much in their bodies as they do in their minds, so that one measure would not conveniently fit all. Economically speaking, the suggestion was a valuable one, but the physical difficulty was insurmountable. It has been hinted that a wardrobe of habiliments for different sized mayors might be kept on hand at the Town-Hall, but as the cost would be great, and the arrangement would partake too much

of the customary preparation for a fancy ball or masquerade, it was thought objectionable. The Liberal corporation have, therefore, very properly resolved on throwing no obstacle in the way of Free Trade, and it is their determination to enable all mayors, in the selection of their vestures, to buy in the cheapest market and sell in the dearest.'—*Morning Post, Oct. 26. 1850.*

F. S. Q.

As I was the first to open the fire on the very puzzling subject of the SS. Collar, which has led to more pleasant and profitable, though *warm* discussion, than ever any person could have expected, it seems now to be time for some one to step forward as a moderator; and if I be allowed to do so, it will be to endeavour to check the almost *uncourteous* way in which our ARMIGER friend has taken up the gauntlet on the question.

If, Sir, you admit *severe* and *sneering* criticism, it will, it may be feared, tend very considerably to mar the influence and advantage to be drawn from your useful pages, which are intended, I conceive, for calm, friendly and courteous interchange of useful information. Without vituperating the *lucubrations* of MR. JOHN GOUGH NICHOLS, or sneering at those who "pin faith on his dicta," which have much merit (*Vol. ii., p. 363.*), it would be surely possible for ARMIGER to advance his own views with good temper and friendly feeling.

I have also a word to say to MR. NICHOLS on his remarks on MR. ELLACOMBE'S view. He imputes to MR. E. ignorance of the "real formation of the collar." He could only mean that the S hook or link gave the *idea* of such an ornamental chain; and I believe he is correct: which ornament the taste of the workman would adopt and fashion as we now have it, with the insertion of another link both for the comfort of the wearer, and for variety in the construction.

A series of SSES (SSS) by themselves would certainly be a galling badge, whatever honour might be considered to be conferred with it.

B. (original),

in future SS., as my initial has been usurped by some unknown friend.

Oct. 30. 1850.

Collar of Esses.—I am glad to see the interest shown by your correspondents upon this curious subject, and the various opinions expressed by them as to the actual formation of the collar; the signification of the letter, if a letter be intended (of which I think there can be no reasonable doubt); and the persons who were privileged to wear it. The first two questions will for ever occasion discussion; but allow me to suggest that one step towards the solution of the third, would be a collection in your pages of the names of those persons who, either on their monumental effigies or brasses, or in their portraits or otherwise, are

represented as wearing that ornament; together with a short statement of the position held by each of these individuals in the court of the then reigning monarch, seeming to warrant the assumption. Some notices of this sort have been already given, and your antiquarian correspondents will readily supply others; so that in a little time you will have obtained such a list as will greatly assist the inquiry. It may serve as a commencement if I refer to the achievement of Thomas Mowbray, Duke of Norfolk, in the reign of Richard II., a representation of which is given in *Archæologia*, vol. xxix. p. 387., where the Collar of Esses is introduced in a very peculiar manner.

EDWARD FOSS.

[As we think the origin and probable meaning of the Collar of Esses have now been discussed as far as they can be with advantage in the present state of our knowledge, we propose to adopt Mr. Foss's suggestion, and in future to limit our columns to a record of such facts as he points out.]

DANIEL DE FOE.

Having been much interested with Daniel Defoe's description of a *Gravesend Tiltboat* in the year 1724, as recorded by ALPHA in Vol. ii., p. 209., I think some of your readers may be pleased to learn that it is quite possible that "it may be a plain relation of matter of fact," as De Foe was engaged in the business of brick and tile making near Tilbury*, and must consequently have had frequent occasion to make the trip from Gravesend to London. That De Foe was so engaged at Tilbury we learn from the following Proclamation for his apprehension, taken from the *London Gazette*, dated St. James's, January 10, 1702-3:—

"WHEREAS Daniel de Foe, alias Fooc, is charged with writing a scandalous and seditious pamphlet, entitled *The Shortest Way with the Dissenters*. He is a middled siz'd spare man, about forty years old, of a brown complexion, and dark brown-coloured hair, but wears a wig; a hooked nose, a sharp chin, grey eyes, and a large mole near his mouth; was born in London, and, for many years an hose-factor in Freeman's Yard, Cornhill, and is now owner of the brick and pantile works near Tilbury Fort, in Essex. Whoever

* Traces of these tile-works are still discoverable in a field some three or four hundred yards on the London side of Tilbury.

[Wilson, in his *Life of Defoe*, vol. i. pp. 228. et seq., gives some interesting particulars of Defoe's share in these pantile works, and of his losses in connexion with them. Pantiles had been hitherto a Dutch manufacture, and brought in large quantities into England; the works at Tilbury were erected for the purpose of superseding the necessity for such importation, and providing a new channel for the employment of labour.—Ed.]

shall discover the said Daniel de Foe to one of Her Majesty's principal secretaries of state, or any one of Her Majesty's justices of the peace, so as he may be apprehended, shall have a reward of fifty pounds, which Her Majesty has ordered immediately to be paid on such discovery."

He soon gave himself up; and having been tried, he stood in the pillory with great fortitude: for soon after he published his poem, entitled *A Hymn to the Pillory*, in which are the following singular lines:—

"Men that are men, in thee can feel no pain,
And all thy insignificants disdain;
Contempt, that false new word for shame,
Is, without crime, an empty name;
A shadow to amuse mankind,
But never frights the wise or well fix'd mind—
Virtue despises human scorn,
And scandals innocence adorn."

Referring to a design of putting the learned Selden into the pillory for his *History of Tithes*, he says smartly:—

"Even the learned Selden saw
A prospect of thee thro' the law;
He had thy lofty pinnacles in view,
But so much honour never was thy due.
Had the great Selden triumph'd on thy stage,
Selden, the honour of his age,
No man would ever shun thee more,
Or grudge to stand where Selden stood before."

This original poem ends with these remarkable lines, referring to himself:

"Tell them, the men that placed him here,
Are scandals to the times,
Are at a loss to find his guilt,
And can't commit his crimes."

De Foe, however, was afterwards received into favour without any concessions on his part, and proceeded straight onwards in the discharge of what he deemed to be his duty to mankind. He certainly was an extraordinary man for disinterestedness, perseverance, and industry.

W. CRAFT.

Gravesend.

"ANTIQUITAS SÆCULI JUVENTUS MUNDI."

(Vol. ii., pp. 218. 350.)

T. J. and his Dublin friend (Vol. ii., p. 350.), appear to refer, one to the Latin version, the other to the original English text of Lord Bacon's *Instauration*; and, oddly enough, the inference to which either points, as a reason for disbelieving in the previous existence of the phrase "Antiquitas" &c., extends not to the authority consulted by the other. Thus, the circumstance of "*ordine retrogrado*" being printed also in Italics, is true only in respect of the *English* text; while, on the other

hand, "*ut vere dicamus*" is an expression to be found only in the *Latin*.

But it may be doubted whether the originality of the phrase "*Antiquitas sæculi juvenus mundi*" is, after all, worth speculating upon. In the sense in which Lord Bacon used it, it is rather a naked truism than a wise aphorism. It does not even necessarily convey the intended meaning; nor, if unaccompanied by an explanation, would it be safe from a widely different interpretation. A previous correspondent of "NOTES AND QUERIES" had termed it "this fine aphoristic expression;" and yet, when Lord Bacon himself expands the thought into an aphorism, he does so without recurring to the phrase in question, which is a tolerably fair proof that he did not look upon it as a peculiarly happy one. (*Novum Organum*, lib. 1., Aphorismus LXXXIV.)

T. J. infers that if the phrase were a quotation it would have been preceded by "*ut dictum est*" rather than by "*ut dicamus*" — but even if it had been introduced by the first of these forms, it does not appear that it would thereby have been proved to be a quotation; because there are instances wherein Lord Bacon directly refers to the source from which he professes to quote, and yet prefers to give the purport in his own words rather than in those of his author. Thus, in citing one of the most exquisite and familiar passages of Lucretius, he introduces it by the prefix, "*Poeta elegantissime dixit.*" And yet what follows, although printed in italics with every appearance of strict quotation, is not the language of Lucretius, but a commonplace prose version of its substance. (*Sermones Fideles*, De Veritate.)

With reference to Lord Bacon's works, there are two Queries which I wish to ask.

T. J.'s friend mentions a rare translation into English by Gilbert Wats, Oxford, as existing in Primate Marsh's library. Query, *Of what* is it a translation?

In Lord Bacon's life, by William Rawley, it is stated that his lordship was born in a house "*infra plateam dictum Le Strand juxta Londinum.*"

Query, Was the Strand ever known as *Le Strand*, similarly to *Adwick-le-street* in Yorkshire?

A. E. B.

Replies to Minor Queries.

Sir Gammer Vans (Vol. ii., pp. 89. 280.).—The story related by S. G. is the same that I inquired after, and I admire the accuracy of his memory, for his version is, for the greater part, literally the same that I heard in Ireland sixty years ago. A few passages, as that about *hipper switches*, I do not recollect; and one or two that I remember are wanting — the one, that the narrator was received in "a little *oak parlour*" of, I forget

what, different character; the other, that Sir Gammer's "mother," or "aunt, was a justice of peace, and his sister a captain of horse." I find that Goldsmith's allusion is to this last passage, with some variation. Tony Lumpkin tells Marlow that Hardcastle will endeavour to persuade him that "his mother was an alderman and his aunt a justice of peace." (*She Stoops to Conquer*, A. i. *sub fine*.) I have not been able to find the allusion in Swift; nor can I see how it could have been a political satire. It seems rather to be a mere tissue of incongruities and contradictions — of Irish bulls, in short, woven into a narrative to make folks laugh; and it is much of the same character as many other pieces of ingenious nonsense with which Swift and Sheridan used to amuse each other. C.

Sir Gammer Vans.—This worthy is mentioned in that curious little chap-book, *A Strange and Wonderful Relation of the Old Woman that was drowned at Ratcliff Highway*, in two parts. I now quote the passage from a copy of the genuine Aldermay churchyard edition:—

"At last I arrived at Sir John Vang's house. 'Tis a little house entirely alone, encompassed about with forty or fifty houses, having a brick wall made of flint stone round about it. So knocking at the door, Gammer Vangs, said I, is Sir John Vangs within? Walk in, said she, and you shall see him in the little, great, round, three square parlour. This Gammer Vangs had a little old woman her son. Her mother was a churchwarden of a large troop of horse, and her grandmother was a Justice of the Peace; but when I came into the said great, little, square, round, three corner'd parlour, I could not see Sir John Vangs, for he was a giant. But I espied abundance of nice wicker bottles. And just as I was going out he called to me and asked me what I would have? So looking back I espied him just creeping out of a wicker bottle. It seems by his profession he was a wicker bottle maker. And after he had made them, he crept out at the stopper holes."

There are two notes worth recording with respect to this curious medley, which is obviously a modern version of a much older composition. Query, is any older edition known?

1. That the wood-cut on the title page, which has been re-engraved for Mr. Halliwell's *Notices of Fugitive Tracts and Chap-books*, printed for the Percy Society, is one of the few representations we have of the old *Ducking Stool*.

2. That it is said that the Rev. Thomas Kerrich, the well-known librarian of the University of Cambridge, could repeat by heart the whole of the eight and forty pages of this strange gallimawfrey.

W. J. THOMS.

Hipperswitches (Vol. ii., p. 280.).—I saw a story which was copied into the *Examiner* of Oct. 5. from "NOTES AND QUERIES," entitled "*Sir Gammer Vans*." The correspondent who has furnished

you with the tale says that he is ignorant of the meaning of "hipper switches." Now hipper is a word applied in this part of the country to a description of osiers used in coarse basket making, and which were very likely things to be bound up into switches. A field in which they grow, near the water side, is called a "hipper-holm." There is a station on the Lancashire and Yorkshire railway, which takes its name from such a meadow. My nurse, a Cornwall woman, tells me *hipper* withies fetch a higher price than common withies in her country.

E. C. G.

Lancaster.

Cat and Bagpipes (Vol. ii., p. 266.).—A public-house of considerable notoriety, with this sign, existed long at the corner of Downing Street, next to King Street. It was also used as a chop-house, and frequented by many of those connected with the public offices in the neighbourhood.

An old friend told me that many years ago he met George Rose,—so well known in after life as the friend of Pitt, clerk of the Parliament, secretary of the Treasury, &c., and executor of the Earl of Marchmont,—then a bashful young man, at the Cat and Bagpipes.

I may mention that George Rose was one of the few instances which I have met with, where a Scotsman had freed himself from the peculiarities of the speech of his country. Sir William Grant was another. Frank Horner was a third. I never knew another.

R.

Forlot, Firlot, or Furlot (Vol. i., p. 371.).—It may be interesting to your correspondent J. S. to be informed that there is a measure of capacity in universal use in this part of India called a *fara* or *fura*, which is identical in shape, and, as nearly as can be judged by the eye, in size, with the Scottish *furlot*. The *fura* is divided into sixteen *pilys*, a small measure in universal use here; in like manner as the *furlot* is divided into sixteen *lipys*, which measure was, and I presume still is, in general use throughout Scotland. A friend informs me that, in the west of Scotland, the common pronunciation of the word *furlot* is exactly the same as that of the word *fura* here by the Mah-rattas. It is unnecessary to point out the numerous instances in which such changes as that from *pily* to *lipy* take place *per metathesem*.

Now, an interesting subject of investigation, supposing the coincidence above noticed not to be an accidental one, would be to trace the links of connexion between these words; and in this, some of your German readers may be enabled to afford valuable aid.

As an illustration of the same article being in use in widely distant localities, I may mention that on returning to England from a voyage to China, I brought with me a Chinese *abacus* or *swanpan*, the

instrument in general use among the Chinese for performing the ordinary computations of addition, subtraction, &c., thinking it a grand article of curiosity, particularly in a remote seaport town on the east coast, with which to astonish the natives. But what was my chagrin when I was informed by an honest Baltic skipper, that to him, at least, the instrument was no rarity at all; that he had seen them used hundreds of times for the same purposes at various ports in the Baltic; and that, moreover, he had one of them in his home at that very time, which he forthwith produced.

J. Su.

Bombay.

Sitting during the Lessons (Vol. ii., p. 246.).—The rubric directing the people to stand while the Gospel is read in the Communion service, was first inserted in the Scotch Common Prayer Book, A. D. 1637. The ancient and more reverential practice of standing whenever any portion of God's word is read, had not fallen into entire disuse as late as 1686, as will appear from the following extract from *The Life of Bishop Wilson*, by Cruttwell, prefixed to the folio edition of his works. It occurs (p. 4.) under certain heads of advice given to that holy bishop, at the time he was ordained deacon, by his much-esteemed friend, Archdeacon Hewetson:—

"Never to miss the church's public devotions twice a day, when unavoidable business, or want of health, or of a church (as in travelling), does not hinder. In church to behave himself also very reverently; nor ever turn his back upon the altar in service time, nor on the minister, when it can be avoided; to stand at the lessons and epistle as well as at the gospel, and especially when a psalm is sung; to bow reverently at the name of Jesus whenever it is mentioned in any of the church's offices; to turn towards the east when the Gloria Patri and the creeds are rehearsing; and to make obeisance at coming into, and going out of the church, and at going up to, and coming down from, the altar; are all ancient, commendable, and devout usages, and which thousands of good people of our Church practise at this day, and amongst them, if he deserves to be reckoned amongst them, Thomas Wilson's dear friend."

J. Y.

Hoxton.

Engelmann's Bibliotheca Auctor. Class. (Vol. ii., pp. 296. 312. 328.).—"I hereby attest that the English titles to my *Bibliotheca Scriptorum Classicorum* were not printed without my knowledge or wish, but *by myself*, for my customers in England.

W. ENGELMANN."

Leipzig, Oct. 25. 1850.

I also enclose the original, for the benefit of MR. DE MORGAN, if he is not satisfied.

ANOTHER FOREIGN BOOKSELLER.

News (Vol. ii., p. 81.).—Much wit and ingenuity have been wasted on this word. It seems

clear, however, that its origin is Dutch or German, and probably Flemish, like the "NEW'S BOOK," so frequently occurring in the correspondence of the seventeenth century.

Look into that valuable German, French, and Latin dictionary of the Elzeviers, Amst. 1664, where you will find "NEWE, *F. une nouvelle; Lat. nova, novorum.*" Then follow "Etwas neues, quelque chose de nouveau; Aliquid novi;" and "Was neues, quelles nouvelles;" or, more accurately, "Quid novi; quoi de nouveau?" The inference is forced upon us that, during the Flemish wars, in which the Sidneys and a long catalogue of noble English volunteers distinguished themselves, the thing and the term were imported hither.

Agreeably to so natural a presumption, the Hollandish "Nieuws" occurs, as a neuter substantive, in the sense of "niewe tijding," or "nouvelles," and, of course, the English "news," as perfect as can be wished. It is true that the "Nieuws-Boek" now circulates under the modest name of "Nieuws-Papieren," or of "Nieuws-Verteller;" but, to convince readers wise enough not to expect in such matters as these a geometrical demonstration, what is here humbly stated might suffice. G. M.

Guernsey.

Derivation of Orchard.—What is the derivation of *orchard*? Is the last syllable "yard," as in vineyard, rickyard? If so, what is "orch?" By the way, is the provincial word "hag-gard" hay-yard? H. A. B.

[Orchard is from the Anglo-Saxon *ort geard*, or *wyrt geard*; the final syllable *gard* or *yard*, in the words cited by our correspondent, being the modern form of the *A.-S. geard*.]

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Were *Anschar*, a *Story of the North*, a mere work of fiction; we should not think of recording its appearance in our columns. But it has other claims to our notice and the attention of our readers. Based on the life of Anschar the monk of Corbey, by Rembert, his successor in the archiepiscopal see of Hamburgh;—a biography which the writer of the work before us describes as one of the most important documents we possess for the elucidation of the early history, manners, and religion of the races of Northern Europe,—Mr. King has produced a narrative of considerable interest, abounding in curious pictures of the social condition of the Swedish people at the close of the ninth century. But Mr. King's pleasing story has also this additional merit, that while his learning and scholarlike acquirements have enabled him to illustrate the early history, religion, customs, and superstitions of the North in a most interesting and instructive manner, he has so done this, as at the same time to throw much curious light on many of our own old-world customs, popular observances, and folk-lore.

Such of our clerical readers as may be anxious to introduce cheap maps into the schools under their superintendence, will thank us for calling their attention to the series of *Penny Maps* (twopence each with the boundaries coloured), now publishing by Messrs. Chapman and Hall. That they have been constructed and engraved by Mr. J. W. Lowry, is a sufficient guarantee for their accuracy.

We have received a copy of Mr. Walker's engraving from Mr. Doyle's picture of *Caxton submitting his proof-sheet to John Esteney, Abbot of Westminster*, in 1477. The subject—and what can be of greater interest to us than the great event it commemorates, the vast social change it has wrought—has been very ably treated by the artist, and very successfully rendered by the engraver. The calm dignity of the patriotic mercer, Master William Caxton, as he watches the countenance of the abbot, who is examining with astonishment this first specimen of the new art, contrasts well with the expression of pride exhibited by Earl Rivers at the success of his protégé, on whose shoulder he rests his hand with an air half-patronizing, half-familiar, and with Wynkyn de Worde at the case behind, constitute altogether a picture which tells its story well and effectually, and furnishes a Caxton Memorial which will doubtless be very acceptable to all those who remember, with the gratitude due to him, the many precious volumes with which the learning of Caxton, no less than his mechanical genius, enriched the literature of England.

Messrs. Sotheby and Wilkinson will sell on Monday next, and the two following days, an interesting Collection of engraved British Portraits, the property of the late Mr. Dodd, the author of the *Connoisseur's Repertorium*. We may specify one lot as very interesting to lovers of illustrated works, viz. a copy of Robert Smythe's *History of the Charter House*, with two hundred and twenty-six sheets of prints illustrative of the printed text.

We have received the following Catalogues:—Bernard Quaritch's (16, Castle Street, Leicester Square) Catalogue, No. 20., of Books in European Languages, Dialects, Classics, &c.; John Petheram's (94, High Holborn) Catalogue, Part CXVII., No. 11 for 1850, of Old and New Books; John Miller's (43, Chandos Street) Catalogue, No. 13, for 1850, of Books Old and New.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

BERRINGTON'S MISCELLANEOUS DISSERTATIONS, Historical, Critical, and Moral. 8vo. 1751.
HARSENET'S DECLARATION OF POPISH IMPOSTURES. 1603 or 1605.
MAYER'S HISTORIA DIABOLI.
ANDREWE'S CONTINUATION OF HENRY'S GREAT BRITAIN. 2 vols. 8vo.

Odd Volumes.

GIBBON'S DECLINE AND FALL, &c., 12 vols. 8vo. 1815. Vol. X.
JAMES' NAVAL HISTORY, 4 vols. Vol. IV.
DRYDEN'S WORKS, by SCOTT. 1808. Large paper. Vols. II., IV., VI.

* * Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186, Fleet Street.

Notices to Correspondents.

H. A. B. *The superstition respecting the number thirteen in company most probably arose from the Paschal Supper.* See Ellis' *Brand*, iii., p. 143. ed. 1841.

E. M. (Darlington) *is thanked for his kind suggestion, which will not be lost sight of.*

F. G. (Edinburgh) *will find, upon reference to Vol. ii., p. 120., that the charade given in Vol. ii., p. 158. had been answered in anticipation.*

As we again propose this week to circulate a large number of copies of "NOTES AND QUERIES," among members of the different provincial Literary Institutions, we venture, for the purpose of furthering the objects for which our paper was instituted, to repeat the following passage from our 52nd Number:—

It is obvious that the use of a paper like "NOTES AND QUERIES" bears a direct proportion to the extent of its circulation. What it aims at doing is, to reach the learning which lies scattered not only throughout every part of our own country, but all over the literary world, and to bring it all to bear upon the pursuits of the scholar; to enable, in short, men of letters all over the world to give a helping hand to one another. To a certain extent, we have accomplished this end. Our last number contains communications not only from all parts of the metropolis, and from almost every county in England, but also from Scotland, Ireland, Holland, and even from Demerara. This looks well. It seems as if we were in a fair way to accomplish our design. But much yet remains to be done. We have recently been told of whole districts in England so benighted as never to have heard of "NOTES AND QUERIES;" and after an interesting question has been discussed for weeks in our columns, we are informed of some one who could have answered it immediately if he had seen it. So long as this is the case the advantage we may confer upon literature and literary men is necessarily imperfect. We do what we can to make known our existence through the customary modes of announcement, and we gratefully acknowledge the kind assistance and encouragement we derive from our brethren of the public press; but we would respectfully solicit the assistance of our friends upon this particular point. Our purpose is aided, and our usefulness increased by every introduction which can be given to our paper, either to a Book Club, to a Lending Library, or to any other channel of circulation amongst persons of inquiry and intelligence. By such introductions scholars help themselves as well as us, for there is no inquirer throughout the kingdom who is not occasionally able to throw light upon some of the multifarious objects which are discussed in our pages.

Volume the First of "NOTES AND QUERIES," with very copious Index, price 9s. 6d. bound in cloth, may still be had by order of all Booksellers.

The Monthly Part for October, being the Fifth of Vol. II., is also now ready, price 1s. 3d.

NOTES AND QUERIES may be procured by the Trade at noon on Friday: so that our country Subscribers ought to experience no difficulty in receiving it regularly. Many of the country Booksellers are probably not yet aware of this arrangement, which enables them to receive Copies in their Saturday parcels.

JOURNAL FRANCAIS, publié à Londres. —Le COURRIER de l'EUROPE, fondé en 1840, paraissant le Samedi, donne dans chaque numéro les nouvelles de la semaine, les meilleurs articles de tous les journaux de Paris, la Semaine Dramatique par Th. Gautier ou J. Janin, la Revue de Paris par Pierre Durand, et reproduit en entier les romans, nouvelles, etc., en vogue par les premiers écrivains de France. Prix 6d.

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PUTTICK AND SIMPSON, Auctioneers of Literary Property and Works of Art, will Sell by Auction at their Great Room, 191. Piccadilly, on Tuesday, Nov. 12, the well-known and carefully chosen Cabinet of Mediæval Art, collected by Mr. George Isaacs, (who is about to leave England for a permanent residence abroad). Some of the rare objects in this Cabinet are from the celebrated De Bruge Collection, and several were not unimportant items in the recent Exhibition of the Society of Arts. Also some curious printed books, and a few highly interesting heraldic and other MSS., including the long lost volume of the works of Dr. Dee, and others from the Ashmolean Collection. Catalogues will be sent on application.

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MESSRS. S. LEIGH SOTHEBY and JOHN WILKINSON (Auctioneers of Literary Property and Works illustrative of the Fine Arts.) will Sell by Auction, at their House, 3. Wellington-street, Strand, on Monday, the 11th day of November, 1850, and two following days, at One o'clock precisely, in pursuance of his Will, the interesting Collection of Engraved British Portraits, combining every class of the community that have figured in British History and Biography; Governors of the Charter House, from the date of the foundation of the establishment to the present time. Also, an illustrated History of the Charter House, in five imperial folio volumes, containing Two Hundred and Twenty-six Sheets of Prints, illustrative of the printed text, and accompanied by an elaborate MS. Index, compiled by and in the hand-writing of the Illustrator; the property of the late Mr. Thomas Dodd, author of the "Connoisseur's Repertorium," and late a brother on the foundation of the Charter House. Also, Works of Hogarth, Prints, framed and glazed, Portrait of Sir T. Lawrence, by Cousins, Five Hundred Impressions, with the Steel Plate. May be viewed two days prior, and Catalogues had (if in the country, on receipt of six postage stamps).

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 55.]

SATURDAY, NOVEMBER 16. 1850.

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Notes.

AUTHORSHIP OF "HENRY VIII."

In returning to the question of the authorship of *Henry VIII.*, I am anxious to remove a misconception under which Mr. SPEDDING appears to labour relative to the purport of a remark I made in my last communication to you (Vol. ii., p. 198.) on this subject. As we appear to be perfectly agreed as to the reasons for assigning a considerable portion of this play to Fletcher, and as upon

this basis we have each worked out a result that so exactly coincides with the other, I conclude that Mr. SPEDDING, as well as myself, has rested his theory solely on positive grounds; that is, that he imagines there is strong internal evidence in favour of all that he ascribes to this writer. It follows, therefore, that the "third hand" which he thought he detected must be sought rather in what remained to Shakspeare, than in that which had been already taken from him. I never for an instant doubted that this was Mr. SPEDDING's view; but the inequality which I supposed he had observed and accounted for in this way, I was disposed to refer to a mode of composition that must needs have been troublesome to Shakspeare. The fact is, that, with one or two exceptions, the scenes contributed by the latter are more *tamely* written than any but the earliest among his works; and these, different as they are, they recalled to my mind. But I have no doubt whatever that these scenes were all written about the same time; my feeling being, that after the opening Shakspeare ceased to feel any great interest in the work. Fletcher, on the other hand, would appear to have made a very great effort; and though some portions of the work I ascribe to him are tedious and overlaboured, no censure would weigh very strongly against the fact, that for more than two centuries they have been *applauded* as the work of Shakspeare.

As to the circumstances under which *Henry VIII.* was composed, it is an exceedingly difficult question; and if I venture, on the present occasion, to give the impression upon my mind, I do so, reserving to myself the full right to change my opinion whenever I shall have acquired more knowledge of the subject, or, from any other motive, shall see fit to do it. I consider this case, then, as one of joint authorship; in point of time not much later than the *Two Noble Kinsmen*, and in other respects similar to that play. If the conclusions of the article in the *Westminster Review*, to which Mr. SPEDDING alludes, be accepted, the writer of the introductory notice to *Henry VIII.* in the *Illustrated Shakspeare*, published by Tyas, will recognise the "reverent disciple" whom he hints at, but does not name. In short, I think that

Fletcher was the pupil of Shakspeare: and this view, it appears to me, demands the serious attention of the biographer who next may study or speculate upon the great poet's life.

I don't know that I can add anything to MR. SPEDDING's able analysis of *Henry VIII.* There are certain *tricks* of expression he, no doubt, has observed that characterise Fletcher's style, and which abound in the play. It might be useful to make notes of these; and, at some future time, I may send you a selection. I now beg to send you the following extracts, made some time ago, showing the doubts entertained by previous writers on the subject:—

"Though it is very difficult to decide whether short pieces be genuine or spurious, yet I cannot restrain myself from expressing my suspicion that neither the prologue nor epilogue to this play is the work of Shakspeare. It appears to me very likely that they were supplied by the friendship or officiousness of Jonson, whose manner they will be *perhaps* found *exactly* to resemble."—*Johnson*.

"Play revived in 1613." "Prologue and epilogue added by Jonson or some other person."—*Malone*.

"I entirely agree with Dr. Johnson, that Ben Jonson wrote the prologue and epilogue to this play. Shakspeare had a little before assisted him in his *Sejanus*. . . . I think I now and then perceive his hand in the dialogue."—*Farmer*.

"That Jonson was the author of the prologue and epilogue to this play has been controverted by Mr. Gifford. That they were not the composition of Shakspeare himself is, I think, clear from internal evidence."—*Boswell*.

"I entirely agree with Dr. Johnson with respect to the time when these additional lines were inserted. . . . I suspect they were added in 1613, after Shakspeare had quitted the stage, by that hand which tampered with the other parts of the play so much as to have rendered the versification of it of a different colour from all the other plays of Shakspeare."—*Malone*.

"If the reviver of this play (or tamperer with it, as he is called by Mr. Malone) had so much influence over its numbers as to have entirely changed their texture, he must be supposed to have new-woven the substance of the whole piece; a fact almost incredible."—*Stevens*.

"The double character of Wolsey drawn by Queen Katherine and her attendant, is a piece of vigorous writing of which any other author but Shakspeare might have been proud; and the celebrated farewell of the Cardinal, with his exhortation to Cromwell, only wants that quickening, that vital something which the poet could have breathed into it, to be truly and almost incomparably great.

"Our own conviction is that Shakspeare wrote a portion only of this play.

"It cannot for a moment be supposed that any alteration of Shakspeare's text would be necessary, or would be allowed; as little is it to be supposed that Shakspeare would commence a play in his old-accustomed, various, and unequalled verse, and finish it in the easy, but somewhat lax and familiar, though not

inharmonious numbers of a reverent disciple."—*Tyas's Shakspeare*, vol. iii. p. 441.

At the same time I made the following notes from Coleridge:—

"Classification, 1802.

3rd Epoch. Henry VIII. Gelegenheitsgedicht.

Classification, 1819.

3rd Epoch. Henry VIII., a sort of historical masque, or show-play."

"It (the historical drama) must likewise be poetical; that only, I mean, must be taken which is the permanent in our nature, which is common, and therefore deeply interesting to all ages."—*Lit. Rem.*, vol. ii. p. 160.

What is said in this last extract might be applied (as Coleridge, I feel no doubt, had he gone one step farther into the subject, would have applied it) to the Shakspearian drama generally; and tried by this test *Henry VIII.* must certainly be found wanting.

Before I conclude I am anxious to make an observation with regard to the extract from Mr. Emerson's *Representative Men* (vol. ii. p. 307.). The essay from which this is taken, I presume to be the same, in a printed form, as a lecture which I heard that gentleman deliver. With abundant powers to form a judgment for himself, I should say that his mind had never been directed to questions of this nature. Accident, perhaps, had drawn his attention to the style of *Henry VIII.*; but, with reference to the general subject, he had received implicitly and unquestioned the conclusions of authorities who have represented Shakspeare as the greatest borrower, plagiarist, and imitator that all time has brought forth. This, however, did not shake his faith in the poet's greatness; and to reconcile what to some would appear contradictory positions, he proposes the fact, I might say the truism, that the greatest man is not the most original, but the "most indebted" man. This, in the sense in which it is true, is saying no more than that the educated man is better than the savage; but, in the apologetic sense intended, it is equivalent to affirming that the greatest thief is the most respectable man. Confident in this morality, he assumes a previous play to Shakspeare's; but it appears to me that he relies too much upon the "cadence" of the lines: otherwise I could not account for his *selecting* as an "autograph" a scene that, to my mind, bears "unmistakeable traits" of Fletcher's hand, and that, by whomsoever written, is about the weakest in the whole play.

It is a branch of the subject which I have not yet fully considered; but MR. SPEDDING will observe that the view I take does not interfere with the supposition that Fletcher revised the play,

with additions, for its revival in 1613; a task for the performance of which he would probably have the consent of his early master.

SAMUEL HICKSON.

ON AUTHORS AND BOOKS, NO. IX.

Eustache Deschamps. Except in the two centuries next after the conquest, contemporaneous French notices of early English writers seem to be of rather infrequent occurrence.

On this account, and on other accounts, the ballad addressed to Geoffrey Chaucer by Eustache Deschamps deserves repetition. Its text requires to be established, in order that we may be aware of its real obscurities—for no future memoir of Chaucer can be considered as complete, without some reference to it.

The best authorities on Eustache Deschamps are MM. Crapelet, Raynouard, and Paulin Paris. To M. Crapelet we are indebted for the publication of *Poésies morales et historiques d'Eustache Deschamps*; to M. Raynouard, for an able review of the volume in the *Journal des Savants*; and to M. Paulin Paris, for an account of the manuscript in which the numerous productions of the author are preserved. Of the author himself, the learned M. Paris thus writes:—

“On pourroit surnommer Eustache Deschamps le Rutebeuf du XIV^e siècle.—Ses œuvres comprennent des épîtres, des discours en prose, des jeux dramatiques, des ouvrages latins, des apologues, un grand poème moral, et un infinité de ballades et rondeaux pieux, bouffons, satiriques,” &c.

Two impressions of the ballad in question are before me; one, in the *Life of Geoffrey Chaucer* by sir Harris Nicolas, dated 1843—and the other in a volume entitled *Geoffrey Chaucer, poète anglais du XIV^e siècle. Analyses et Fragments* par H. Gomout, Paris, 1847.—I transcribe the ballad from the latter volume, as less accessible to English students:—

“BALLADE INÉDITE ADRESSÉE A GEOFFREY CHAUCER PAR EUSTACHE DESCHAMPS.

O Socrates, plains de philosophie,
Senèque en meurs et *Anglais* en pratique,
Où des grans en ta poésie,
Bries en parler, saiges en rethorique,
Virgiles tres haulz qui, par ta théorique,
Enlumines le règne d'Eneas,
Lisle aux geans, ceuls de Bruth, et qui as
Semé les fleurs et planté le rosier,
Aux ignorants, de la langue pandras
Grant translateur, noble Geffroy Chaucier.
Tu es d'amours mondains Dieux en Albie,
Et de la rose en la terre angélique,
Qui d'*Angela* Saxonne et (est) puis flourie
Angleterre (d'elle ce nom s'applique).

Le derrenier en l'éthimologique
En bon anglès le livre translataz;
Et un Vergier, où du plant demandas
De ceuls qui *sont* pour eulx auctoriser,
A ja long temps que tu édifias,
Grant translateur noble Geffroy Chaucier.

A toy, pour ce, de la fontaine Helye
Requier avoir un *buvraige* autentique
Dont la doys est du tout en ta baillie,
Pour *rafrener* d'elle ma *soif* éthique
Qui men gaule seray paralitique
Jusques à ce que tu m'abuveras.
Eustaces sui qui de mon plant aras;
Mais pran en gre les euvres d'escolier
Que par Clifford de moy avoir pourras,
Grant translateur noble Geffroy Chaucier.

L'ENVOY.

Poète hault loenge destynie
En ton jardin ne seroie qu'ortie
Considere ce que j'ai dit premier
Ton noble plant, ta douce melodie
Mais pour savoir de rescrire te prie,
Grant translateur noble Geffroy Chaucier.”

The new readings are in Italics, and I shall now repeat them with the corresponding words as printed by sir Harris Nicolas:—

“*Anglais*=angles; *Où des grans*=Ovides graus; *Virgiles*=Aigles; d'*Angela*=dangels; *sont*=font; *A ja*=N'a pas; *buvraige*=ouvrage; *rafrener*=rafreir; *soif*=soix; *Qui men*=Qu'en ma; *En*=Et.”

After such an exhibition of various readings, arising out of only two copies of the same manuscript, it is evident that a re-collation of it is very desirable, and I am sure the result would be thankfully received by the numerous admirers of Chaucer.

BOLTON CORNEY.

Eustache Deschamps (Vol. ii., p. 376.).—J. M. B. is desirous of learning some particulars of this French poet, contemporaneous with Chaucer. He will find a brief notice of him in the *Recueil de Chants Historiques Français, depuis le XII^eme jusqu'au XVIII^eme Siècle*, by Le Roux de Lincy (2 vols. Paris, 1841, Libraire de Charles Espelin). He is there described as,

“Ecuyer et huissier d'armes des rois Charles V. et Charles VI., qui resta toujours fidèle à la maison de France;”

And the editor adds:

“Les œuvres d'Eustache Deschamps contiennent pour l'histoire du XIV^eme siècle des renseignements précieux; on peut y recueillir des faits politiques qui ne sont pas sans importance, mais on y trouve en plus grand nombre des détails précieux sur les mœurs, les usages, et les coutumes de cette époque.”

His poems were published for the first time in one vol. 8vo., in 1832, by M. Crapelet, with this title:

"Poésies morales et historiques d'Eustache Deschamps, écuyer, huissier d'armes des rois Charles V. et Charles VI., chatelain de Fismes et bailli de Senlis."

As regards the "*genuineness*" of the poem cited, I am inclined, with J. M. B., to think that it admits of question, the orthography savouring more of the end of the fifteenth than of the close of the fourteenth century. I am sorry not to be able to explain the meaning of "*la langue Pandras*."

D. C.

NOTES ON THE SECOND EDITION OF MR. CUNNINGHAM'S HANDBOOK OF LONDON.

21. *New Tunbridge Wells, at Islington*.—This fashionable morning lounge of the nobility and gentry during the early part of the eighteenth century, is omitted by Mr. Cunningham. There is a capital view of it in Bickham's *Musical Entertainer*, 1737:

"These once beautiful tea-gardens (we remember them as such) were formerly in high repute. In 1733 their Royal Highnesses the Princesses Amelia and Caroline frequented them in the summer time for the purpose of drinking the waters. They have furnished a subject for pamphlets, poems, plays, songs, and medical treatises, by Ned Ward, George Colman the older, Bickham, Dr. Hugh Smith, &c. Nothing now remains of them but the original chalybeate spring, which is still preserved in an obscure nook, amidst a poverty-stricken and squalid rookery of misery and vice."—George Daniel's *Merrie England in the Olden Time*, vol. i. p. 31.

22. *London Spa* (from which Spa Fields derives its name) dates as far back as 1206. In the eighteenth century, it was a celebrated place of amusement. There is a curious view of "London Spaw" in a rare pamphlet entitled *May-Day, or, The Original of Garlands*. Printed for J. Roberts, 1720, 8vo.

23. *Spring Gardens*.—Cox's Museum is described in the printed catalogue of 1774, as being in "Spring Gardens." In the same year a small volume was published containing *A Collection of various Extracts in Prose and Verse relative to Cox's Museum*.

24. *The Pantheon in Spa Fields*.—This place of amusement was opened in 1770 for the sale of tea, coffee, wine, punch, &c. It had an organ, and a spacious promenade and galleries. In 1780 it was converted into a lay-chapel by the Countess of Huntingdon, and is now known as *Northampton or Spa Fields Chapel*. Mr. Cunningham speaks of the burying-ground (originally the garden), but singularly enough omits to notice the chapel.

25. *Baldwin's Gardens*, running between Leather Lane and Gray's Inn Lane, were, according to a stone which till lately was to have been seen

against a corner house, bearing the arms of Queen Elizabeth, named after *Richard Baldwin*, one of the royal gardeners, who began building here in 1589.

26. *Rathbone Place*.—In an old print (now before me) dated 1722, this street is called "*Raw-bone Place*." The Percy coffee-house is still in existence.

27. *Surrey Institution, Blackfriars Road*.—This building was originally erected, and for some years appropriated to the *Leverian Museum*. This magnificent museum of natural history was founded by Sir Ashton Lever, who died in 1788. It was afterwards disposed of by way of lottery, and won by Mr. James Parkinson, who transferred it from Leicester Place to the Surrey side of Blackfriars bridge.

28. *Schomberg House, Pall Mall*, (now, I believe, about to be pulled down), was once the residence of that celebrated "quack" Dr. Graham. Here, in 1783, he erected his *Temple of Health*. He afterwards removed to Panton Street, Haymarket, where he first exhibited his *Earth Bath*. I do not find any mention of *Graham* in Mr. Cunningham's book. EDWARD F. RIMBAULT.

FOLK LORE.

Laying a Ghost.—Frequent mention is made of the laying of ghosts, and in many localities the tradition of such an event is extant. At Cumnor, Lady Dudley (Amy Robsart's) ghost is said to have been laid by nine Oxford parsons, and the tradition is still preserved by the villagers; but nowhere have I been able to ascertain what was the ceremony on such an occasion.

Is anything known on the subject? A. D. B.
Abingdon, Nov. 1850.

A Test of Witchcraft.—Among the many tests applied for the discovery of witchcraft was the following. It is, I believe, a singular instance, and but little known to the public. It was resorted to as recently as 1759, and may be found in the *Gentleman's Magazine* of that year.

"One *Susannah Hannokes*, an elderly woman of Wingrove, near Aylesbury, was accused by a neighbour for bewitching her spinning-wheel, so that she could not make it go round, and offered to make oath of it before a magistrate; on which the husband, to justify his wife, insisted upon her being tried by the Church Bible, and that the accuser should be present: accordingly she was conducted to the parish church, where she was stript of all her cloathes to her shift and undercoat, and weighed against the Bible; when, to the no small mortification of her accuser, she outweighed it, and was honorably acquitted of the charge."

A. D. N.

Abingdon, Nov. 1850.

Minor Notes.

Quin's incoherent Story. — The comic story of Sir Gammer Vans (Vol. ii., p. 280.) reminds me of an anecdote related of Quin, who is said to have betted Foote a wager that he would speak some nonsense which Foote could not repeat off-hand after him. Quin then produced the following string of incoherences : —

"So she went into the garden to pick a cabbage leaf, to make an apple-pie of; and a she-bear, coming up the street, put her head into the shop, and said, 'Do you sell any soap?' So she died, and he very imprudently married the barber; and the powder fell out of the counsellor's wig, and poor Mrs. Mackay's puddings were quite entirely spoilt; and there were present the Garnelies, and the Goblilies, and the Picinnies, and the Great Pangendrum himself, with the little round button at top, and they played at the ancient game of 'Catch who catch can,' till the gunpowder ran out of the heels of their boots."

L.

Touchstone's Dial. — Mr. Knight, in a note on *As You Like It*, gives us the description of a dial presented to him by a friend who had picked it "out of a deal of old iron," and which he supposes to be such a one as the "fool i' the forest" drew from his poke, and looked on with lacklustre eye. It is very probable that this species of chronometer is still in common use in the sister kingdom; for my brother mentions to me that, when at school in Ireland some fifteen or sixteen years since, he had seen one of those "ring-dials" in the possession of one of his schoolfellows: and Mr. Carleton, in his amusing *Traits and Stories of the Irish Peasantry*, thus describes them : —

"The ring-dial was the hedge-schoolmaster's next best substitute for a watch. As it is possible that a great number of our readers may never have heard of — much less seen one, we shall in a word or two describe it — nothing indeed could be more simple. It was a bright brass ring, about three quarters of an inch broad, and two inches and a half in diameter. There was a small hole in it, which, when held opposite the sun, admitted the light against the inside of the ring behind. On this were marked the hours and the quarters, and the time was known by observing the hour or the quarter on which the slender ray, that came in from the hole in front, fell."

J. M. B.

America and Tartary. —

"Un jésuite rencontra en Tartarie une femme huronne qu'il avoit connue au Canada: il conclut de cette étrange aventure, que le continent de l'Amérique se rapproche au nord-ouest du continent de l'Asie, et il devina ainsi l'existence du détroit qui, longtemps après, a fait la gloire de Bering et de Cook." — Chateaubriand, *Génie du Christianisme*, Partie 4., Livre 4., Chap. 1.

Yet, with all deference to the edifying letters of

this missionary jesuit, it is difficult to make such distant ends meet. It almost requires a copula like that of the fool, who, to reconcile his lord's assertion that he had with a single bullet shot a deer in the ear and the hind foot, explained that the deer was scratching his ear at the time with his foot.

Subjoined is one more *proof* of the communication which once existed between America and the Old World :

"Colomb disoit même avoir vu les restes des fourneaux de Salomon dans les mines de Cibao." — Chateaubriand, *Génie*, Notes, &c.

MANLEIUS.

A Deck of Cards. —

"The king was slily finger'd from the deck."

Henry VI., pt. iii. Act v. Sc. 1.

It is well known, and properly noted, that a pack of cards was formerly called a *deck*; but it should be added that the term is still commonly used in Ireland, and from being made use of in the famed song of "De Night before Larry was stretched,"

"De deck being called for dey play'd,
Till Larry found one of dem cheated,"

it seems likely to be preserved. I may add, that many words and many forms of expression which have gone out of vogue in England, or have become provincial, are still in daily use in Ireland.

J. M. B.

Time when Herodotus wrote. — The following passage appears to me to afford strong evidence, not only that Herodotus did not complete his history till an advanced age, but that he did not *begin* it. For in lib. i. 5. he writes: "τὰ δὲ ἐπ' ἐμοῦ ἦν μεγάλα, πρότερον ἦν μικρά," "those cities, which in my time were great, were of old small." This is certainly such an expression as none but a man advanced in years could have used. It is perhaps worth observing, that this passage occurring in the Introduction does not diminish its weight, as the events recorded in it, leading naturally into the history, could not well have been written afterwards. As I have never seen this passage noticed with this view, I shall be glad to see whether the argument which I have deduced from it appears a reasonable one to your classical readers.

A. W. H.

"*Dat veniam corvis*," &c. — There were two headmasters of the school of Merchant Taylors, of the respective names of Du Gard and Stevens: the former having printed Salmasius' *Defensio Regia*, was ejected by Lord President Bradshaw; and the latter held the vacant post in the interim, from February to September, 1650. He wrote during his tenure of office in the "School Probation-Book," —

"Res DEUS nostras celeri citatas
Turbine versat."

"Dat veniam corvis, vexat censura columbas,
Pejus merenti melior, et peior bono."

On his restoration Du Gard pleasantly re-
torted, —

"Du Gardum sequitur Stephanus, Stephanumque
vicissim,

Du Gardus: sortes versat utrinque DEUS."

M. W.

Queries.

DRYDEN'S "ABSALOM AND ACHITOPHEL."

In my small library I have neither Malone's *Life of Dryden*, nor that of more recent date by Sir Walter Scott; and, possibly, either of those works would render my present Query needless. It relates to a copy of *Absalom and Achitophel* now lying before me, which is a mere chap-book, printed on bad paper, in the most economical manner, and obviously intended to be sold at a very reasonable rate: indeed, at the bottom of the title-page, which is dated "1708," we are told that it was "Printed and sold by H. Hills, in Black-fryars, near the Water-side, for the Benefit of the Poor." It consists of twenty-four pages, small 8vo., and, in order that the poem should not occupy too much space, one of the pages (p. 22.) is in a smaller type, and in double columns. At the end is the following singular

"ADVERTISEMENT."

"To prevent the publicks being impos'd on, this is to give notice that the book lately published in 4to. is very imperfect and uncorrect, in so much that above thirty lines are omitted in several places, and many gross errors committed, which pervert the sense."

The above is in Italic type, and the body of the tract consists of only the *first part of Absalom and Achitophel*, as ordinarily printed: allowing for misprints (which are tolerably numerous), the poem stands very much the same as in several common editions I have at hand. My Query is, Is the work known to have been so published "for the benefit of the poor," and in order to give it greater circulation, and what is the explanation of the "Advertisement?" THE HERMIT OF HOLYPORT.

N.B. A short "Key" follows the usual address "To the Reader."

Minor Queries.

Edward the Confessor's Crucifix and Gold Chain. — In 1688 Ch. Taylour published *A Narrative of the Finding St. Edward the King and Confessor's Crucifix and Gold Chain in the Abbey Church of St. Peter's, Westminster.* Are the circumstances

attending this discovery well known? And where now is the crucifix and chain?

EDWARD F. RIMBAULT.

The Widow of the Wood. — Benjamin Victor published in 1755 a "narrative" entitled *The Widow of the Wood*. It is said to be very rare, having been "bought up" by the Wolseleys of Staffordshire. What is the history of the publication?

EDWARD F. RIMBAULT.

Cardinal Erskine. — I am anxious to obtain some information respecting Cardinal Erskine, a Scotchman, as his name would impart, but called Cardinal of England? I suppose he was elevated to the sacred college between Cardinal Howard, the last mentioned by Dodd in his *Church History*, and the Cardinal of York, the last scion of the house of Stuart.

And is the following a correct list of English Cardinals since Wolsey, who died in 1530?

	Elevated in
John Fisher, Bishop of Rochester	- 1535
Reginald Pole, Archbishop of Canterbury	- 1536
William Peyto, Bishop of Salisbury	- 1557
William Allen	- 1587
Philip Howard	- 1675
— Erskine	- —
Henry Stuart of York	- 1747
Thomas Weld	- 1830
Charles Acton	- 1839 or 1842
Nicolas Wiseman, who is the 53rd on the list of English Cardinals	- 1850

Both the latter were born abroad; the former at Naples, the latter at Seville: but they were born of British subjects, and were brought to England at an early age to be educated. The Cardinal of York was born in Rome; but being of the royal family of England, was always styled the Cardinal of England. G. W.

October 26. 1850.

Thomas Regiolapidensis. — Where can I find any information as to the saint who figures in the following curious story? *Regiolapidensis* may probably mean of *Königstein*, in Saxony; but Albon Butler takes no notice of this Thomas.

"Incipit narratiuncula e libro vincto, cui titulus *Vita atq. Gesta B. Thomæ Regiolapidensis, ex ordine FF. Prædicatorum*, excerpta.

"Quum verò prædicator indefensus, missionum ecclesiasticarum causâ, in borealibus versaretur partibus, miraculum ibi stupendum sanè patravit. Conspexit enim taurum ingentem, vaccarum (sicut poëta quidam ex ethnicis ait) 'magnâ comitante catervâ,' in prato quodam graminoso ferocientem, maceriâ tantum bassâ inter se et belluam istam horrendam interpositâ. Constitit Thomas, constitit et bos, horribiliter rugiens, caudâ erectâ, cornibus immaniter sæviens, ore spumam, naribus vaporem, oculis fulgur emittens, maceriam transsilire, in virum sanctum irruere, corpusque ejus venerabile in aëra jactitare, visibiliter nimis paratus.

Thomas autem, captâ occasione, oculos in monstrum obfirmat, signumque crucis magneticum in modum indesinenter ducere aggreditur. En portentum inauditum! geminis belluæ luminibus illico palpebræ obducuntur; titubat taurus, cadit, ac, signo magnetico sopitus, primò raucum stertens, mox infantiliter placidum trahens halitum, humi pronus recumbit. Nec moratus donec hostis iste cornutus somnum excuteret, vir sanetus ad hospitium se propinquum lætus inde incolumisque recepit."

RUSTICS.

"*Her Brow was fair.*"—Can any of your many readers inform me of the author of the following lines, which I copy as I found them quoted in Dr. Armstrong's *Lectures*:

"Her brow was fair, but very pale,
And looked like stainless marble; a touch methought
would soil

Its whiteness. On her temple, one blue vein
Ran like a tendril; one through her shadowy hand
Branched like the fibre of a leaf away."

J. M. B.

Hoods worn by Doctors of Divinity of Aberdeen.—Will you allow me to inquire, through the pages of your publication, of what colour and material the exterior and lining of hoods were composed which Doctors in Divinity, who had graduated at Aberdeen, Glasgow, and St. Andrew's, prior to the Reformation, were accustomed to wear? I imagine, the same as those worn by Doctors who had graduated at Paris: but what hoods they wore I know not. I trust that some of your correspondents will enlighten me upon this subject.

LL. D.

Irish Brigade.—Where can I find any account of the institution and history of the Irish brigade, a part of the army of France under the Bourbons?

J. D.

Bath.

Doctrine of the Immaculate Conception.—In the charge delivered by the Bishop of London to his clergy, on the 2nd instant, the following passage occurs:

"It is not easy to say what the members of that Church [the Church of Rome] are required to believe now; it is impossible for men to foresee what they may be called upon to admit as an article of faith next year, or in any future year: for instance, till of late it was open to a Roman Catholic to believe or not, as he might see reason, the fanciful notion of the immaculate conception of the Blessed Virgin; but the present Bishop of Rome has seen fit to make it an article of their faith; and no member of his church can henceforth question it without denying the infallibility of his spiritual sovereign, and so hazarding, as it is asserted, his own salvation."

Can any of your correspondents inform me where the papal decision on this point is to be found?

L.

Gospel Oak Tree at Kentish Town.—Can you inform me why an ancient oak tree, in a field at Kentish Town, is called the "Gospel Oak Tree." It is situated and grows in the field called the "Gospel Oak Field," Kentish Town, St. Pancras, Middlesex. Tradition says Saint Augustine, or one of the ancient Fathers of the Church, preached under its branches.

STEPHEN.

Arminian Nunnery in Huntingdonshire.—Where can I find an account of a religious academy called the *Arminian Nunnery*, founded by the family of the FERRARS, at Little Gidding in Huntingdonshire? I have seen some MS. collections of Francis Peck on the subject, but they are formed in a bad spirit. Has not Thomas Hearne left us something about this institution?

EDWARD F. RIMBAULT.

Ruding's Annotated Langbaine.—Can any of your readers inform me who possesses the copy of Langbaine's *Account of the English Dramatic Poets* with MS. additions, and copious continuations, by the REV. ROGERS RUDING? In one of his notes, speaking of the Garrick collection of old plays, that industrious antiquary observes:

"This noble collection has lately (1784) been mutilated by tearing out such single plays as were duplicates to others in the Sloane Library. The folio editions of Shakespeare, Beaumont and Fletcher, and Jonson, have likewise been taken from it for the same reason."

This is a sad complaint against the Museum authorities of former times. EDWARD F. RIMBAULT.

Mrs. Tempest.—Can any of your correspondents give me any account of Mrs. (or, in our present style, Miss) Tempest, a young lady who died the day of the great storm in Nov., 1703, in honour of whom Pope's early friend Walshe wrote an elegiac pastoral, and invited Pope to give his "winter" pastoral "a turn to her memory." In the note on Pope's pastoral it is said that "she was of an ancient family in Yorkshire, and admired by Walshe." I have elsewhere read of her as "the celebrated Mrs. Tempest;" but I know of no other celebrity than that conferred by Walshe's pastoral; for Pope's has no special allusion to her.

C.

Sitting cross-legged.—In an alliterative poem on Fortune (*Reliquiæ Antiquæ*, ii. p. 9.), written early in the fifteenth century, are the following lines:—

"Sitte, I say, and sethe on a semeli sete,
Ryghth on the rounde, on the rennyng ryng;
Caste kne over kne, as a kyngde kete,
Comely clothed in a cope, crowned as a kyng."

The third line seems to illustrate those early illuminations in which kings and great personages are represented as sitting cross-legged. There are numerous examples of the A.-S. period. Was it

merely an assumption of dignity, or was it not rather intended to ward off any evil influence which might affect the king whilst sitting in his state? That this was a consideration of weight we learn from the passage in Bede, in which Ethelbert is described as receiving Augustine in the open air:

"Post dies ergo venit ad insulam rex, et residens sub divo jussit Augustinum eum sociis ad suum ibidem advenire colloquium; caverat enim ne in aliquam domum ad se introirent, vetere usus augurio, ne superventu suo, si quid maleficæ artis habuissent, eum superando deciperent."—*Hist. Eccles.*, l. i. c. 25.

It was cross-legged that Lucina was sitting before the door of Alcmena when she was deceived by Galanthes. In Devonshire there is still a saying which recommends "sitting cross-legged to help persons on a journey;" and it is employed as a charm by schoolboys in order to avert punishment. (Ellis's *Brand*, iii. 258.) Were not the cross-legged effigies, formerly considered to be those of Crusaders, so arranged with an idea of the mysterious virtue of the position?

RICHARD J. KING.

Twickenham—Did Elizabeth visit Bacon there?—I believe all the authors who within the last sixty years have written on the history of Twickenham, Middlesex (and among the most known of these I may mention Lysons, Ironside, and John Norris Brewer), have, when mentioning Twickenham Park, formerly the seat of Lord Bacon, stated that he there entertained Queen Elizabeth. Of this circumstance I find no account in the works of the sixteenth and seventeenth centuries. His lordship entertained her at Gorhambury in one of her progresses; and I would ask if it be possible that Twickenham may have been mistaken for his other seat of Gorhambury? It is well known Queen Elizabeth passed much of the latter part of her life at Richmond, and ended her days there; and in Mr. Nares' *Memoirs of Lord Burghley* there is an account of her visit to Barn-Elms; and there is also a curious description of her visit to Kew (in that neighbourhood) in the *Sydney Papers*, published by Arthur Collins, in two vols. folio, vol. i. p. 376., in a letter from Rowland Whyte, Esq. Had Lord Bacon received her majesty, it must most probably have been in 1595. But perhaps some of your readers may be able to supply me with information on this subject.

D. N.

Burial towards the West.—The usual posture of the dead is with the feet eastward, and the head towards the west: the fitting attitude of men who look for their Lord, "whose name is 'The East,'" and who will come to judgment in the regions of the dawn suddenly. But it was the ancient usage of the Church that the martyr, the bishop, the

saint, and even the priest, should occupy in their sepulture a position the reverse of the secular dead, and lie down with their feet westward, and their heads to the rising sun. The position of the crozier and the cross on ancient sepulchres of the clergy record and reveal this fact. The doctrine suggested by such a burial was, that these mighty men which were of old would be honoured with a first resurrection, and as their Master came on from the east, they were to arise and to follow the Lamb as He went; insomuch that they, with Him, would advance to the judgment of the general multitudes,—the ancients and the saints which were worthy to judge and reign. Now, Sir, my purpose in this statement is to elicit, if I may, from your learned readers illustrations of this distinctive interment.

R. S. HAWKER.

Morwenstow.

Medal struck by Charles XII.—Voltaire, in his *Histoire de Charles XII.*, liv. 4., states that a medal was struck in commemoration of a victory which Charles XII. gained over the Russians, at a place named Hollosin, near the Boresthènes, in the year 1708. He adds that on one side of this medal was the epigraph, "Sylvæ, paludes, aggeres, hostes victi;" on the other the verse of Lucan:—

"Victrices copias alium laturus in orbem."

The verse of Lucan referred to is in lib. v. l. 238.:

"Victrices aquilas alium laturus in orbem."

Query, Is the medal referred to by Voltaire known to exist? and if so, is the substitution of the unmetrical and prosaic word *copias* due to the author of the medal, or to Voltaire himself? L.

National Debt.—What volumes, pamphlets, or paragraphs can be pointed out to the writer, in poetry or prose, alluding to the bribery, corruption, and abuses connected with the formation of the National Debt from 1698 to 1815?

F. H. B.

Midwives licensed.—In the articles to be inquired into in the province of Canterbury, anno 1571 (*Grindal Rem.*, Park. Soc. 174–58), inquiry is to be made

"Whether any use charms, or unlawful prayers, or invocations, in Latin or otherwise, and *namely, midwives in the time of women's travail of child.*"

In the oath taken by Eleanor Pead before being licensed by the Archbishop to be a midwife, a similar clause occurs; the words, "Also, I will not use any kind of sorcery or incantations in the time of the travail of any woman." Can any of your readers inform me what charms or prayers are here referred to, and at what period midwives ceased to be licensed by the Archbishop, or if any traces of such license are still found in Roman Catholic countries?

S. P. H. T.

Replies.

THE BLACK ROOD OF SCOTLAND.

(Vol. ii., p. 308.)

I am not aware of any record in which mention of this relique occurs before the time of St. Margaret. It seems very probable that the venerated crucifix which was so termed was one of the treasures which descended with the crown of the Anglo-Saxon kings. When the princess Margaret, with her brother Edgar, the lawful heir to the throne of St. Edward the Confessor, fled into Scotland, after the victory of William, she carried this cross with her amongst her other treasures. Aelfred of Rievaulx (ap. Twysd. 350.) gives a reason why it was so highly valued, and some description of the rood itself:

“Est autem crux illa longitudinem habens palmæ de auro purissimo mirabili opere fabricata, quæ in modum techæ clauditur et aperitur. Cernitur in ea quædam Dominicæ crucis portio, (sicut sæpe multorum miraculorum argumento probatum est). Salvatoris nostri ymaginem habens de ebore densissime sculptam et aureis distinctionibus mirabiliter decoratam.”

St. Margaret appears to have destined it for the abbey which she and her royal husband, Malcolm III., founded at Dunfermline in honour of the Holy Trinity: and this cross seems to have engaged her last thoughts; for her confessor relates that, when dying, she caused it to be brought to her, and that she embraced, and gazed steadfastly upon it, until her soul passed from time to eternity. Upon her death (16th Nov., 1093), the Black Rood was deposited upon the altar of Dunfermline Abbey, where St. Margaret was interred.

The next mention of it that I have been enabled to make note of, occurs in 1292, in the Catalogue of Scottish Muniments which were received within the Castle of Edinburgh, in the presence of the Abbots of Dunfermline and Holy Rood, and the Commissioners of Edward I., on the 23rd August in that year, and were conveyed to Berwick-upon-Tweed. Under the head

“Omnia ista inventa fuerunt in quadam cista in Dormitorio S. Crucis, et ibidem reposita prædictos Abbatem et alios, sub eorum sigillis.”

we find

“Unum scrinium argenteum deauratum, in quo reponitur crux quo vocatur *la blake rode*.” — Robertson's *Index*, Introd. xiii.

It does not appear that any such fatality was ascribed to this relique as that which the Scots attributed to the possession of the famous stone on which their kings were crowned, or it might be conjectured that when Edward I. brought “the fatal seat” from Scone to Westminster, he brought the Black Rood of Scotland too. That amiable and pleasing historian, Miss Strickland, has stated

that the English viewed the possession of this relique by the Scottish kings with jealousy; that it was seized upon by Edward I., but restored on the treaty of peace in 1327. This statement is erroneous; the rood having been mistaken for the stone, which, by the way, as your readers know, was never restored.

We next find it in the possession of King David Bruce, who lost this treasured relique, with his own liberty, at the battle of Durham (18th Oct., 1346), and from that time the monks of Durham became its possessors. In the *Description of the Ancient Monuments, Rites, and Customs of the Abbey Church of Durham*, as they existed at the dissolution, which was written in 1593, and was published by Davies in 1672, and subsequently by the Surtees Society, we find it described as

“A most faire roode or picture of our Saviour, in silver, called the Black Roode of Scotland, brought out of Holy Rood House, by King David Bruce . . . with the picture of Our Lady on the one side of our Saviour, and St. John's on the other side, very richly wrought in silver, all three having crownes of pure beaten gold of goldsmith's work, with a device or rest to take them off or on.”

The writer then describes the “fine wainscote work” to which this costly “rood and pictures” were fastened on a pillar at the east end of the southern aisle of the quire. And in a subsequent chapter (p. 21. of Surtees Soc. volume) we have an account of the cross miraculously received by David I. (whom the writer confounds with the King David Bruce captured at the battle of Durham, notwithstanding that his *Auntient Memorial* professes to be “collected forthe of the best antiquaries”), and in honour of which he founded Holy Rood Abbey in 1128; from which account it clearly appears that this cross was distinct from the Black Rood of Scotland. For the writer, after stating that this miraculous cross had been brought from Holy Rood House by the king, as a “most fortunate relique,” says:

“He lost the said crosse, which was taiken upon him, and many other most wourthie and excellent jewells . . . which all weare offred up at the shryne of Saint Cuthbert, together with the *Blake Rude of Scotland* (so termed), with Mary and John, maid of silver, being, as yt were, smoked all over, which was placed and sett up most exactlie in the pillar next St. Cuthbert's shrine,” &c.

In the description written in 1593, as printed, the size of the Black Rood is not mentioned; but in Sanderson's *Antiquities of Durham*, in which he follows that description, but with many variations and omissions, he says (p. 22.), in mentioning the Black Rood of Scotland, with the images, as above described,—

“Which rood and pictures were all three very richly wrought in silver, and were all smoked blacke over,

being large pictures of a yard or five quarters long, and on every one of their heads a crown of pure beaten gold," &c.

I have one more (too brief) notice of this famous rood. It occurs in the list of reliques preserved in the Feretory of St. Cuthbert, under the care of the shrine-keeper, which was drawn up in 1383 by Richard de Sedgbrok, and is as follows:

"A black crosse, called the *Black Rode of Scotland*."
—*MS. Dunelm.*, B. ii. 35.

Strange to say, Mr. Raine, in his *St. Cuthbert*, p. 108., appears to confound the cross brought from Holy Rood House, and in honour of which it was founded, with the Black Rood of Scotland. He was misled, no doubt, by the statement in the passage above extracted from the *Antient Monuments*, that this cross was brought out of Holy Rood House.

I fear that the fact that it was formed of silver and gold, gives little reason to hope that this historical relique escaped destruction when it came into the hands of King Henry's church robbers. Its sanctity may, indeed, have induced the monks to send it with some other reliques to a place of refuge on the Continent, until the tyranny should be overpast; but there is not any tradition at Durham, that I am aware of, to throw light on the concluding Query of your correspondent P. A. F., as to "what became of the 'Holy Cross,' or 'Black Rood,' at the dissolution of Durham Priory?"

That the Black Rood of Scotland, and the Cross of Holy Rood House were distinct, there can, I think, be no doubt. The cross mentioned by Aelred is not mentioned as the "Black Rood:" probably it acquired this designation after his time. But Fordoun, in the *Scoti-Chronicon*, Lord Hailes in his *Annals*, and other historians, have taken Aelred's account as referring to the Black Rood of Scotland. Whether it had been brought from Dunfermline to Edinburgh before Edward's campaign, and remained thenceforth deposited in Holy Rood Abbey, does not appear: but it is probable that a relique to which the sovereigns of Scotland attached so much veneration was kept at the latter place.

W. S. G.

Newcastle-upon-Tyne, Nov. 2. 1850.

Replies to Minor Queries.

Hemion (Vol. ii., p. 88.).—MR. BASHAM will find some account of this plant under the slightly different type of "*Hemionion*" in Pliny, xxv. 20., xxvi. 25., xxvii. 17.:

"Invenit et Teucer eadem ætate Teuerion, quam quidam '*Hemionion*' vocant, spargentem juncos tenues, folia parva, asperis locis nascentem, austero sa-

pore, nunquam florentem: neque semen gignit. Medetur lienibus. . . Narrantque sues qui radicem ejus ederint sine splene inveniri.

"Singultus hemionium sedat.

"'Asplenon' sunt qui *hemionion* vocant foliis trientalibus multis, radice limosa, cavernosa, sicut filicis, candida, hirsuta: nec caulem, nec florem, nec semen habet. Nascitur in petris parietibusque opacis, humidis."

According to Hardouin's note, p. 3777., it is the *Ceterach* of the shops, or rather *Citrach*; a great favourite of the mules, *ἡμίονοι*, witness Theophrastus, *Hist.*, ix. 19.

Ray found it "on the walls about Bristol, and the stones at St. Vincent's rock." He calls it "Spleenwort" and "Miltwaste." *Catalog. Plant.* p. 31. Lond. 1677.

I have a copy of Henri du Puy's "*original*" *Comus*, but do not recollect his noticing the plant.
G. M.

Guernsey.

Byron's Birthplace.—Can any of your correspondents give any information relative to the house in which Lord Byron was born? His biographers state that it was in Holles Street, but do not mention the number.
C. B. W.

Edgbaston.

[Our correspondent will find, on referring to Mr. Cunningham's *Handbook of London*, that "Byron was born at No. 24. Holles Street, and christened in the small parish church of St. Marylebone,"]

Ancient Tiles (Vol. i., p. 173.).—The device of two birds perched back to back on the twigs of a branch that rises between them, is found, not on tiles only, but in wood carving; as at Exeter Cathedral, on two of the Misereres in the choir, and on the gates which separate the choir from the aisles, and these again from the nave.

J. W. H.

Modena Family (Vol. ii., p. 266.).—Victor Amadeus III., King of Sardinia, died in October, 1796. Mary Beatrice, Duchess of Modena, mother of the present Duke of Modena, was the daughter of Victor Emmanuel V., King of Sardinia, who abdicated his throne in 1821, and died 10th January, 1824. The present Duke of Modena is the direct heir of the house of Stuart in the following line:—

All the legitimate issue of Charles II. and James II. being extinct, we fall back upon Henrietta Maria, youngest child of Charles I. She married her cousin Philip, Duke of Orleans, brother of Louis XIV., and by him had three children. Two died without issue: the youngest, Anna Maria, b. Aug. 1669, mar. Victor Amadeus II., Duke of Savoy, and had by him three children, one son and two daughters.

The son, Charles Emmanuel III., Duke of

Savoy, married and had Victor Amadeus III., who married Maria Antoinetta of Spain, and had:—1. Charles Emmanuel IV., who died without issue, and, 2. Victor Emmanuel V., who married an Austrian Archduchess; his eldest daughter married Francis IV. Duke of Modena. She died between A.D. 1841—1846, I believe, and left four children:—1. Francis V., Duke of Modena. 2. The wife of Henri, Comte de Chambord. 3. Ferdinand. 4. Marie, wife of Don Juan, brother of the present de jure King of Spain, Carlos VI. J. K.

Nicholas Breton's Fantasticks (Vol. ii., p. 375.).—In reply to the second Bibliographical Query of J. Mr., Edinburgh, respecting Nicholas Breton's *Fantasticks*, I beg to inform him that my copy is perfect, and contains twenty-two leaves. The title is *Fantasticks: serving for a perpetual Prognostication*, with the subjects of the twenty-four Descants, as they are called, in prose, contained in the volume. 4to. bl. lett. London: Printed for Francis Williams, 1626. After this is a dedication "To the worshipfull and worthy knight Sir Marke Ive, of Rivers Hall, in Essex;" and a short address "To the Reader," one leaf. It is an entertaining work, and contains some curious and useful remarks on our ancient manners, customs, and habits. My copy had successively belonged to Garrick, Fillingham, and Heber; the latter of whom has written in it, "Who has ever seen another copy?"

T. C.

Strand.

Gaudentio di Lucca (Vol. ii., pp. 247. 298. 327.).—The Rev. Simon Berington, the author of *The Memoirs of Gaudentio di Lucca*, "of whom" Mr. CROSSLEY (Vol. ii., p. 328.) "regrets that so little is known," was the fourth son of John Berington, of Winesley, co. Hereford, Esquire, by Elizabeth, daughter of Sir Thomas Wolrich, of Dudmaston, co. Salop, Bart. He was born 1679. He studied and took holy orders at Douay College.

W. L.

Nov. 3. 1850.

Weights for weighing Coins (Vol. ii., p. 326.).—I am able to supply H. E. with a reference to this subject of an earlier date than those he quotes. In the MS. *Compotus* or *Accounts of Sibton Abbey, in Suffolk*, in my possession, occurs the following item, under the year 1363-4:

"Et de ix d. pro ij paribus Balaunces pro aure ponderand."

The following extract, although of later date than H. E. requires, may yet be not without its use to him in illustration of the subject. It occurs in the *Compotus* of a collegiate establishment at Mettingham, Suffolk, from an earlier volume of which some extracts were furnished to the *Archæological Journal* (vol. vi. p. 62.). It is as follows, under the year 1464:—

"Item in ponderibus pro novo auro ponderant' s' nobili xs. di. nobyl et quadrant' ejusdem cunagii et pro nobili de rjs. viij d. di. nobil et quadrant' et minoribus ponderibus utriusque cunagii cum le Scolys et Cophino pro eisdem. ijs. jd."

The "new gold" is of course the reduced coinage of Edward IV. I conclude that the nobles of 6s. 8d. were the same as the angels. C. R. M.

Mrs. Partington (Vol. ii., p. 377.).—IGNORANS no doubt refers to the oft-repeated allusion to "Dame Partington and her mop;" and taking it for granted that he does so, I will enlighten him a little on the subject. The "original Mrs. Partington" was a respectable old lady, living at Sidmouth in Devonshire: her cottage was on the beach, and during an awful storm (that, I think, of Nov. 1824, when some fifty or sixty ships were wrecked at Plymouth) the sea rose to such a height as every now and then to invade the old lady's place of domicile: in fact, almost every wave dashed in at the door. Mrs. Partington, with such help as she could command, with mops and brooms, as fast as the water entered the house, mopped it out again; until at length the waves had the mastery, and the dame was compelled to retire to an upper story of the house. I well recollect reading in the Devonshire newspapers of the time an account similar to the above: but the first allusion to the circumstance was, I think, made by Lord Brougham in his celebrated speech in the House of Commons on the Reform Bill, in which he compared the Conservative opposition to the bill to be like the opposition of "Dame Partington and her mop, who endeavoured to mop out the waves of the Atlantic."

ROBERT COLE.

Mrs. Partington.—Mr. Greene, the witty editor of the *Boston (N. E.) Post*, is believed to be the original of Mrs. Partington: at least he fathers all her sayings. He began to print them about twelve or fifteen years ago. G. M. B.

[G. M. B. has also kindly forwarded to us some of "Mrs. Partington's Queries" from a recent number of the *Boston Post*, from which we select a couple of specimens, viz.,—

"Whether the Emperor of China is a porcelain statue or a mere fiction?"

"Is the Great Seal alive, or only stuffed?"]

The East Anglian Word "Mawther" (Vol. ii., pp. 217. 365.).—Skinner's note on this word is

"Mawther, vox Norfolkienſis agro peculiaris: Spelman ipse eodem agro ortus a Dan. Moer, Virgo, Puella, deflectit. Possit tamen et declinari a Belg. Maegd, Teut. Magd, idem signante, addita term. er vel der, ut in proximo agro Lincolnienſi in vocibus Heeder et Sheeder quæ Marem et Feminam notant. Author Dict. Angl. scribit Modder, et cum Kiliano deducit a Belg. Modde, Moddehen, Pupa, Puella, Virgineula."—*Etymol. sub voce.*

Webster merely gives (with strange neglect, having Skinner before him):

"Mauther, a foolish young girl (not used)." — *Ben Jonson*.

Skinner is, I believe, wrong in assigning the *r* termination to the Danish word. Such a termination of the word *maid* is not to be found in any of the Teutonic dialects. The diphthong sound and the *th* appear frequently; as,

1. Mæso-Gothic: *Magath* or *Magaths*; *Mawi*, dim. *Mawilo*.
2. Anglo-Saxon: *Maeth*, *Maegth*, dim. *Meowla*.
3. Old-German: *Maget*.
4. Swedish: *Moe*.
5. Norse: *Moei*.

I therefore suppose the *r* termination in *mauther* to be a mere corruption, like that pointed out by Skinner in the Lincoln Folk-speech: or is it possible that it may have arisen from a confusion of the words *maid* and *mother* in Roman Catholic times? In Holland the Virgin Mary was called *Moeder Maagd*, — a phrase which may possibly have crossed over to the East Anglian coast, and occasioned the subsequent confusion. B. H. K.

P.S. Do the words *modde*, *moddeken*, quoted by Skinner, exist? and, if so, are they Dutch or Flemish? I have no means of verifying them at hand.

[On referring to Kilian's *Dictionarium Teutonico-Latino-Gallicum* (ed. 1642), we find, "*MODDE, MODDEKEN, Pupa, Poupée*."]

Cheshire Cat (Vol. ii., p. 377). — A correspondent, T. E. L. P. B. T., asks the explanation of the phrase, "grinning like a Cheshire cat." Some years since Cheshire cheeses were sold in this town moulded into the shape of a cat, bristles being inserted to represent the whiskers. This may possibly have originated the saying. T. D.

Bath.

"*Thompson of Esholt*" (Vol. ii., p. 268.). — In an old pedigree of the Calverley family, I find it stated that *Henry Thompson of Esholt* (whose only daughter *Frances* William Calverley of Calverley married, and by her acquired that property) was great-grandson to Henry Thompson,

"One of the king's gentlemen-at-arms at the siege of Boulogne (temp. H. 7.), where he notably signalled himself, and for his service was rewarded with the *Maison Dieu at Dover*, by gift of the king; afterwards, in the reign of Edward VI., exchanged it for the manor and rectory of *Bromfield* in Cumberland, and the site of the late dissolved nunnery of Esholt."

Further particulars regarding the above grant of *Bromfield*, and a pedigree of the Thompsons, are published in *Archæologia Æliana*, vol. ii. (1832), p. 171. W. C. TREVELYAN.

Wallington.

Minar's Book of Antiquities (Vol. i., p. 277.; ii. p. 344.). — I am much obliged to T. J. for his

endeavours to help me to Minar's *Book of Antiquities*. But there still remains a chasm too wide for me to jump; inasmuch as Christopher Meiners published his treatise *De Vero Deo* in 1780, and Cardinal Cusa, who refers to Minar, died in 1464, being more than 300 years before. A. N.

Crozier and Pastoral Staves (Vol. ii., pp. 248. 313.). — The opinion expressed by the REV. MR. WALCOT (in your No. 50.), that by the word *crozier* is to be understood the crossed staff belonging only to archbishops and legates, while the staff with a crook at its end is to be called the pastoral staff, cannot, I think, be considered satisfactory, for the following, among other reasons.

Crozier is generally (I should formerly have said universally) understood to mean the staff with a crook, the so well-known "ensign of bishops."

In the instances mentioned by MR. WALCOT, *croziers* are repeatedly spoken of as having been borne at the funerals of *bishops*, while the crosses borne before Wolsey are called crosses, and not *croziers*.

The word *crozier* seems to be derived from the mediæval Latin word *crocīa*. This is explained by Ducange: "*Pedum, baculus pastoralis, episcopalis*." *Crocīa* seems to be derived from, or closely connected with, "*crocha, uncinus, lamus*," and "*crochum, uncus quo arcubalistæ tenduntur*" (Ducange). Hence it appears that *crozier* does not refer to a cross but to a crook.

In such ancient authorities as I have had the opportunity of referring to at the moment, as brasses, incised slabs, &c., bishops and archbishops are alike represented with the crooked staff; a cross is of more rare occurrence, and at the moment only two instances occur to me, one in the fine brass of Frederic, son of Casimir, king of Poland, and a cardinal, which is in the cathedral of Cracow, and in which he is represented holding a *crozier*, while crosses are figured on the sides under the cardinal's hat. The other is in the curious brass of Lambert, bishop of Bamberg, in the cathedral of that city: in this the bishop holds a cross in his right and a *crozier* in his left hand.

The statement that the crook of the bishop's staff was bent outwards, and that of the abbot's inward, is one which is often made in books; I should, however, be very glad to learn whether any difference has been observed to exist either in mediæval representations of *croziers* on seals, accompanying effigies, or in paintings, or in the existing examples. So far as I have seen, the crook, in all except a few early instances, is bent in the same manner, *i. e.* inwards. N.

Socinian Boast (Vol. ii., p. 375.). — The following lines "*De Ruinâ Babylonis*" occur in the works of a Socinian writer, one Samuelis Przypciovius, who died in 1670, and evidently have reference to those quoted by Dr. Pusey: —

" Quid per Lutherum, Calvinum, perque Socinum,
Funditus eversam jam Babylona putas?
Perstat adhuc *Babylon*, et toto regnat in orbe
Sub vario primum nomine robur habens.
Ostentat muros, jactat sublimia tecta
De fundamento quis metus esse potest?
Ni Deus hanc igitur molem disjecerit ipse
Humano nunquam Marte vel arte ruet."

Przypciovius was a Polish knight, and cotemporary with the author of *Hudibras*. In a tract entitled *Religio Vindicata a Columniis Atheismi*, he thus alludes to the spiritual Quixotism which induced Butler to "crack the satiric thong:"

"Sæpe audiui quod in *Angliâ* (quæ regio sicut in multis aliis rebus, sic præcipue in religionibus totius mundi compendium est) de ejusmodi fanaticis perhibetur, quod ita sui suarumque irrationabilium opinionum sint amantes, ut audeant propter eas divinam Providentiam angustis Ecclesiarum suarum (quæ ex angustis cujuslibet Penatibus constant) terminis circumscribere. . . . Et quemadmodum omnes isti miseri aperte delirant, præcipue ii quos zeli æstus eousque deducit, ut tanquam bacchantes aut cæriti per plateas, domos, templa, absque ullo ordine et respectu cursitantes concionentur, et interdum *anser*, *equos*, *vel oves* (cujus rei ibi satis frequentia exempla occurrunt) dum eis homines aures præbere nolunt, ad suas opiniones convertere tentent."

R. PRICE.

Cheam.

MSS. of Locke (Vol. i., pp. 401. 462.).—In reply to a question in "NOTES AND QUERIES," I may state, that the address of the son of the late Dr. Hancock, is George H., Park Grove, Birkenhead; and he will furnish information relative to the MSS. of Locke.

AN INTENDED READER.

Sir William Grant (Vol. ii., p. 397.).—Your correspondent R. says that "*Sir William Grant* was one of the few Scotchmen who had freed himself from the peculiarities of the speech of his country. Frank Horner is another." If R. means to include the *Scottish accent*, he is mistaken as to *Sir William Grant*, who retained a strong *Scottish burr*. If he means only correctness of diction, then I should say the number was not *few*. Mackintosh's and Jeffery's English was, I think, quite as pure as Horner's; and Lord Brougham, with much idiosyncrasy, had no *Scotch peculiarities*, at least—*me judice*—infinitely less than *Sir William Grant*. I could name twenty members of the present houses of parliament in whom I have never detected any "*Scotch peculiarity*." C.

Tristan d'Acunha (Vol. ii., p. 358.).—The island is noticed, but briefly, in p. 54. of the first volume of Perouse's *Voyage round the World*, Lond. 1799. It is there stated that a tolerably minute account of it is contained in *Le Neptune Oriental*, by D'Apres (or Apres de Manvilette). This work

was published in Paris, 1775, in two volumes, large folio. C. I. R.

Arabic Numerals (Vol. ii., pp. 27. 61. 339.).—In a work in Arabic, by Ahmad ben Abubekr bin Wahshih, on Ancient Alphabets, published in the original, and accompanied with an English translation, by Von Hammer, your correspondent on the subject of Arabic numerals will find that these numerals were not invented as arbitrary signs, and borrowed for various alphabets; but that they are actually taken from an Indian alphabet of nine characters, the remaining letters being made up at each decimal by repeating the nine characters, with one or two dots. The English Preface states that this alphabet is still in use in India, not merely as a representative of numbers, but of letters of a native language. The book is a neat quarto, printed in London in 1806; and the alphabet occurs in page 7. of the Arabic original. E. C. H.

Athenæum.

Luther's Hymns (Vol. ii., p. 327.).—If F. Q. will turn to Mr. Palmer's *Origines Liturgicæ*, vol. ii. p. 238. 4th edit., he will find that the sentence in the Burial Service, "In the midst of life we are in death," &c., is taken from the *Salisbury Breviary Psalter*. The Salisbury Use was drawn up by Bishop Osmund in the eleventh century.

N. E. R. (a Subscriber.)

Bolton's Ace.—What is the meaning of "*Bolton's Ace*," in the following passage in the address to the reader prefixed to Henry Hutton's *Follies Anatomie*, 8vo. Lond. 1618? It is passed over by DR. RIMBAULT in his reprint of the work for the Percy Society in 1842:

"Could ye attacke this felon in's disgrace,
I would not bate an inch (not *Bolton's ace*)
To baite, deride, nay, ride this silly asse."

J. CR.

["*Bate me an ace quoth Bolton*" is an old proverb of unknown origin. Ray tells us that a *Collection of Proverbs* having been presented to Queen Elizabeth, with an assurance that it contained all the proverbs in the English language, "*Bate me an ace, quoth Bolton*," said the queen, implying that the assertion was too strong; and, in fact, that every proverb was not in the collection. See Nares' *Glossary*, who quotes the following epigram by H. P., to show the collection referred to

"*Secundæ Cogitationes meliores.*

"A pamphlet was of proverbs penned by Polton,
Wherein he thought all sorts included were;
Untill one told him *Bate m' an ace quoth Bolton*,
'Indeed,' said he, 'that proverb is not there.'"]

Hopkins the Witchfinder (Vol. ii., p. 392.).—If the inquiry of CLERICUS relates to Mathew Hopkins the witchfinder general, my friend W. S. Fitch of Ipswich has some manuscript account of his residence in that town, as a lawyer of but little

note, and his removal to Manningtree, in Essex; but whether it gives any further particulars of him I am unable to state, as I have not seen the manuscript.

J. CLARKE.

Sir Richard Steel (Vol. ii., p. 375.).—The death and burial-place of Sir Richard Steel is thus noticed in Cibber's *Lives of the Poets*, vol. iv. p. 120.:—

"Some years before his death he grew paralytic, and retired to his seat at Langunnor, near Caermarthen, in Wales, where he died, September 1st, 1729, and was privately interred, according to his own desire, in the church of Caermarthen."

J. V. R. W.

Ale-draper (Vol. ii., p. 310.).—A common designation for an ale-house keeper in the sixteenth century. Henry Chettle, in his very curious little publication, *Kind-Harts Dreame*, 1592 (edited for the Percy Society by your humble servant), has the following passage:

"I came up to London, and fall to be some tapster, hostler, or chamberlaine in an inn. Well, I get mee a wife; with her a little money; when we are married, seeke a house we must; no other occupation have I but to be an *ale-draper*." (P. 37. of reprint.)

Again, in the same tract, the author speaks of "two milch maydens that had set up a shoppe of *ale-draperie*."

In the *Discoverie of the Knights of the Poste*, 1597, is another notice of the same occupation:

"So that now hee hath left brokery, and is become a draper. A draper, quoth Freeman, what draper—of woollin or linnen? No, qd. he, an *ale-draper*, wherein he hath more skil then in the other."

Probably these instances of the use of the term may be sufficient for your correspondent.

EDWARD F. RIMBAULT.

P.S. The above was written before J. S. W.'s note appeared (Vol. ii., p. 360.), which does not carry the use of this term further back than Bailey's *Dictionary*.

George Herbert (Vol. ii., p. 103.) was buried under the communion table at Bemerton, but there is no monument to his memory. The adornment of his little church would be one of the most fitting offerings to his memory. It is painful to contrast the whitewash and unpainted deal of the house of God with the rich furniture and hangings of the adjoining rectory. In the garden of the latter is preserved a medlar-tree, planted by "the sweet singer of the temple."

J. W. H.

Notaries Public (Vol. ii., p. 393.).—Why does your correspondent MANLEUS think this form of expression "putting the cart before the horse?" *Public notary* (though that phrase is sometimes erroneously used) is not so exact as "notary public;" for a notary is not, as the first form would imply, a public officer appointed by the

public to perform public services, but an individual agent through whose ministry private acts or instruments become *publici juris*. The same form, and for analogous reasons, prevails in several other legal and technical titles or phrases, as Attorney-General, Solicitor-General, Accountant-General, Receiver-General, Surveyor-General; Advocate Fiscal; Theatre Royal, Chapel Royal; Gazette Extraordinary; and many other phrases in which it is evident that the adjective has a special and restricted meaning.

C.

Tobacconists (Vol. ii., p. 393.).—There was, in the old house of commons, a room called the *smoking-room*, where members tired of the debate used to retire to smoke, and in later years to drink tea or write letters. These, no doubt, were meant by the *Tobacconists*, members within call, though not actually within the house.

C.

Vineyards (Vol. ii., p. 392.).—In answer to CLERICUS, I beg to say that there is a piece of land called the Vineyards situated in the warm and sheltered valley of Claverton, about two miles from Bath: it formerly belonged to the Abbey of Bath.

There is also in the suburbs, on the north side of the city of Bath, a *street* called the Vineyards; but I do not know that this ever belonged to the Abbey.

G. FALKNER.

Devizes.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Those who know Mr. Craik's happy tact for seizing on the more striking points of a character or an incident, his acquaintance with our national history and biography, his love of research, and perseverance in following up a clue, were prepared to expect both instruction and amusement from his *Romance of the Peerage*. Nor were they doomed to disappointment. Each succeeding volume has added to the interest of the work; and there can be little doubt, that the favour with which the first three volumes have been received by the reading world, will be extended to the one now published, and which concludes the first series, or main division of Mr. Craik's projected work.

Our space will permit us to do little more than specify its principal contents; but when we state that in the present volume Mr. Craik treats of the great Earl of Cork and the Boyles; of the founders of the Fermor, Bouverie, Osborne, and Bamfylde families; that he gives us with great completeness the history of Anne Clifford, the most remarkable woman of her time; that he furnishes pleasant gossiping pictures of the rise of the families of Fox, Hips, and Petty; the history of the celebrated claim of the Trunkmaker to the honours of the Percies,—of the story of the heiress of the Percies who married Tom Thynn of Longleat Hall; and lastly, that of Ann of Buccleugh,

the widow of the unfortunate Monmouth, we shall have done more than enough to make our readers wish to share the pleasure we have derived from turning over Mr. Craik's amusing pages.

Messrs. Sotheby and Wilkinson will sell on Monday next, and two following days, a valuable collection of books, chiefly the property of a gentleman deceased, among which we may specify *La Vie Saint Germain L'Auxerrois* (lettres gothiques), printed on vellum, and quite unique; no other copy even on paper being known.

We have received the following Catalogues:—Williams and Norgate's (14. Henrietta Street, Covent Garden) German Book Circular, a Quarterly List of New Publications, No. 26.; John Russell Smith's (4. Old Compton Street, Soho) Catalogue No. 1. for 1851 of an extensive Collection of Choice, Useful, and Curious Books in most Classes of Literature, English and Foreign.

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Notices to Correspondents.

G. W.'s Query was in type before we received his unbecoming letter,—the terms of which both forbid our asking the name of the writer, or giving him that satisfactory explanation which we could furnish as to the delay in the insertion of his communication. As the first letter of the kind we have ever received, we should certainly have printed it, but for our regard for personal friends who belong to the same body as G. W., and whose names he can have no difficulty in discovering in the list of our distinguished contributors.

We are compelled by want of space to omit many NOTES, QUERIES, REPLIES, and articles of FOLK-LORE.

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Errata.—P. 391. col. 1. line 46, for "verlis circumdant" read "varlis circumstant;" 1. 47., for "antesolat" read "antevolat;" and 1. 48., for "nec" read "ne."

JOURNAL FRANCAIS, publié à Londres. —Le COURRIER de l'EUROPE, fondé en 1840, paraissant le Samedi, donne dans chaque numéro les nouvelles de la semaine, les meilleurs articles de tous les journaux de Paris, la Semaine Dramatique par Th. Gautier ou J. Janin, la Revue de Paris par Pierre Durand, et reproduit en entier les romans, nouvelles, etc., en vogue par les premiers écrivains de France. Prix 6d. —

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No. 56.]

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Notes.

THE OLDENBURG HORN.

The highly interesting collection of pictures at Combe Abbey, the seat of the Earl of Craven, in Warwickshire, was, for the most part, bequeathed by Elizabeth, Queen of Bohemia, the daughter of James I., to her faithful attendant, William, Earl of Craven. The collection has remained, entire and undisturbed, up to the present time. Near the upper end of the long gallery is a picture

which doubtless formed a part of the bequest of the Queen of Bohemia, and of which the following is a description:—

Three quarters length: a female figure, standing, with long curling light hair, and a wreath of flowers round the head. She wears a white satin gown, with a yellow edge; gold chain on the stomacher, and pearl buttons down the front. She has a pearl necklace and earrings, with a high plaited chemisette up to the neck; and four rows of pearls, with a yellow bow, round the sleeve. She holds in her hands a large highly ornamented gold horn. The back-ground consists of mountains. Underneath the picture is this inscription:

"Anno post natum Christum 939, Ottoni comiti Oldenburgico in venatione vehementer sitibundo virgo elegantissima ex monte Osen prodiens cornu argenteum deauratum plenum liquore ut biberet obtulit. Inspecito is liquore adhorruit, ac eundem bibere recusavit. Quo facto, subito Comes a virgine discedens liquorem retro super equum quem mox depilavit effudit, cornuque hic depictum secum Oldenburgum in perpetuam illius memoriam reportavit. Lucretio de Saint Simon pinxit."

The painting is apparently of the first part of the seventeenth century. The ordinary books of reference do not contain the painter's name.

The same legend as that contained in this inscription, though with fuller details, is given by the brothers Grimm, in their collection of *Deutsche Sagen*, No. 541. vol. ii. p. 317., from two Oldenburg chronicles. According to this version Otto was Count of Oldenburg in the year 990 or 967. [The chronicles appear to differ as to his date: the inscription of the Combe Abbey picture furnishes a third date.] Being a good hunter, and fond of hunting, he went, on the 20th of July, in this year, attended by his nobles and servants, to hunt in the forest of Bernfeuer. Here he found a deer, and chased it alone from this wood to Mount Osen: but in the pursuit he left his companions and even his dogs behind; and he stood alone, on his white horse, in the middle of the mountain. Being now exhausted by the great heat, he exclaimed: "Would to God that some one had a draught of cold water!" As soon as the count had uttered these words, the mountain opened, and from the

chasm there came a beautiful damsel, dressed in fine clothes, with her hair divided over her shoulders, and a wreath of flowers on her head. In her hand she held a precious silver-gilt hunting-horn, filled with some liquid; which she offered to the count, in order that he might drink. The count took the horn, and examined the liquid, but declined to drink it. Whereupon the damsel said: "My dear lord, drink it upon my assurance; for it will do you no harm, but will tend to your good." She added that, if he would drink, he and his family, and all his descendants, and the whole territory of Oldenburg, would prosper: but that, if he refused, there would be discord in the race of the Counts of Oldenburg. The count, as was natural, mistrusted her assurances, and feared to drink out of the horn: however, he retained it in his hand, and swung it behind his back. While it was in this position some of the liquid escaped; and where it fell on the back of the white horse, it took off the hair. When the damsel saw this, she asked him to restore the horn; but the count, with the horn in his hand, hastened away from the mountain, and, on looking back, observed that the damsel had returned into the earth. The count, terrified at the sight, spurred on his horse, and speedily rejoined his attendants: he then recounted to them his adventure, and showed them the silver-gilt horn, which he took with him to Oldenburg. And because this horn was obtained in so wonderful a manner, it was kept as a precious relic by him and all his successors in the reigning house of Oldenburg.

The editors state that a richly decorated drinking-horn was formerly preserved, with great care, in the family of Oldenburg; but that, at the present time [1818], it is at Copenhagen.

The same story is related from Hamelmann's *Oldenburg Chronicle*, by Büsching, in his *Volk-sagen* (Leips. 1820), p. 380., who states that there is a representation of the horn in p. 20. of the *Chronicle*, as well as in the title-page of the first volume of the *Wunderhorn*.

Those who are accustomed to the interpretation of mythological fictions will at once recognise in this story an explanatory legend, invented for the purpose of giving an interest to a valuable drinking-horn, of ancient work, which belonged to the Counts of Oldenburg. Had the story not started from a basis of real fact, but had been pure fiction, the mountain-spirit would probably have left, not a *silver* gilt, but a *gold* horn, with the count. Moreover, the manner in which she suffers herself to be outwitted, and her acquiescence in the loss of her horn, without exacting some vengeance from the incredulous count, are not in the spirit of such fictions, nor do they suit the malignant character which the legend itself gives her. If the Oldenburg horn is still preserved at Copenhagen, its

date might doubtless be determined by the style of the work.

Mount Osen seems to have been a place which abounded in supernatural beings. Some elves who came from this mountain to take fresh-brewed beer, and left good, though unknown money, to pay for it, are mentioned in another story in the *Deutsche Sagen*, (No. 43. vol. i. p. 55.) L.

[Having had an opportunity of inspecting a copy of Hamelmann's *Chronicle*, at present belonging to Mr. Quaritch, in which there is a very interesting engraving of the horn in question (which may possibly have been a Charter Horn), we are not disposed to pronounce it older than the latter end of the fifteenth century. If, however, it is still preserved at Copenhagen, some correspondent there will perhaps do us the favour to furnish us with a precise description of it, and with the various legends which are inscribed upon it. — Ed.]

GREEK PARTICLES ILLUSTRATED BY THE EASTERN LANGUAGES.

The affinity which exists between such of the vernacular languages of India as are offshoots of the Sanscrit, as the Hindostanee, Mahratta, Guzeratee, &c., and the Greek, Latin, German, and English languages, is now well known to European scholars, more especially since the publication of the researches of Vans Kennedy, Professor Bopp of Berlin, &c. Indeed, scarcely a day passes in which the European resident in India may not recognise, in his intercourse with the natives, many familiar words in all those languages, clothed in an oriental dress. I am inclined also to think that new light may be thrown upon some of the impracticable Greek particles by a reference to the languages of the East; and without wishing to be understood as laying down anything dogmatically in the present communication, I hope, through the medium of your valuable publication, to attract attention to this subject, and invite discussion on it. Taking, as an illustration, the 233d line of the first book of the *Iliad*, where the hero of the poem is violently abusing Agamemnon for depriving him of his prize, the fair maid Briseis, he says,

"Ἄλλ' ἐκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι."

What is the meaning of ἐκ in the above line? It is commonly construed with ἐρέω, and translated, "I plainly tell thee — I declare to thee;" ἐξέρεω, "I speak out — proclaim." But may it not be identical with the Sanscrit *ek*, "one," a word, as most of your readers are doubtless aware, in universal use throughout India, Persia, &c.; the rendering literally running thus:

"But one thing I tell thee," &c.

That this is the original sense of the line appears probable by comparing it with line 297. of the

same book, where in the *second* speech of Achilles, that *impiger, iracundus, inexorabilis, acer*, chieftain again scolds the "king of men,"—

"Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι."

"And another thing I tell thee."

This rendering receives additional confirmation by a comparison with the following:

"Τοῦτο δέ τοι ἐρέω."

Il. iii. 177., and *Od.* vii. 243.

"Πάντα δέ τοι ἐρέω."

Od. iv. 410., and x. 289.

In the last three lines Ἄλλο, Τοῦτο, and Πάντα stand precisely in the same relation to ἐρέω that ἐκ does in the first, Ἄλλ' merely taking the place of δε, for the sake of versification.

"But one thing I tell thee.

And another thing I tell thee.

But this thing I tell thee.

And all things I tell thee."

It is not impossible that ἐξερῶ may be a compound of ἐκ, "one," and ἐρέω, "I speak." There is in the Hindostanee an analogous form of expression, *Ek bat bolo*, "one word speak." This is constantly used to denote, speaking plainly; to speak decidedly; one word only; no display of unnecessary verbiage to conceal thought; no humbug; I tell thee plainly; I speak solemnly—once for all; which is precisely the meaning of ἐξερῶ in all the passages where it occurs in Homer: *c. g. Il.* i. 212. (where it is employed by Minerva in her solemn address to Achilles); *Il.* viii. 286., *Od.* ix. 365. (where it is very characteristically used), &c.

The word *ace* (ace of spades, &c.) I suppose you will have no difficulty in identifying with the Sanscrit *ek* and the Greek *εἰς*, the *c* sometimes pronounced hard and sometimes soft. The Sanscrit *das*, the Greek *δεκ-α*, and the Latin *dec-em*, all signifying *ten*, on the same principle, have been long identified.

J. SH.

Bombay.

SAMUEL ROWLANDS, AND HIS CLAIM TO THE AUTHORSHIP OF "THE CHOISE OF CHANGE."

MR. T. JONES in "NOTES AND QUERIES" (Vol. i., p. 39.), describing a copy of *The Choise of Change* in the Chetham Library, unhesitatingly ascribes its authorship to the well-known satirist, Samuel Rowlands, whom he says, "appears to have been a Welshman from his love of Triads." MR. JONES's dictum, that the letters "S. R." on the title-page, "are the well-known initials of Samuel Rowlands," may well, I think, be questioned. Great caution should be used in these matters. Bibliographers and catalogue-makers are constantly making confusion by assigning works, which bear the initials only, to wrong authors.

The Choise of Change may with much more probability be given to a very different author. I have a copy of the edition of 1598 now before me, in which the name is filled up, in a cotemporary hand, S[imon], R[obson]. And I find in Lowndes' *Bibliographer's Manual*, that the work in question is entered under the latter name. The compiler adds,— "This piece is by some attributed to Dr. Simon Robson, Dean of Bristol in 1598; by others, most probably erroneously, to Samuel Rowland." An examination of the biography of Dr. Robson, who died in 1617, might tend to elucidate some particulars concerning his claim to the authorship of this and several other works of a similar character.

Samuel Rowland's earliest publication is supposed to have been *The Betraying of Christ*, &c., printed in 1598. If it can be proved that he has any claim to *The Choise of Change* (first printed in 1585), we make him an author *thirteen* years earlier. In the title-page of the latter, the writer, whoever he was, is styled "Gent and Student in the Universitie of Cambridge." This is a fact of some importance towards the elucidation of authorship; and has, I believe, escaped the notice of those writers who have touched upon Samuel Rowland's scanty biography. But I can hardly conceive that either of the publications above alluded to came from the same pen as *Humours Ordinarie*, *Martin Mark-all*, *The Four Knaves*, and many others of the same class, which are known to have been the productions of Samuel Rowlands.

Respecting Samuel Rowlands it may be regarded as extraordinary that no account has been discovered; and though his pamphlets almost rival in number those of Greene, Taylor, and Prynne, their prefaces—those fruitful sources of information—throw no light upon the life or circumstances of their author. The late Mr. Octavius Gilchrist considered that "Rowlands was an ecclesiastic [?] by profession;" and, inferring his zeal in the pulpit from his labours through the press, adds, "it should seem that he was an active servant of the church." (See Fry's *Bibliographical Memoranda*, p. 257.) Sir Walter Scott (Preface to his reprint of *The Letting of Humours Blood in the Head Vaine*) gives us a very different idea of the nature of his calling. His words are:

"Excepting that he lived and wrote, none of those industrious antiquaries have pointed out any particulars respecting Rowland[s]. It has been remarked that his muse is seldom found in the best company; and to have become so well acquainted with the bullies, drunkards, gamblers, and cheats, whom he describes, he must have frequented the haunts of dissipation in which such characters are to be found. But the humorous descriptions of low-life exhibited in his satires are more precious to antiquaries than more grave works, and those who make the manners of Shak-

speare's age the subject of their study may better spare a better author than Samuel Rowlands."

The opinions of both these writers are entitled to some respect, but they certainly looked upon two very different sides of the question. Gilchrist's conjecture that he was an ecclesiastic is quite untenable, and I am fully inclined to agree with Sir Walter Scott, that Rowlands' company was not of the most *select* order, and that he must often have frequented those "haunts of dissipation" which he so well describes in those works which are the *known* production of his muse.

EDWARD F. RIMBAULT.

"APRICOT," "PEACH," AND "NECTARINE,"
ETYMOLOGY OF.

There is something curious in the etymology of the words "apricot," "peach," and "nectarine," and in their equivalents in several languages, which may amuse your readers.

The apricot is an Armenian or Persian fruit, and was known to the Romans later than the peach. It is spoken of by Pliny and by Martial.

Plin. N. H., lib. xv. c. 12.:

"Post autumnum maturescunt Persica, æstate præcocia, intra xxx annos reperta."

Martial, lib. xiii. Epig. 46.:

"Vilia maternis fueramus præcoqua ramis,
Nunc in adaptivis Persica cara sumus."

Its only name was given from its ripening earlier than the peach.

The words used in Galen for the same fruit (evidently Græcised Latin), are προκόκκια and πρεκόκκια. Elsewhere he says of this fruit, ταύτης ἐκλελείφθαι τὸ παλαιὸν ὄνομα. Dioscorides, with a nearer approach to the Latin, calls apricots πραικόκκια.

From *præcox*, though not immediately, *apricot* seems to be derived.

Johnson, unable to account for the initial *a*, derives it from *apricus*. The American lexicographer Webster gives, strangely enough, *albus coccus* as its derivation.

The progress of the word from west to east, and then from east to south-west, and from thence northwards, and its various changes in that progress, are rather strange.

One would have supposed that the Arabs, living near the region of which the fruit was a native, might have either had a name of their own for it, or at least have borrowed one from Armenia. But they apparently adopted a slight variation of the Latin, τὸ παλαιὸν ὄνομα, as Galen says, ἐξελέλειπτω.

The Arabs called it برقوق or, with the article, البرقوق.

The Spaniards must have had the fruit in Martial's time, but they do not take the name immediately from the Latin, but through the Arabic, and call it *albaricoque*. The Italians, again, copy the Spanish, not the Latin, and call it *albicocco*. The French, from them, have *abricot*. The English, though they take their word from the French, at first called it *abricock*, then *apricock* (restoring the *p*), and lastly, with the French termination, *apricot*.

From *malum persicum* was derived the German *Pfirsiche*, and *Pfirsche*, whence come the French *pêche*, and our *peach*. But in this instance also, the Spaniards follow the Arabic بریشان, or, with the article البریشان, in their word *alberchigo*.

The Arabic seems to be derived from the Latin, and the Persians, though the fruit was their own, give it the same name.

Johnson says that nectarine is French, but gives no authority. It certainly is unknown to the French, who call the fruit either *pêche lisse*, or *brugnou*. The Germans also call it *glatte Pfirsche*.

Can any of your readers inform me what is the Armenian word for *apricot*, and whether there is any reason to believe that the Arabic words for *apricot* and *peach*, are of Armenian and Persian origin? If it is so, the resemblance of the one to *præcox*, and of the other to *persicum*, will be a curious coincidence, but hardly more curious than the resemblance of πάσχα with πάσχω which led some of the earlier fathers, who were not Hebraists, to derive πάσχα from πάσχω. E. C. H.

Minor Notes.

Chaucer's Monument.—It may interest those of your readers who are busying themselves in the praiseworthy endeavour to procure the means of repairing Chaucer's Monument; especially Mr. Payne Collier, who has furnished, in the November Number of the *Gentleman's Magazine* (p. 486.), so curious an allusion from Warner's *Albion's England*, to

"——— venerable Chaucer, lost
Had not kind Brigham reared him cost,"

to know that there is evidence in Smith's *Life of Nollekens*, vol. i. p. 79., that remains of the painted figure of Chaucer were to be seen in Nolleken's times. Smith reports a conversation between the artist and Catlin, so many years the principal verger of the abbey, in which Catlin inquires,

"Did you ever notice the remaining colours of the curious little figure which was painted on the tomb of Chaucer?"

M. N. S.

[We have heard one of the lay vicars of Westmin-

ster Abbey, now deceased, say, that when he was a choir boy, some sixty-five or seventy years since, the figure of Chaucer might be made out by rubbing a wet finger over it.]

Robert Herrick (Vol. i., p. 291).—There is a little volume entitled *Selections from the Hesperides and Works of the Rev. Robert Herrick*. (Antient) Vicar of Dean-Prior, Devon. By the late Charles Short, Esq., F.R.S. and F.S.A., published by Murray in 1839. I believe it was recalled or suppressed, and that copies are rare.

J. W. H.

Epitaph of a Wine Merchant.—The following is very beautiful, and well deserves a Note. It is copied from an inscription in All Saints Church, Cambridge.

"In Obitu Mri. Johannis Hammond Oenopolae
Epitaphium.

Spiritus ascendit generosi Nectaris astra,
Juxta Altare Calix hic jacet ecce sacrum.
Corporū ἀναστὰς εὖ fit Communia magna
Unio tunc fuerit Nectaris et Calicis."

J. W. H.

Father Blackhal.—In the *Brief Narration of Services done to Three noble Ladies by Gilbert Blackhal* (Aberdeen, Spalding Club, 1844), the autobiographer states (p. 43.) that, while at Brussels, he provided for his necessities by saying mass "at Notre Dame de bonne successe, a chapel of great devotion, so called from a statue of Our Lady, which was brought from Aberdeen to Ostend," &c. It may be interesting to such of your readers as are acquainted with this very amusing volume, to know that the statue is still held in honour. A friend of mine (who had never heard of Blackhal) told me, that being at Brussels on the eve of the Assumption (Aug. 14), 1847, he saw announcements that the *Aberdeen* image would be carried in procession on the approaching festival. He was obliged, however, to leave Brussels without witnessing the exhibition.

As to Blackhal himself, *The Catholic Annual Register* for the present year (p. 207.) supplies two facts which were not known to his editor—that he was at last principal of the Scots College at Paris, and that he died July 1. 1671. J. C. R.

The Nonjurors (Vol. ii., p. 354.).—May I take the liberty of suggesting to MR. YEOWELL that his interesting paper on "The Oratories of the Nonjurors," would have been far more valuable if he had given the authorities for his statements.

J. C. R.

Booksellers' Catalogues.—Allow me to suggest the propriety and utility of stating the weight or cost of postage to second-hand and other books. It would be a great convenience to many country book-buyers to know the entire cost, carriage-free,

of the volumes they require, but have never seen.

ESTE.

Bailie Nicol Jarvie.—Lockhart, in his *Life of Scott*, speaking of the first representation of *Rob Roy* on the Edinburgh boards, observes—

"The great and unrivalled attraction was the personification of Bailie Jarvie by Charles Mackay, who, being himself a native of Glasgow, entered into the minutest peculiarities of the character with high *gusto*, and gave the west country dialect in its most racy perfection."

But in the sweetest cup of praise, there is generally one small drop of bitterness. The drop, in honest Mackay's case, is that by calling him a "native of Glasgow," and, therefore, "to the manner born," he is, by implication, deprived of the credit of speaking the "foreign tongue" like a native. So after wearing his laurels for a quarter of a century with this one withered leaf in them, he has plucked it off, and by a formal affidavit sworn before an Edinburgh bailie, the Glasgow bailie has put it on record that he is really by birth "one of the same class whom King Jamie denominated a real Edinburgh Gutter-Bluid." If there is something droll in the notion of such an affidavit, there is, assuredly, something to move our respect in the earnestness and love of truth which led the bailie to make it, and to prove him a good honest man, as we have no doubt, "his father, the deacon, was before him." EFFESSA.

Camels in Gaul.—The use of camels by the Franks in Gaul is more than once referred to by the chroniclers. In the year 585, the treasures of Mummolus and the friends of Gondovald were carried from Bordeaux to Convennes on camels. The troops of Gontran who were pursuing them—"invenerunt camelos cum ingenti pondere auri atque argenti, sive equos quos fessos per vias reliquerat."—*Greg. Turon.*, l. vii. c. 35.

And after Brunichild had fallen into the hands of Chlotair, she was, before her death, conducted through the army on a camel:—

"Jubetque eam camelum per omnem exercitum sedentem perducere."—*Fredegarius*, c. 42.

By what people were camels first brought into Gaul? By the Romans; by the Visigoths; or by the Franks themselves? R. J. K.

Queries.

BIBLIOGRAPHICAL QUERIES.

(Continued from page 325.)

(13.) Is it not a grievous and calumnious charge against the principal libraries of England, Germany, and France, that not one of them contains a copy of the *Florentine Pandects*, in three folio

volumes, "magnifice, ac pereleganter, perque accurate impressis," as Fabricius speaks? (*Bibl. Græc.* xii. 363.) This statement, which may be but a libel, is found in Tilgner (*Nov. lib. rar. Collect.* Fascic. iv. 710.), Schellhorn (*Amæn. Lit.* iii. 428.), Vogt (*Catal.* p. 562. Hamb. 1738), and Solger (*Biblioth.* i. 163.). According to the last writer, the edition in question, Florent. 1553, (for a fac-simile of the letters of the original MS. see Mabillon's *Iter Italicum*, p. 183.) is,—"splendissima, et stupendæ raritatis, quæ in tanta est apud Eruditos æstimatione ut pro 100 Imperialibus sæpius divendita fuerit." Would that the race of such purchasers was not extinct! In Gibbon's notice of this impression (*Decline and Fall*, iv. 197. ed. Milman), there are two mistakes. He calls the editor "Taurellus" instead of *Taurellius*; and makes the date "1551," when it should have been 1553. These errors, however, are scarcely surprising in a sentence in which Antonius Augustinus is named "Antoninus." The Archbishop of Tarragona had received a still more exalted title in p. 193., for there he was styled "Antoninus Augustus." Are these the author's faults, or are they merely editorial embellishments?

(14.) In what year was the improved woodcut of the *Prelum Ascensianum* used for the first time? And has it been observed that the small and separated figures incised on the legs of this *insigne* of Jodocus Badius may sometimes be taken as a safe guide with reference to the exact date of the works in which this mark appears? As an argument serving to justify the occasional adoption of this criterion I would adduce the fact, that the earliest edition of Budæus *De Contemptu Rerum fortuitarum* is believed to have been printed in 1520 (Greswell's *Parisian Greek Press*, i. 39.), and this year is accordingly visible in the title-page on the print of the *Prelum Ascensianum*. That recourse must, however, be had with caution to this method of discovering a date, is manifest; from the circumstance, that 1521, or perhaps I should say an injured 1520, appears on the Badian Device in the third impression of the same treatise (the second with the *expositio*), though it was set forth "postridie Cal. April 1528."

(15.) Is it owing to the extreme rarity of copies of the first edition of the Pagninian version of the Scriptures that so many writers are perplexed and ignorant concerning it? One might have expected that such a very remarkable impression in all respects would have been so well known to Bishop Walton, that he could not have asserted (*Proleg.* v.) that it was published in 1523; and the same hallucination is perceptible in the *Elenchus Scriptorum* by Crowe (p. 4.) It is certain that Pope Leo X. directed that Pagnini's translation should be printed at his expense (Roscoe, ii. 282.), and the Diploma of Adrian VI. is dated "die, xj. Majj. M.D.XXIII.," but the labours of the emi-

nent Dominican were not put forth until the 29th of January, 1527. This is the date in the colophon; and though "1528" is obvious on the title-page, the apparent variation may be accounted for by remembering the several ways of marking the commencement of the year. (*Le Long*, by Masch, ii. 475.; *Chronol. of Hist.*, by Sir H. Nicolas, p. 40.) Chevillier informs us (*Orig. de l'Imp.* p. 143.) that the earliest Latin Bible, in which he had seen the verses distinguished by ciphers, was that of Robert Stephens in 1557. Clement (*Biblioth.* iv. 147.) takes notice of an impression issued two years previously; and these bibliographers have been followed by Greswell (*Paris. G. P.* i. 342. 390.). Were they all unacquainted with the antecedent exertions of Sante Pagnini? (See Pettigrew's *Bibl. Sussex.* p. 388.)

(16.) Why should Panzer have thought that the true date of the *editio princeps* of Gregorius Turo-nensis and Ado Viennensis, comprised in the same small folio volume, was 1516? (Greswell, i. 35.) If he had said 1522, he might have had the assistance of a misprint in the colophon, in which "M.D.XXII." was inserted instead of M.D.XII.; but the royal privilege for the book is dated, "le douziesme iour de mars lan milcinqcens et onze," and the dedication of the works by Badius to Guil. Parvus ends with "Ad. XII. Kalendas Decemb. Anni huius M.D.XII."

(17.) Who was the author of *Peniteas cito*? And is it not evident that the impression at Cologne by Martinus de Werdena, in 1511, is considerably later than that which is adorned on the title-page with a different woodcut, and which exhibits the following words proceeding from the teacher: "Accipies tanti doctoris dogmata sancta?" R. G.

DRYDEN'S "ESSAY UPON SATIRE."

On what evidence does the statement rest, that the Earl of Mulgrave was the author of the *Essay upon Satire*, and that Dryden merely corrected and polished it? As at present advised, I have considerable doubt upon the point: and although, in modern editions of Dryden's *Works*, I find it headed *An Essay upon Satire, written by Mr. Dryden and the Earl of Mulgrave*, yet in the *State Poems*, vol. i. p. 179., originally printed in the lifetime of Dryden, it is attributed solely to him—"An Essay upon Satyr. By J. Dryden, Esq." This gets rid of the assertion in the note of "D." in the Aldine edition of Dryden (i. 105.), that "the Earl of Mulgrave's name has been *always* joined with Dryden's, as concerned in the composition." Was it not first published without notice that any other person was concerned in it but Dryden?

The internal evidence, too, is strong that Dryden was the author of it. I do not here refer to the

free, flexible, and idiomatic character of the versification, so exactly like that of Dryden; but principally to the description the *Essay upon Satire* contains of the Earl of Mulgrave himself, beginning,

"Mulgrave had much ado to scape the snare,
Though learn'd in those ill arts that cheat the fair;
For, after all, his vulgar marriage mocks,
With beauty dazzled Numps was in the stocks;"

And ending:

"Him no soft thoughts, no gratitude could move;
To gold he fled, from beauty and from love," &c.

Could Mulgrave have so written of himself; or could he have allowed Dryden to interpolate the character. Earlier in the poem we meet with a description of Shaftesbury, which cannot fail to call to mind Dryden's character of him in *Absalom and Achitophel*; which, as we know, did not make its appearance, even in its first shape, until two years after Dryden was cudgelled in Rose Street as the author of the *Essay upon Satire*. Everybody bears in mind the triplet,

"A fiery soul, which working out its way,
Fretted his pigmy body to decay,
And o'er-inform'd the tenement of clay;"

And what does Dryden (for it must be he who writes) say of Shaftesbury in the *Essay upon Satire*?

"As by our little Machiavel we find,
That nimblest creature of the busy kind;
His limbs are crippled, and his body shakes,
Yet his hard mind, which all this bustle makes,
No pity on its poor companion takes."

If Mulgrave wrote these lines, and Dryden only corrected them, Dryden was at all events indebted to Mulgrave for the thought of the inequality, and disproportion between the mind and body of Shaftesbury. Moreover, we know that Pope expunged the assertion subsequently made, that Dryden had been "punished" (not *beaten*, as "D." quotes the passage) "for another's rhimes," when he was bastinadoed, in 1679, at the instigation of Rochester, for the character of him in the *Essay upon Satire*.

It might suit Mulgrave's purpose afterwards to claim a share in this production; but the evidence, as far as I am acquainted with it, seems all against it. There may be much evidence on the point with which I am not acquainted, and perhaps some of your readers will be so good as to point it out to me. The question is one that I am, at this moment, especially interested in.

THE HERMIT OF HOLYPORT.

Minor Queries.

Aeneas Silvius (Pope Pius II.).—A broadsheet was published in 1461, containing the excommu-

nication and dethronement of the Archbishop and Elector Dietrich of Mayence, issued and styled in the most formidable terms by Pius II. This broadsheet, consisting of eighteen lines, and printed on one side only, appears from the uniformity of its type with the *Rationale* of 1459, to be the product of *Fust and Schöffer*.

No mention whatever is made of this typographical curiosity in any of the standard bibliographical manuals, from which it seems, that this broadsheet is **UNIQUE**. Can any information, throwing light upon this subject, be given?

QUERIST.

November, 1850.

"*Please the Pigs*" is a phrase too vulgarly common not to be well known to your readers. But whence has it arisen? Either in "NOTES AND QUERIES," or elsewhere, it has been explained as a corruption of "*Please the pix*." Will you allow another suggestion? I think it possible that the pigs of the Gergesenes (Matthew viii. 28. *et seq.*) may be those appealed to, and that the invocation may be of somewhat impious meaning. John Bradford, the martyr of 1555, has within a few consecutive pages of his writings the following expressions:

"And so by this means, as they save their pigs, which they would not lose, (I mean their worldly pelf), so they would please the Protestants, and be counted with them for gospellers, yea, marry, would they."—*Writings of Bradford*, Parker Society ed., p. 390.

Again:

"Now are they unwilling to drink of God's cup of afflictions, which He offereth common with His son Christ our Lord, lest they should love their pigs with the Gergenites." p. 409.

Again:

"This is a hard sermon: 'Who is able to abide it?' Therefore, Christ must be prayed to depart, lest all their pigs be drowned. The devil shall have his dwelling again in themselves, rather than in their pigs." p. 409.

These, and similar expressions in the same writer, without reference to any text upon the subject, seem to show, that men loving their pigs more than God, was a theological phrase of the day, descriptive of their too great worldliness. Hence, just as St. Paul said, "if the Lord will," or as we say, "please God," or, as it is sometimes written, "D. V.," worldly men would exclaim, "please the pigs," and thereby mean that, provided it suited their present interest, they would do this or that thing.

ALFRED GATTY.

Ecclesfield.

[We subjoin the following Query, as one so closely connected with the foregoing, that the explanation of the one will probably clear up the obscurity in which the other is involved.]

To save One's Bacon.—Can you or any of your correspondents inform me of the origin of the common saying, "He's just saved his bacon?" It has puzzled me considerably, and I really can form no conjecture why "bacon" should be the article "saved."
C. H. M.

Arabic Numerals.—I should be glad to know something about the projected work of Brugsh, Berlin, referred to in Vol. ii., p. 294.,—its size and price.
J. W. H.

Cardinal.—"Never did Cardinal bring good to England."—We read in Dr. Lingard's *History* (vol. iv. p. 527.), on the authority of Cavendish, that when the Cardinals Campeggio and Wolsey adjourned the inquiry into the legality of Henry VIII.'s marriage with Catharine of Arragon, "the Duke of Suffolk, striking the table, exclaimed with vehemence, that the 'old saw' was now verified,—'Never did Cardinal bring good to England.'" I should be glad to know if this saying is to be met with elsewhere, and what gave rise to it?
O. P. Q.

"By the bye," &c.—What is the etymology of the phrases "by the bye," "by and by," and such like?
J. R. N.

Poisons.—Our ancestors believed in the existence of poisons made so artfully that they did not operate till several years after they were administered. I should be greatly obliged by any information on this subject obtained from English books published previously to 1600.
M.

Cabalistic Author.—Who was the author of a chemical and cabalistical work, not noticed by Lowndes, entitled:

"A philosophicall epitaph in hieroglyphicall figures. A brieve of the golden calf (the world's idol). The golden ass well managed, and Midas restored to reason. Written by J. Rod, Glauber, and Jehior, the three principles or originall of all things. Published by W. C., Esquire, 8vo. Lond. Printed for William Cooper, at the Pellican, in Little Britain, 1673."

With a long catalogue of chemical books, in three parts, at the end. My copy has two titles, the first being an engraved one, with ten small circles round it, containing hieroglyphical figures, and an engraved frontispiece, which is repeated in the volume, with some other cuts. There are two dedications, one to Robert Boyle, Esq., and the other to Elias Ashmole, Esq.; both signed "W. C. or twice five hundred," which signature is repeated in other parts of the book. What is the meaning of "W. C. or twice five hundred"?

T. CR.

Brandon the Juggler.—Where is any information to be obtained of Brandon the Juggler, who lived in the reign of King Henry VIII.?

T. CR.

Jacobus Præfectus Siculus.—I have a beautiful copy of a poem by this person, entitled *De Verbo DEI Cantica*. The binding expresses its date: "Neapoli, 1537." It is not, I believe, the work which suggested to Milton his greater songs, though it is a pretty complete outline of the *Paradise Lost* and *Regained*. What is known about the author, or any other works of his?
J. W. H.

The Word "after" in the Rubric—Canons of 1604.—

1. Can any of your correspondents who may have in their possession any old Greek, or Latin, or other versions, of the Book of Common Prayer, kindly inform me how the word *after* is rendered in the rubrics of the General Confession, the Lord's Prayer in the Post Communion, and the last prayer of the Communion Service? Is it in the sense of *post* or *secundum*?

2. Where can any account of the translation of the Canons of 1604 into English be found? It is apprehended the question is one more difficult to answer than might be supposed.
T. Y.

Hard by.—Is not *hard by* a corruption of the German *hierbei*? I know no other similar instance of the word *hard*, that is to say, as signifying *proximity*, without the conjoint idea of *pressure* or *pursuit*.
K.

Thomas Rogers of Horninger.—Can any of the readers of your valuable publication give me, or put me in the way of obtaining, any information about one Thomas Rogers, who was in some way connected with the village of Horninger or Horringer, near Bury St. Edmunds, was author of a work on the Thirty-nine Articles, and died in the year 1616?
S. G.

Corpus Christi Col., Cambridge.

Armorial Bearings.—Three barrulets charged with six church bells, three, two, and one, is a shield occurring in the Speke Chauntry, in Exeter Cathedral. Can this coat be assigned?
J. W. H.

Lady Compton's Letter to her Husband.—In Bishop Goodman's *Court of King James I.*, edited by John S. Brewer, M.A. (vol. ii. p. 127.), is a letter from Lady Compton to her husband, William Lord Compton, afterwards Earl of Northampton, written upon occasion of his coming into possession of a large fortune. This letter, with some important variations, is also given in Knight's *London* (vol. i. p. 324.), and, if my memory does not deceive me, in Howitt's *Visits to Remarkable Places*. This letter is very curious, but I can hardly think it genuine. Can any of your correspondents throw any light on the matter? Was it printed before 1839, when Mr. Brewer's work appeared? Where is the original, or supposed original, to be seen? Above all, is it authentic? If not, is it known when, and by

whom, and under what circumstances it was written?

C. H. COOPER.

Cambridge, November 15. 1850.

Romagnasi's Works.—In a "Life of G. D. Romagnasi," in vol. xviii. *Law Mag.*, p. 340., after enumerating several of his works, it is added, "All these are comprised in a single volume, Florentine edit. of 1835." I have in vain endeavoured to procure the work, and have recently received an answer from the first book establishment in Florence, to the effect that no such edition ever appeared either at Florence or elsewhere.

This is strange after the explicit statement in the *Law Mag.*, and I shall be obliged to receive through the medium of your useful pages any information regarding the work in question.

F. R. H.

Christopher Barker's Device.—I have often been puzzled to understand the precise meaning of the inscription on Christopher Barker's device. Whether this arises from my own ignorance, or from any essential difficulty in it, I cannot tell; but I should be glad of an explanation. I copy from a folio edition of the Geneva Bible, "imprinted at London by Christopher Barker, printer to the Queene's Majesty, 1578."

The device consists of a boar's head rising from a mural crown, with a scroll proceeding from its mouth, and embracing a lamb in the lowest fold. The inscription on this scroll is as follows:—

"Tigre . Reo .
Animale . Del .
Adam . Vecchio .
Figliuolo . Merce .
L'Evangelio . Fatto .
N'Estat . Agnello."

I venture my own solution:—"The tiger, the wicked animal, of the old Adam, being made, thanks to the Gospel, a son, is hence become a lamb."

I presume *N'Estat* to be an abbreviation of "*ne è stato*." Any correction or illustration of this will oblige.

C. W. BINGHAM.

Bingham's Melcombe, Blandford.

Replies.

LICENSING OF BOOKS.

(Vol. ii., p. 359.)

On the 12th November, 5 & 6 Philip and Mary, 1558, a bill "That no man shall print any book or ballad, &c., unless he be authorized thereunto by the king and queen's majesties licence, under the Great Seal of Englande," was read for the first time in the House of Lords, where it was read again a second time on the 14th. On the 16th it was read for the third time, but it did not

pass, and probably never reached the Commons; for Queen Mary died on the following day, and thereby the Parliament was dissolved. (*Lords' Journal*, i. 539, 540.) Queen Elizabeth, however, did by her high prerogative what her sister had sought to effect by legislative sanction. In the first year of her reign, 1559, she issued injunctions concerning both the clergy and the laity: the 51st Injunction was in the following terms:—

"Item, because there is great abuse in the printers of books, which for covetousness chiefly regard not what they print, so they may have gain, whereby ariseth the great disorder by publication of unfruitful, vain, and infamous books and papers; the queen's majesty straitly chargeth and commandeth, that no manner of person shall print any manner of book or paper, of what sort, nature, or in what language soever it be, except the same be first licensed by Her Majesty by express words in writing, or by six of her privy council; or be perused and licensed by the Archbishops of Canterbury and York, the Bishop of London, the chancellors of both universities, the bishop being ordinary, and the archdeacon also of the place, where any such shall be printed, or by two of them, whereof the ordinary of the place to be always one. And that the names of such, as shall allow the same, to be added in the end of every such work, for a testimony of the allowance thereof. And because many pamphlets, plays, and ballads be oftentimes printed, wherein regard would be had that nothing therein should be either heretical, seditious, or unseemly for Christian ears; Her Majesty likewise commandeth that no manner of person shall enterprise to print any such, except the same be to him licensed by such Her Majesty's commissioners, or three of them, as be appointed in the city of London to hear and determine divers clauses ecclesiastical, tending to the execution of certain statutes made the last parliament for uniformity of order in religion. And if any shall sell or utter any manner of books or papers, being not licensed as is abovesaid, that the same party shall be punished by order of the said commissioners, as to the quality of the fault shall be thought meet. And touching all other books of matters of religion, or policy, or governance, that have been printed, either on this side the seas, or on the other side, because the diversity of them is great, and that there needeth good consideration to be had of the particularities thereof, Her Majesty referreth the prohibition or permission thereof to the order, which her said commissioners within the city of London shall take and notify. According to the which, Her Majesty straitly chargeth and commandeth all manner her subjects, and especially the wardens and company of stationers, to be obedient.

"Provided that these orders do not extend to any profane authors and works in any language, that have been heretofore commonly received or allowed in any of the universities or schools, but the same may be printed, and used as by good order they were accustomed."—*Cardwell's Documentary Annals*, i. 229.

This injunction was, I take it, the origin of the licensing of the press of this country. On the 23d June, 28 Eliz. 1586 (not 1585, as in Strype),

Archbishop Whitgift and the Lords of the Privy Council in the Star Chamber made rules and ordinances for redressing abuses in printing. No printing-press was to be allowed elsewhere than in London (except one in each University); and no book was to be printed until first seen and perused by the Archbishop of Canterbury or Bishop of London; with an exception in favour of the queen's printer, and books of the common law, which were to be allowed by the Chief Justices and Chief Baron, or one of them. Extensive and arbitrary powers of search for unlicensed books and presses were also given to the wardens of the Stationers' Company. (Strype's *Life of Archbishop Whitgift*, 222.; Records, No. XXIV.) On the 1st July, 1637, another decree of a similar character was made by the Court of Star Chamber. (Rushworth's *Historical Collections*, Part ii. p. 450.) The Long Parliament, although it dissolved the Star Chamber, seems to have had no more enlightened views as respects the freedom of the press than Queen Elizabeth or the Archbishops Whitgift and Laud; for on the 14th June, 1643, the two Houses made an ordinance prohibiting the printing of any order or declaration of either House, without order of one or both Houses; or the printing or sale of any book, pamphlet, or paper, unless the same were approved and licensed under the hands of such persons as both or either House should appoint for licensing the same. (*Parliamentary History*, xii. 298.) The names of the licensers appointed are given in Neal's *History of the Puritans* (ed. 1837, ii. 205.). It was this ordinance which occasioned the publication, in or about 1644, of Milton's most noble defence of the liberty of the press, entitled *Areopagitica; a Speech for the Liberty of unlicensed Printing, To the Parliament of England*. After setting out certain Italian imprimaturs, he remarks:

"These are the pretty responsories, these are the dear antiphonies that so bewitched of late our prelates and their chaplains with the godly echo they made and besotted, as to the gay imitation of a lordly imprimatur, one from Lambeth House, another from the west end of Paul's; so apishly romanising, that the word of command still was set down in Latin, as if the learned grammatical pen that wrote it would cast no ink without Latin; or, perhaps, as they thought, because no vulgar tongue was worthy to express the pure conceit of an imprimatur; but rather, as I hope, for that our English, the language of men ever famous and foremost in the achievements of liberty, will not easily find servile letters enow to spell such a dictatory presumption englished."

On the 28th September, 1647, the Lords and Commons passed a still more severe ordinance, which imposed pains and penalties on all persons printing, publishing, selling, or uttering any book, pamphlet, treatise, ballad, libel, or sheet of news, without the licence of both, or either House of

Parliament, or such persons as should be thereunto authorised by one or both Houses. Offending hawkers, pedlars, and ballad-singers were to be whipped as common rogues. (*Parliamentary History*, xvi. 309.) We get some insight into the probable cause of this ordinance from a letter of Sir Thomas Fairfax to the Earl of Manchester, dated "Putney, 20th Sept., 1647." He complains of some printed pamphlets, very scandalous and abusive, to the army in particular, and the whole kingdom in general; and expresses his desire that these, and all of the like nature, might be suppressed for the future. In order, however, to satisfy the kingdom's expectation for intelligence, he advises that, till a firm peace be settled, two or three sheets might be permitted to come out weekly, which might be licensed; and as Mr. Mabbott had approved himself faithful in that service of licensing, and likewise in the service of the House and the army, he requested that he might be continued in the said place of licenser. (*Lords' Journals*, ix. 457.) Gilbert Mabbott was accordingly appointed licenser of such weekly papers as should be printed, but resigned the situation 22nd May, 1649. (*Commons' Journals*, vi. 214.) It seems he had conscientious objections to the service, for elsewhere it is recorded, under the same date, "Upon Mr. Mabbott's desire and reasons against licensing of books to be printed, he was discharged of that employment." (Whitelock's *Memorials*, 389.) On the 20th September, 1649, was passed a parliamentary ordinance prohibiting printing elsewhere than in London, the two Universities, York, and Finsbury, without the licence of the Council of State (Scobell's *Ordinances*, Part ii. 90.); and on the 7th January, 1652-3, the Parliament passed another ordinance for the suppression of unlicensed and scandalous books. (Scobell's *Ordinances*, Part ii. 231.) In 1661 a bill for the regulation of printing passed the Lords, but was rejected by the Commons on account of the peers having inserted a clause exempting their own houses from search; but in 1662 was passed the statute 13 & 14 Car. II. c. 33., which required all books to be licensed as follows:—Law books by the Lord Chancellor, or one of the Chief Justices, or Chief Baron; books of history and state, by one of the Secretaries of State; of heraldry, by the Earl Marshal, or the King-at-Arms; of divinity, physic, philosophy, or whatsoever other science or art, by the Archbishop of Canterbury or the Bishop of London; or if printed at either University, by the chancellor thereof. The number of master printers (exclusive of the king's printers and the printers of the Universities) was to be reduced to twenty, and then vacancies were to be filled up by the Archbishop of Canterbury and Bishop of London; and printing was not to be allowed elsewhere than in London, York (where the Archbishop of York was to license all books),

and the two Universities. This Act was to continue for two years, from 10th June, 1662. It was renewed by the 16 Car. II. c. 8.; 16 & 17 Car. II. c. 7.; and 17 Car. II. c. 4., and expired on the 26th May, 1679,—a day rendered ever memorable by the passing of the Habeas Corpus Act: but in less than a year afterwards the judges unanimously advised the king that he might by law prohibit the printing and publishing of all news-books and pamphlets of news not licensed by His Majesty's authority; and accordingly on the 17th May, 1680, appeared in the *Gazette* a proclamation restraining the printing of such books and pamphlets without license. The Act of 1662 was revived for seven years, from 24th June, 1685, by 1 Jac. II. c. 17. s. 15., and, even after the Revolution, was continued for a year longer by 4 & 5 Wm. and Mary, c. 24. s. 14. When that year expired, the press of England became free; but on the 1st April, 1697, the House of Commons, after passing a vote against John Salusbury, printer of the *Flying Post*, for a paragraph inserted in that journal tending to destroy the credit and currency of Exchequer Bills, ordered that leave should be given to bring in a bill to prevent the writing, printing, and publishing any news without licence. Mr. Poultney accordingly presented such a bill on the 3rd of April. It was read a first time; but a motion to read it a second time was negatived. (*Commons' Journals*, xi. 765. 767.) This attempt again to shackle the press seems to have occasioned

"A Letter to a Member of Parliament showing that a restraint on the Press is inconsistent with the Protestant Religion and dangerous to the Liberties of the Nation." Printed 1697, and reprinted in Cobbett's *Parliamentary History*, v. App. p. cxxx.

C. H. COOPER,

Cambridge, October 29. 1850.

REMAINS OF JAMES II.

(Vol. ii., pp. 243. 281.)

To the information which has recently been furnished in your pages respecting the remains of James II., it may be not uninteresting to add the inscription which is on his monument in the church of St. Germain-en-Laye, and which I copied, on occasion of my last visit to France.

The body of the king, or a considerable portion of it, which had remained unburied, was, I believe, interred at St. Germain soon after the termination of the war in 1814; but it being necessary to rebuild the church, the remains were exhumed and re-interred in 1824. Vicissitudes as strange in death as in life seem to have attended this unhappy king.

The following is the inscription *now* on his monument in the parish church of St. Germain:

"REGIO CINERI PIETAS REGIA.

"Ferales quisquis hoc monumentum suspicis
Rerum humanarum vices meditare
Magnus in prosperis in adversis major
Jacobus 2. Anglorum Rex.
Insignes ærumnas dolendaque nimium fata
Pio placidoque obitu exsolvit
in hæc urbe
Die 16. Septemb., anni 1701.
Et nobiliores quædam corporis ejus partes
Hic reconditæ asservantur."

Qui prius augustâ gestabat fronte coronam
Exiguâ nunc pulvereus requiescit in urnâ
Quid solum—quid et alta juvant! terit omnia lethum.
Verum laus fidei ac morum haud peritura manebit
Tu quoque summe Deus regem quem regius hospes
Infaustum excepit tecum regnare jubebis."

But a different inscription formerly was placed over the king's remains in this church, which has now disappeared; at all events, I could not discover it; and I suppose that the foregoing was preferred and substituted for that, a copy of which I subjoin:

"D. O. M. Jussu Georgii IV. Magnæ Britanniæ &c., Regis, et curante Equite exc. Carolo Stuart Regis Britanniæ Legato, cæteris antea rite peractis et quo decet honore in stirpem Regiam hic nuper effossæ reconditæ sunt Reliquiæ Jacobi II., qui in secundo civitatis gradu clarus triumphis in primo infelicior, post varios fortunæ casus in spem melioris vitæ et beatæ resurrectionis hic quievit in Domino, anno MDCCI, v. idus Septemb., MDCCCXXIV."

At the foot of the monument were the words—

"Depouilles mortelles de Jacques 2. Roi d'Angleterre."

A third monumental inscription to the memory of James II., in Latin, is to be seen in the chapel of the Scotch College in Paris. This memorial was erected in 1703, by James, Duke of Perth. An urn, containing the brains of the king, formerly stood on the top of it. A copy of this inscription is preserved in the *Collectanea Topographica et Genealogica*, vol. vii.

J. REYNELL WREFORD, D.D.

Bristol, November 8. 1850.

JUDGE CRADOCK.

My transplantation from Gloucester to Devonshire, and the consequent unapproachable state of my books, prevents my referring to authorities at the moment in support of what I have said about the arms of Judge Cradock *alias* Newton: still I wish to notice the subject at once that I may not appear to shrink from the Query of S. A. Y. (Vol. ii., p. 371.)

I happen to have at hand a copy of the Grant

of Arms to Sir John Newton of East Harptree, Somerset, in 1567; in which, on the authority of the heralds of the day, arg. on a chevron az. 3 garbs or, are granted to him in the first quarter as the arms of Robert Cradock *alias* Newton. The Judge seems to have been the first of the family who dropped the name of Cradock. His forefathers, for several generations (from Howel ap Grononye, who was Lord of Newton, in Rouse or Trenewith, in Poursland), went by the name of Cradog Dom. de Newton.

Robert Cradock, mentioned in the Grant I have quoted, married Margaret Sherborne. He was the Judge's great-great-grandfather. Sir John Newton, to whom the grant was made, lies buried at East Harptree; and on his tomb may be seen (besides his effigies as large as life) the twelve quarterings in their original (?) blazoning, impaled with those of his wife, one of the Pointz family. The same arms (of Newton) are still discernible on a beautifully wrought, though now much mutilated shield, over one of the doors of Barres Court, at East Hanham, in Bitton, Gloucestershire, where Newton also had a residence, where John Leland on his itinerary visited him, and says (*Itin.* vol. vii. p. 87.) "his very propre name is Caradoc," &c. This property Newton inherited as a descendant from the De Bittons or Button (through Hampton), a family of great note in their day, and residents on the site of Barres Court, a "fayr manner place of stone," which evidently took its name from Sir John Barre, who married Joan, the relict of Robert Greyndon, and daughter of Thomas Roug by Catherine, who was the last heiress of that branch of De Bittons — (she died 1485, and is buried with her first husband at Newlond). Of the same family were the three bishops of that name, in the reigns of the early Edwards; one of which, *Thomas*, Bishop of Exeter in 1299, was the pious founder of a chantry chapel adjoining Bitton Church, over the bodies of his father and mother, who were buried there; the building itself is quite an architectural gem. The said bishop must also have resided there, for in 1287, when Dean of Wells, the Lord of the Manor of that part of Bitton where his estate lay, impounded some of his cattle, and had a trial thereon at Gloucester, as appears by a Placite Roll of that date.

I send you a copy of the Grant of Arms, as it may be interesting to publish — besides, it is a reply to the latter part of S. A. Y.'s Query. It is copied from the Ashmol. MSS. No. 834. p. 34.

Of the Newtons of Yorkshire I know nothing; but if S. A. Y. wishes to question me further, I shall be happy to receive his communication under his own proper sign-manual.

In Nichols' *Leicestershire*, vol. iv. pt. 2. p. 807., is a pedigree of Cradock bearing the same arms, and it is there laid down that Howel ap Gronow

was slain by the French in 1096, and buried at Llandilo Vawr; also that the Judge was called Newton from his birth-place. (It is in Montgomeryshire, I believe.) Matthew Cradock, who lies in Swansea Church, bore different arms.

"To all and singular as well nobles and gentills as others to whom these presents shall come, we, Sir Gilbert Dethicke, knight, alias Garter, principall kinge of armes for the Order of the Garter, Robte. Cooke, alias Clarenciault, kinge of armes of the south, William Flower alias Norroy, kinge of armes of the northe, and all others the hereauldes of armes send humble commendacion and gretinge: that whereas we being required by Sir John Newton, of Richmond Castill, in the countie of Somerset, knight, to make serche for the ancient armes descendinge to him from his ancetors [sic], at whose requeste we, the said kinges and hereauldes of armes have not only made diligent serche in our regesters, but also therewithall perused diverse of his ancient evidence and other monumentes, whereuppon we doe fynd that the said Sir John Newton, knight, maye beare twelve severall cotes, that is to say, the armes of Robte. Cradocke alias Newton, the armes of Robte. Sherborne, the armes of Steven Angle, the armes of Steven Pirot, the armes of John Harvie, the armes of Sir John Sheder, knight, the armes of Richard Hampton, the armes of Sir John Bitton, knight, the armes of Sir Matthew Ffurneault, knight, the armes of Walter Cawdecot, the armes of Sir Aunsell Corney, knight, and the armes of Sir Henry Harterie, knight. All which armes doth plainlie appere depieted in the Margent; and for that the said Sir John Newton is yncertaine of any creaste which he ought to beare by his owne proper name, he therefore hath also required vs, the said kinges and hereauldes of armes, to assigne and confirme vnto him and his posteritie for ever, the creaste of Sir Auncell Corney, knight, which Sir Auncell Corney, as it doth appere by divers ancient evidence and other monuments of the said Sir John Newton, was at the winnyng of Acom with Kinge Richard the First, where he toke prisoner a kinge of the Mores: and farther, the said Sir John Newton, knight, hath made goode prooffe for the bearinge of the same creaste, that the heires male of the said Sir Auncell Corney is extingueshed, and the heires generall do only remaine in him. In consideracion whereof wee, the said kinges and hereauldes of armes, do give, confirme, and grant vnto the said Sir John Newton and his posteritie for ever, the said creaste of Sir Auncell Corney, knight, that is to say, vpon his helme on a torse silver and asure, a kinge of the Mores armed in male, crowned gold, knelinge vpon his left knee rendring vppe his sworde, as more plainly aperith depieted in this Margent, to have and to horold the said creast to him and his posteretie, with there due difference to vse, beare, and show in shelde, cote armour, or otherwise, for ever, at his or their libertie and pleasure, without impediment, let, or interruption of any parson or parsons. In witness whereof we, the said kinges and hereauldes of armes, have caused these letters to be made patentees, and set herevnto our common seale of corporation, given at the office of armes in London, the twelveth of December, and in the tenth year of the reigne of our sovereign

ladie Elizabeth, by the grace of God Queene of England, Ffrance, and Ireland, defender of the faith," &c.

H. T. ELLACOMBE.

Clyst St. George, Nov. 4. 1850.

Cradock.—I should like to know whether the MSS. of Randle Holme, of Chester, 1670, which afterwards were penes Dr. Latham, are still accessible? Nichols refers to them as his authority for Cradock's pedigree, as laid down in his *Leicestershire* (vol. iv. part ii. p. 807.).

H. T. E.

Replies to Minor Queries.

REPLIES BY GEORGE STEPHENS.

I beg to enclose ðe following scraps, purposely written on slips, ðat ðe one may be destroyed and not ðe oðer if you should pink fit so to do, and for eaze ov printing.

Pleaze to respect my orþography—a *beginning* to a better system—if you can and will. ðe types required will only be ðe Ð, ð, and þ, þ, ov our noble Anglo-Saxon moðer-tongue, letterz in common use almost down to ðe time ov *Shakspeare*!

If you *will* not be charmed, ov course you are at liberty to change it.

I have a large work in ðe press (translationz from ðe A.-Saxon) printed entirely in ðis orþography.

GEORGE STEPHENS.

Stockholm.

[Even our respect for Mr. Stephens' well-known scholarship, fails to remove our prejudices in favour of the ordinary system of orthography.]

On a Passage in "The Tempest" (Vol. ii., pp. 259. 299. 337.).—Will you allow me to suggest that the reading of the original edition is perfectly correct as it stands, as will be seen by simply italicising the emphatic words:—

"*Most busie least, when I doe it.*"

The construction is thus merely an instance of a common ellipsis (here of the word *busy*), and requires the comma after *least*. This is another proof of the advantage of being slow to abandon primitive texts.

GEORGE STEPHENS.

Saint, Legend of a (Vol. ii., pp. 267.).—The circumstance alluded to is perhaps that in the legend of *St. Patrick*. It was included by Voragine in his life of that saint. See the "Golden Legend" in init.

GEORGE STEPHENS.

Cupid and Psyche (Vol. ii., pp. 247.).—This is probably an old *Folk-tale*, originally perhaps an antique philosophical temple-allegory. Apuleius appears only to have dressed it up in a new shape. The tale is still current, but in a form not derived from him, among the *Swedes, Norwegians, Danes, Scots, Germans, French, Wallachians,*

Italians, and Hindoos. See *Svenska Folk-sagor och Afventyr, efter muntlig Ofverlemnig samlade och utgifna af G. O. H. Cavallius och G. Stephens*, vol. i. (Stockholm, 1844-9), p. 323.

GEORGE STEPHENS.

Kongs Skuggsia (Vol. ii., pp. 296. 335.).—This noble monument of Old Norse literature was written at the close of the twelfth century by a Norwegian of high rank, but who expresses his resolution to remain unknown, in which he has perfectly succeeded. He probably resided near Trondhjem. See, for other information, the preface to the last excellent edition lately published by *Keyser, Munch, and Unger*, as follows:—

"Speculum Regale Konungs-Skuggsjá. Konge-Speilet et philosophisk-didaktisk Skrift, forfattet i Norge mod slutningen af det tolfte aarhundrede. Tiligemed et samtidigt Skrift om den norske kirkes Stilling til Statem. Med to lithographeerde Blade Facsimile-Aftryck."—Christiania, 1848. 8vo.

GEORGE STEPHENS.

Stockholm.

The disputed Passage in the "Tempest" (Vol. ii., pp. 259. 299. 337.).—I am the "COMMA" which MR. COLLIER claims the merit of having removed, and I humbly protest against the removal. I adhere to the reading of the folio of 1632, except that I would strike out the final *s* in labours. The passage would then read:

"But these sweet thoughts do even refresh my labour
Most busy least, when I do it."

That is, the thoughts so refresh my labour, that I am "most busy least" (an emphatic way of saying least busy), "when I do it," to wit, the labour. MR. HICKSON is ingenious, but he takes no notice of—

COMMA.

Viscount Castlecomer (Vol. ii., p. 376.).—S. A. Y. asks whether Lord Deputy Wandesford (not Wanderforde) "ever took up this title, and what became of it afterwards?" He never did; for on the receipt of the patent, in the summer of 1640, Wandesford exclaimed, "Is this a time for a faithful subject to be exalted, when his king, the fountain of honours, is likely to be reduced lower than ever." A few months afterwards he died of a broken heart. We are told that he concealed the patent, and his grandson was the first of the family—apparently by a fresh creation in 1706—who assumed the title. The neglect of sixty-six years, perhaps, rendered this necessary: Beaton does not notice the first creation. The life of this active and useful statesman, the friend and relative of Strafford, was compiled from his daughter's papers, by his descendant, Thomas Comber, LL.D. Of this work Dr. Whitaker availed himself in the very interesting memoir which he has given of the Lord Deputy, in his *History of Richmondshire*, written, as we may suppose it would be by so de-

voted an admirer of Charles I., with the warmest feelings of respect and admiration.

"The death of my cousin Wandesford," said Lord Strafford, "more affects me than the prospect of my own; for in him is lost the richest magazine of learning, wisdom, and piety that these times could boast."

J. H. M.

Bath.

Steele's Burial-place (Vol. ii., pp. 375, 441.).—I have been able to get the following particulars respecting Steele's burial-place. Steele was buried in the chancel of St. Peter's Church, Caermarthen. The entry stands thus in the Register:—

"1729.

"Sep. 4. S^r Richard Steel."

There is no monument to his memory in St. Peter's Church; but in Llangunnor church, about two miles from Caermarthen, there is a plain monumental tablet with the following inscription:—

"This stone was erected at the instance of William Williams, of Ivy Tower, owner of Penddaylwn Vawr, in Llangunnor; part of the estate there once belonging to the deservedly celebrated Sir Richard Steele, knight, chief author of the essays named *Tatlers*, *Guardians*, and *Spectators*; and he wrote *The Christian Hero*, *The Englishman*, and *The Crisis*, *The Conscious Lovers*, and other fine plays. He represented several places in Parliament; was a staunch and able patriot; finally, an incomparable writer on morality and Christianity. Hence the ensuing lines in a poem, called *The Head of the Rock*:—

'Behold Llangunnor, leering o'er the vale,
Pourtrays a scene t' adorn romantic tale;
But more than all the beauties of its site,
Its former owner gives the mind delight.
Is there a heart that can't affection feel
For lands so rich as once to boast a Steele?
Who warm for freedom, and with virtue fraught,
His country dearly lov'd, and greatly taught;
Whose morals pure, the purest style conveys,
T' instruct his Britain to the last of days.'

Steele resided at White House (Tŷ Gwyn, as it is called in Welsh), a clean farm-house half way between Caermarthen and Llangunnor church, which is situate on a hill commanding extensive views of one of the prettiest vales in Wales. A field near the house is pointed out as the site of Steele's garden, in the bower of which he is said to have written his "*Conscious Lovers*." The Ivy Bush, formerly a private house, and said to be the house where Steele died, is now the principal inn in Caermarthen.

WM. SPURRELL.

Caermarthen.

Cure for Warts (Vol. i., p. 482.).—In Buckinghamshire I have heard of the charming away of warts by touching each wart with a separate green pea. Each pea being wrapped in paper by itself, and buried, the wart will vanish as the pea decays.

J. W. H.

Etymology of "Parse" (Vol. ii., p. 118.).—Surely to *parse* is to take by itself each *pars*, or part of speech. The word does not seem to have been known in 1611 when Brinsley published his *Posing of the Parts: or, a most plain and easie Way of examining the Accidence and Grammar*. This work appears to have been very popular, as I have by me the *twelfth* edition, London, 1669. In 1612, the same author issued his *Ludus Literarius: or the Grammar Schoole*. Both these works interest me in him. Can any of your readers communicate any particulars of his history?

J. W. H.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Admiration of the works of Holbein in Germany, as in this country, seems to increase with increasing years. We have received from Messrs. Williams and Norgate a copy of a new edition of his *Bible Cuts* lately published at Leipsic, under the title *Hans Holbein's Altes Testament in fünfzig Holzschnitten getreu nach den Originalen copirt. Herausgegeben von Hugo Burkner, mit einer Einleitung von D. F. Sotymann*, to which we direct the attention of our readers, no less on account of the beauty and fidelity with which these admirable specimens of Holbein's genius have been copied, than of the interesting account of them prefixed by their new editor.

We beg to call the attention of such of our antiquaries as are interested in the history of the Orkneys to a valuable contribution to our knowledge of them, lately published by our accomplished friend, Professor Munch, of Christiania, under the title of *Symbolæ ad Historiam Antiquiorem Rerum Norwegicarum*, which contains, I. A short Chronicle of Norway; II. Genealogy of the Earls of Orkney; III. Catalogue of the Kings of Norway—from a MS., for the most part hitherto inedited, and which appears to have been written in Orkney about the middle of the fifteenth century.

While on the subject of foreign works of interest to English readers, we may mention two or three others which we have been for some time intending to bring under the notice of those who know how much light may be thrown upon our early language and literature by a study of the contemporary literature of the Low Countries. The first is, *Denkmaeler Niederdeutscher Sprache und Literatur von Dr. Albert Hoefler, Erstes Bandchen*, which contains the highly curious Low German Whitson play called *Claws Bur*. The next is a larger, more elaborately edited, and from its introduction and extensive notes and various illustrations, a yet more interesting work to English philologists. It is entitled *Leven van Sinte Christina de Wonderbare*, an old Dutch poem, now first edited from a MS. of the fourteenth or fifteenth century, by Professor Bormans.

We have received the following Catalogues:—Thomas Kerslake's (3. Park Street, Bristol) Books, including valuable late Purchases; John Wheldon's

(4. Paternoster Row) Catalogue of a valuable Collection of Scientific Books; W. H. McKeay's (11. Vinegar Yard, Covent Garden) Catalogue of a Portion of Stock.

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Notices to Correspondents.

We venture to call attention to the communications from *Bombay and Stockholm*, which appear in our present Number, as evidences of the extending circulation, and consequently, we trust, of the increasing utility of NOTES AND QUERIES.

W. S. (Oxford) who inquires respecting *Tempora Mutantur*, is referred to our *First Volume*, pp. 215. 234. and 419.

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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 57.]

SATURDAY, NOVEMBER 30. 1850.

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Notes.

PORTRAIT OF CARDINAL BEATON.

A portrait of this eminent man was engraved by Pennant, from a picture at Holyrood House, in Part II. of his *Tour in Scotland*, p. 243. 4to. Lond. 1776: Lodge has an engraving from the same portrait in his collection of *Illustrious Personages*. This is a strange circumstance; because, when Pinkerton was about to include this portrait in his collection, Pennant wrote to him, on 30th April, 1796, as follows:

"Give me leave to say, that I suspect the authenticity of my Cardinal Beaton. I fear it is Cardinal Falconer or Falconieri. I think there is a genuine one somewhere in Scotland. It will be worth your while to inquire if there be one, and engrave it, and add my suspicions, which induce you to do it."—Pinkerton's *Correspondence*, vol. i. p. 402. 8vo. Lond. 1830.

Pinkerton made inquiry, and on Dec. 1st, 1797, writes to the Earl of Buchan:

"Mr. Pennant informs me the Cardinal Beaton is false. It is, indeed, too modern. A real Beaton is said to exist in Fife."—Pinkerton's *Correspondence*, vol. ii. p. 17.

Lord Buchan writes to him that Mr. Beaton, of Balfour, believes himself to have a genuine portrait of the Cardinal, and offers it for engraving. The authenticity of this portrait, however, appears not to have been established, and it was not engraved. Another was found at Yester, and was at first concluded to be a genuine original: but Lady Ancram soon discovered that it possessed no marks of originality, but might be a good copy: it was, however, certainly *not* one of the six cardinals purchased by the third Earl of Lothian. Finally, it was rejected altogether. A copy of a portrait from the Vatican was also rejected as undoubtedly spurious. It appears, therefore, that Pinkerton, in this case at least, exercised due caution in the selection of his subject for engraving, so far as concerned authenticity. His criticism, that the Holyrood House portrait is "too modern," will be agreed in by all who will take the trouble to compare the portrait in Lodge with undoubted portraits of the time: the style is too modern by a hundred years. But the portrait is of a man upwards of sixty years old: Beaton was murdered in 1546, in the fiftieth year of his age. The portrait is of a dark-haired man without beard.

I now come to a portrait of Beaton which there appears reason to think is genuine, and I beg the favour of your correspondents to give me any information in their power regarding it. This portrait is in the Roman Catholic College at Blairs, near Aberdeen. It was in the Scotch College at Rome down to the period of the French occupation of that city in 1798, and formed part of the plunder

from that college. It was subsequently discovered in a sale-room by the late Abbé Macpherson, rector of the same college, who purchased it and sent it to Blairs, where it has been for, now, a good many years. That it is a portrait of Beaton's time is certain; but the artist is unknown, and the picture has sustained damage. It is attributed, by a competent judge, who has himself painted two careful copies of it, to Titian, not only from its general style and handling, but from certain peculiarities of canvas, &c.; on which latter circumstances, however, he does not lay much stress, taking them only as adminicles in proof. The portrait is a half-length, about 2 ft. 6 in. by 2 ft.: it is that of a fresh-coloured, intellectual man, of forty-five or upwards; hazel eyes; hair slightly reddish, or auburn, just becoming tinged with grey; a thin, small beard; costume similar to that of Holbein's Cardinal Wolsey, in the hall of Christchurch, Oxford. It bears this inscription, painted at the bottom of the portrait, and over the original finished painting, and therefore of a subsequent date:

"David Betonius, S.R.E., Card. Archiep. S. Andree in Scotia, ab Hostibus Fidei Barbare Trucidatus."

Beaton was elected to the Cardinalate in Dec. 1538; did he visit Rome after that? He was at all events in Paris. The Scotch College at Rome was a natural habitat for a portrait of a Scottish churchman so famous as Cardinal Beaton, and it would be strange indeed if they had not one of him where they affected a collection of portraits of British prelates. I propose to have this portrait engraved, if its probable authenticity cannot be shaken. Did Pinkerton engrave any portrait of Beaton? There is none in my copies of his *Iconographia Scotica*, 1797, and his *Scottish Gallery*, 1799. These contain several duplicates; but it is rare to meet with copies that can be warranted perfect. If the portrait be published, it will probably be accompanied by a short memoir, correcting from authentic documents some of the statements of his biographers: any information either as to the portrait or his life will be thankfully acknowledged. One or two letters from Lord Buchan, on the subject of Scottish Portraits, appeared in the *Gentleman's Magazine*, vol. lxxv., but not relating to this particular one.

SCOTUS.

ON THE POINTING OF A PASSAGE IN "ALL'S WELL THAT ENDS WELL."

Lafeu. "They say, miracles are past; and we have our philosophical persons, to make modern and familiar things, supernatural and causeless."—Act ii. Scene 3.

So the passage is pointed in Johnson and Steevens, that is, with a comma after the word

"things;" and the same pointing is used in the recent editions of Mr. Knight, Barry Cornwall, and Mr. Collier.

It occurred to me that this pointing gave a meaning quite out of harmony with what directly follows, and also with the spirit in which *Lafeu* speaks. Let the comma be placed after "familiar," and the whole passage be read thus:

Lafeu. "They say miracles are past; and we have our philosophical persons to make modern and familiar, things supernatural and causeless. Hence is it, that we make trifles of terrors; ensconcing ourselves into seeming knowledge, when we should submit ourselves to an unknown fear."

Lafeu apparently is speaking somewhat sarcastically of those who say miracles are past, and who endeavour to *explain away* the wonderful into something common and well-known. Subsequently I found that Mr. Coleridge, in his *Literary Remains* (vol. ii. p. 121.), had adduced the above-mentioned passage, placing the comma after "familiar." He does not, however, make any observation on the other pointing; but remarking that Shakspeare often uses "modern" for "common," proceeds thus:

"Shakspeare, inspired, as it might seem, with all knowledge, here uses the word *causeless* in its strict philosophical sense; cause being truly predicable only of *phenomena*,—that is, things natural, and not of *noumena*, or things supernatural."

It is, perhaps, rather curious, that although Mr. Collier, in his note on *Lafeu's* speech, has quoted the above from Mr. Coleridge, the improved pointing should have escaped that gentleman's notice.

Looking into Theobald's *Shakspeare*, I find that he also had placed the comma as Mr. Coleridge has. Mr. Theobald adds this note:

"This, as it has hitherto been printed, is directly opposite to our poet's and his speaker's meaning. As I have stopped it, the sense quadrates with the context: and surely it is one unalterable property of philosophy to make seeming strange and preternatural phenomena familiar and reducible to cause and reason."

Does not Mr. Theobald, in his closing remark, turn what in *Lafeu* is really an ironical outburst on *would-be* philosophers, into something like a serious common-place?

A. ROFFE.

Query, In a work entitled *Philosophy of Shakspeare*, by W. H. Roukin, *Lafeu's* speech is quoted, and one word changed; "*and* we have our philosophical persons," &c., becomes "*yet* we have," &c. Is there any authority for such a change?

A. R.

FOLK LORE.

The bigger the Ring, the nearer the Wet.—On Sunday evening, the 20th Oct., the moon had a

very fine ring round it, which apparently was based near the horizon, and spread over a considerable area of the heavens. This was noticed by myself and others as we returned home from church; and upon my mentioning it to my man-servant, who is a countryman, he said he had been noticing it, and that it reminded him of the old saying, "the bigger the ring, the nearer the wet." On the next day, however, it was fine and windy, and my faith began to be shaken as to the truth of the saying; but the almost incessant rain of the four or five subsequent days fully proved its correctness.

J. A.

Power of prophesying before Death.—To the passages on this subject lately supplied by your correspondents (Vol. ii., pp. 116. 196.) may be added the following from Tertullian, *De Anima*, c. 53. (vol. ii. col. 741., ed. Migne, Paris, 1844):

"Evenit sæpe animam in ipso divortio potentius agitari, sollicitiore obtutu, extraordinariâ loquacitate, dum ex majori suggestu, jam in libero constituta, per superfluum quod adhuc cunctatur in corpore enuntiat quæ videt, quæ audit, quæ incipit nosse."

J. C. R.

Change in the Appearance of the Dead.—A woman near Maidstone, who had had much experience as a sick-nurse, told me some years ago that she had always noticed in corpses a change to a more placid expression on the third day after death; and she supposed this to be connected with our Lord's resurrection. I omitted to ask her whether the belief were wholly the result of her own observation, or whether it had been taught her by others, and were common among her neighbours.

J. C. R.

Strange Remedies.—I find some curious prescriptions in an old book entitled *The Pathway to Health*, &c. (I will not trouble you with the full title), "by Peter Levens, Master of Arts in Oxford, and Student in Physick and Chirurgery." . . . "Printed for J. W., and are to be sold by Charles Tym, at the Three Bibles on London Bridge, MDCLXIV." The first is a charm

"For all manner of falling evils.—Take the blood of his little finger that is sick, and write these three verses following, and hang it about his neck:

'Jasper fert Mirrham, Thus Melchior Balthazar Aurum,
Hæc quicum secum portat tria nomina regum,
Solvitur à morbo, Domini pietate, caduca.'

and it shall help the party so grieved."

"For a man or woman that is in a consumption.—Take a brasse pot, and fill it with water, and set it on the fire, and put a great earthen pot within that pot, and then put in these parcels following:—Take a cock and pull him alive, then flea off his skin, then beat him in pieces; take dates a pound, and slit out the stones, and lay a layer of them in the bottom of the pot, and then lay a piece of the cock, and upon that some more of the dates, and take succory, endive, and parsley

roots, and so every layer one upon another, and put in fine gold and some pearl, and cover the pot as close as may bee with coarse dowe, and so let it distill a good while, and so reserve it for your use till such time as you have need thereof."

I could select some exceedingly ludicrous prescriptions (for the book contains 400 pages), but the most curious unfortunately happen to be the most indelicate. Besides this, I am afraid the subject is scarcely worthy of much space in such an important and useful work as "NOTES AND QUERIES."

ALEXANDER ANDREWS.

Abridge, Essex.

Mice as a Medicine (Vol. i., p. 397.).—An old woman lately recommended an occasional roast mouse as a certain cure for a little boy who wetted his bed at night. Her own son, she said, had got over this weakness by eating three roast mice. I am told that the Faculty employ this remedy, and that it has been prescribed in the Oxford Infirmary.

J. W. H.

Omens from Birds.—It is said that for a bird to fly into a room, and out again, by an open window, surely indicates the decease of some inmate. Is this belief local?

J. W. H.

MODE OF COMPUTING INTEREST.

The mode of computing interest among the ancient Greeks appears to have been in many respects the same as that now prevailing in India, which has probably undergone no change from a very remote period. Precisely the same term, too, is used to denote the rate of interest, namely, *τοκος* in Greek, and *taka* or *tuka* in the languages of Western India. *Τόκος ἐπιδέκατοι*, in Greek, and *dus také*, in Hindostanee, respectively denote *ten per cent.* At Athens, the rate of interest might be calculated either by the month or by the year—each being expressed by different terms (Böckh. *Pub. Econ. of Athens*, i. 165.). Precisely the same system prevails here. *Pono taka*, that is, three quarters of a *taka*, denotes $\frac{3}{4}$ per cent. *per month.* *Nau také*, that is, nine *také*, denotes nine per cent. *per annum.* For the Greek mode of reckoning interest by the month, see Smith's *Dictionary of Greek and Roman Antiquities*, p. 524. At Athens, the year, in calculating interest, was reckoned at 360 days (Böckh, i. 183.). Here also, in all native accounts-current, the year is reckoned at 360 days.

The word *τόκος*, as applied to interest, was understood by the Greeks themselves to be derived from *τίκτω*, "to produce," i. e. money begetting money; the offspring or produce of money lent out. Whether its identity may not be established with the word in current use for thousands of years in this country to express precisely the same meaning, is a question I should like to see dis-

cussed by some of your correspondents. The word *taka* signifies any thing *pressed* or *stamped*, anything on which an impression is made, hence a *coin*; and is derived from the Sanscrit root टक्,

tak, to press, to stamp, to coin: whence, टक्,

tank, a small coin; and *tank-sala*, a mint; and (query) the English word *token*, a piece of stamped metal given to communicants. Many of your readers will remember that it used to be a common practice in England for copper coins, representing a half-penny, penny, &c., stamped with the name of the issuer, and denominated "tokens," to be issued in large quantities by shopkeepers as a subsidiary currency, and received at their shop in payment of goods, &c. May not *ticket*, defined by Johnson, "a *token* of any right or debt upon the delivery of which admission is granted, or a claim acknowledged," and *tick*, score or trust, (to go on *tick*), proceed from the same root? J. S.

Bombay.

ON THE CULTIVATION OF GEOMETRY IN LANCASHIRE.

If our Queries on this subject be productive of no other result than that of eliciting the able and judicious analysis subsequently given by Mr. WILKINSON (Vol. ii., p. 57.), they will have been of no ordinary utility. The silent early progress of any strong, moral, social, or intellectual phenomenon amongst a large mass of people, is always difficult to trace: for it is not thought worthy of record at the time, and before it becomes so distinctly marked as to attract attention, even tradition has for the most part died away. It then becomes a work of great difficulty, from the few scattered indications in print (the books themselves being often so rare* that "money will not purchase them"), with perhaps here and there a stray letter, or a metamorphosed tradition, to offer even a probable account of the circumstances. It requires not only an intimate knowledge of the subject-matter which forms the groundwork of the inquiry, both in its antecedent and cotemporary states, and likewise in its most improved state at the present time; it also requires an analytical mind of no ordinary powers, to separate the necessary from the probable; and these again from the irrelevant and merely collateral.

* Although at one period of our life we took great pains to make a collection of the *periodicals* which, during the last century, were devoted wholly or partially to mathematics, yet we could never even approximate towards completeness. It was not, certainly, from niggardly expenditure. Indeed, it is doubtful whether a complete set exists, or could even be formed now.

MR. WILKINSON has shown himself to possess so many of the qualities *essential* to the historian of mathematical science, that we trust he will continue his valuable researches in this direction still further.

It cannot be doubted that MR. WILKINSON has traced with singular acumen the manner in which the *spirit* of geometrical research was diffused amongst the operative classes, and the class immediately above them—the exciseman and the country schoolmaster. Still it is not to be inferred, that even these classes did not contain a considerable number of able geometers anterior to the period embraced in his discussion. The Mathematical Society of Spitalfields existed more than half a century before the Oldham Society was formed. The sameness of pursuit, combined with the sameness of employment, would rather lead us to infer that geometry was *transplanted* from Spitalfields to Manchester or Oldham. Simpson found his way from the country to London; and some other Simpson as great as Thomas (though less favourably looked upon by fortune in furnishing stimulus and opportunity) might have migrated from London to Oldham. Or, again, some Lancashire weaver might have adventured to London (a very common case with country artisans after the expiration of apprenticeship); and, there having acquired a taste for mathematics, as well as improvement in his mechanical skill, have returned into the country, and diffused the knowledge and the tastes he took home with him amongst his fellows. The very name betokens Jeremiah Ainsworth to have been of a Lancashire family.

But was Ainsworth really the earliest mathematician of his district? Or, was he merely the first that made any figure in print as a correspondent of the mathematical periodicals of that day? This question is worthy of MR. WILKINSON's further inquiry; and probably some light may be thrown upon it by a careful examination of the *original* Ladies' and Gentleman's Diaries of the period. In the reprints of these works, only the names, real or assumed, of those whose contributions were actually printed, are inserted—not the list of all correspondents.

Now one would be led to suppose that the study of mathematics was peculiarly suited to the daily mode of life and occupation of these men. Their employment was monotonous; their life sedentary; and their minds were left perfectly free from any *contemplative* purpose they might choose. Algebraic investigation required writing; but the weaver's hands being engaged he could not write. A diagram, on the contrary, might lie before him, and be carefully studied, whilst his hands and feet may be performing their functions with an accuracy almost instinctive. Nay more: an exceedingly complicated diagram which has grown up gradually as the result of investigations succes-

sively made, may be carried in the memory and become the subject of successful peripatetic contemplation. On this point a decided *experimental* opinion is here expressed: but were further instances asked for, they may be found in Stewart, Monge, and Chasles, all of whom possessed this power in an eminent degree. Indeed, without it, all attempts to study the geometry of space (even the very elements of descriptive geometry, to say nothing of the more recondite investigations of the science) would be entirely unproductive. It is, moreover, a power capable of being acquired by men of average intellect without extreme difficulty; and that even to the extent of "mentally seeing" the constituent parts of figures which have never been exhibited to the eye either by drawings or models.

That such men, if once imbued with a love for geometry, and having once got over the drudgery of elementary acquisition, should be favourably situated for its cultivation, follows as a matter of course. The great difficulty lay in finding sufficient stimulus for their ambition, good models for their imitation, and adequate facilities for publishing the results at which they had arrived. The admirable history of the contents of their scanty libraries, given by Mr. WILKINSON, leaves nothing more to be said on that head; except, perhaps, that he attributes rather more to the *influences* of Emerson's writings than I am able to do.* As regards their facilities for publication, these were few, the periods of publication being rarely shorter than annual; and amongst so many competitors, the space which could be allotted to each (even to "the best men") was extremely limited. Yet, contracted as the means of publication were, the spirit of emulation did something; from the belief that *insertion was an admitted test of superiority*, it was as much an object of ambition amongst these men to solve the "prize question" as it was by philosophers of higher social standing to gain the "prize" conferred by the *Académie des Sciences*, or any other continental society under the wing of Royalty, at the same period. The prize (half a dozen or a dozen copies of the work itself) was not less an object of triumph, than a Copley or a Royal medal is in our own time amongst the philosophers of the Royal Society.

These men, from similarity of employment, and inevitable contiguity of position, were brought into intercourse almost of necessity, and the formation of a little society (such as the "Oldham") the natural result—the older and more experienced men taking the lead in it. At the same time, there can be little doubt that the Spitalfields Society was the pattern after which it was formed; and there can be as little doubt that one or more of its founders had resided in London, and

"wrought" in the metropolitan workshops. Could the records of the "Mathematical Society of London" (now in the archives of the Royal Astronomical Society) be carefully examined, some light might be thrown upon this question. A list of members attending every weekly meeting, as well as of visitors, was always kept; and these lists (I have been informed) have been carefully preserved. No doubt any one interested in the question would, upon application to the secretary (Professor De Morgan), obtain ready access to these documents.

The preceding remarks will, in some degree, furnish the elements of an answer to the inquiry, "Why did geometrical speculation take so much deeper root amongst the Lancashire weavers, than amongst any other classes of artisans?" The subject was better adapted to the weaver's mechanical life than any other that could be named; for even the other favourite subjects, botany and entomology, required the suspension of their proper employment at the loom. The formation of the Oldham Society was calculated to keep alive the aspiration for distinction, as well as to introduce novices into the arcanum of geometry. There was generous co-operation, and there was keen competition,—the sure stimulants to eminent success. The unadulterated love of any intellectual pursuit, apart from the love of fame or the hope of emolument, is a rare quality in all stages of society. Few men, however, seem to have realised Basil Montagu's idea of being governed by "a love of *excellence* rather than the pride of *excelling*," so closely as the Lancashire geometers of that period—uncultivated as was the age in which they lived, rude as was the society in which their lives were passed, and selfish as the brutal treatment received in those days by mechanics from their employers, was calculated to render them. They were surrounded, enveloped, by the worst social and moral influences; yet, so far as can now be gathered from isolated remarks in the periodicals of the time, they may be held up as a pattern worthy of the imitation of the philosophers of our own time, in respect to the generosity and strict honour which marked their intercourse with one another.

Mathematicians seldom grow up solitarily in any locality. When *one* arises, the absence of all external and social incentives to the study can only betoken an inherent propensity and constitutional fitness for it. Such a man is too much in earnest to keep his knowledge to himself, or to wish to stand alone. He makes disciples,—he aids, encourages, guides them. His own researches are fully communicated; and this with a prodigality proportioned to his own great resources. He feels no jealousy of competition, and is always gratified by seeing others successful. Thus such bodies of men are created in wonderfully short periods by the magnanimous labours of one ardent

* See *Philosophical Magazine*, Sept. 1850.

spirit. These are the men that found societies, schools, sects; wherever one unselfish and earnest man settles down, there we invariably find a cluster of students of his subject, that often lasts for ages. Take, for instance, Leeds. There we see that John Ryley created, at a later period, the Yorkshire school of geometers; comprising amongst its members such men as Swale, Whitley, Ryley ("Sam"), Gawthorp, Settle, and John Baines. This, too, was in a district in many respects very analogous to Lancashire, but especially in the one to which the argument more immediately relates:—it was a district of weavers, only substituting wool for cotton, as cotton had in the other case been substituted for the silk of Spitalfields.

We see nothing like this in the agricultural districts; neither do we in those districts where the ordinary manufacturing operations themselves require the employment of the head as well as the hands and feet. With the exception, indeed, of the schoolmaster, and the exciseman, and the surveyor, there are comparatively few instances of persons whose employment was not strictly sedentary having devoted their intellectual energies to mathematics, independent of early cultivation. To them the subject was more or less professional, and their devotion to it was to be expected—indeed far more than has been realised. It is professional now to a larger and more varied class of men, and of course there is a stronger body of non-academic mathematicians now than at any former period. At the same time it may be doubted whether there be even as many really able men devoted to science purely and for its own sake in this country as there were a century ago, when science wore a more humble guise.

Combining what is here said with the masterly analysis which Mr. WILKINSON has given of the books which were accessible to these men, it appears that we shall be able to form a correct view on the subject of the Lancashire geometers. Of course documentary evidence would be desirable—it would certainly be interesting too.

To such of your readers as have not seen the mathematical periodicals of that period, the materials for which were furnished by these men, it may be sufficient to state that the "NOTES AND QUERIES" is conceived in the exact spirit of those works. The chief difference, besides the usual subject-matter, consists in the greater formality and "stiffness" of those than of this; arising, however, of necessity out of the specific and rigid character of mathematical research in itself, and the more limited range of subjects that were open to discussion.

The one great defect of the researches of those men was, that they were conducted in a manner so desultory, and that the subjects themselves were often so isolated, that there can seldom be

made out more than a few dislocated fragments of any one subject of inquiry whatever. Special inquiries are prosecuted with great vigour and acumen; but we look in vain for system, classification, or general principles. This, however, is not to be charged to *them* as a scientific vice, peculiarly;—for, in truth, it must be confessed to be a vice, not only too common, but almost universal amongst English geometers; and even in the geometry of the Greeks themselves, the great object appears to have been "problem-solving" rather than the deduction and arrangement of scientific truths. The modern French geometers have, however, broken this spell; and it is not too much to hope that we shall not be long ere we join them in the development of the systems they have already opened; and, moreover, add to the list some independent topics of our own. The chief dangers to which we are in this case exposed are, classification with incomplete data, and drawing inferences upon trust. It cannot be denied, at all events, that some of our French cotemporaries have fallen into both these errors; but the abuse of a principle is no argument for our not using it, though its existence (or even possible existence) should be a strong incentive to caution.

These remarks have taken a more general form than it is usual to give in your pages. As, however, it is probable that many of your readers may feel an interest in a general statement of a very curious intellectual phenomenon, I am not without a hope that, though so far removed from the usual topics discussed in the work, they will not be altogether unacceptable or useless.

PEN-AND-INK.

Minor Notes.

Sermon's Pills.—In Guizot's *Life of Monk, Duke of Albermarle*, translated and edited by the present Lord Wharncliffe, it is stated (p. 313.) that when the Duke was suffering from the diseases which afterwards proved fatal to him,

"One of his neighbours, at New Hall, formerly an officer in his army, mentioned to him certain pills said to be sovereign against the dropsy, which were sold at Bristol by one Sermon, who had also served under his orders in Scotland as a private soldier. This advice and remedy from ancient comrades, inspired the old general with more confidence than the skill of the physicians. He sent for Sermon's pills, and found himself so much recovered by them for a time, that he returned to London at the close of the summer."

Having "found," in the newspapers of the day, the following paragraphs illustrative of this passage in the great General's history, I think them sufficiently interesting "to make a Note of."

"London, July 13. 1669.—His Grace the Lord General, after a long and dangerous distemper, is (God

be praised) perfectly recovered and restored to his former health, to the great rejoycing of their Majesties and the whole court, by the assistance of one William Sermon, of Bristol, whose pills have had that excellent success as to restore him perfectly to his sleep and appetite, and wholly abate all the symptoms of his disease. Yesterday his Grace, as being perfectly cured, dismissed his physicians from their farther attendance."

"London, July 17. 1669. — The 13th instant, Mr. William Sermon, the practitioner in physick, who so happily performed that excellent cure upon his Grace the Duke of Albermarle, was presented to His Majesty in St. James's Park, where he had the honor to kiss His Majesty's hand, and to receive his thanks for that good service."

September 9. 1669. — "Advertisement: These are to give notice that William Sermon, Dr. of Physick, a person so eminently famous for his cure of his Grace the Duke of Albermarle, is removed from Bristol to London, and may be spoken with every day, especially in the forenoon, at his house in West Harding Street, in Goldsmith's Rents, near Three Legged Alley, between Fetter Lane and Shooe Lane."

Can any of your correspondents give an account of the subsequent career of Dr. Sermon? Δ.

An Infant Prodigy (Vol. ii., p. 101.). — There are parallel cases in the hagiologists (*Hist. de l'Eglise Gallicane*, par Longueval, tom. iii. p. 430. 1782):

"S. Amand après cette mission étant repassé dans la Gaule, eut bientôt occasion de montrer l'intrépidité de son zèle . . . L'amour des femmes, écueil fatal des jeunes princes, fit en peu de temps oublier à Dagobert les leçons qu'il avoit reçues de S. Arnoux et de S. Cunibert. Il se livra à cette passion avec tant de scandale, qu'il eut jusqu'à trois femmes à la fois qui portoient le nom de reines, sans parler d'un grand nombre de concubines . . .

"Amand, après un assez long exil, 'refusa d'abord l'honneur de baptiser' l'enfant de son maître; 'mais les instances que le roi lui fit faire par Ouen et Eloi firent céder sa modestie à l'obéissance. L'enfant fut aussitôt apporté: le saint évêque l'ayant pris entre ses bras, lui donna sa bénédiction, et récita les prières pour le faire catéchumène. L'raison étant finie, comme personne ne répondoit, Dieu délia la langue du jeune prince, qui n'avoit pas plus de quarante jours, et il répondit distinctement amen.'"

This happened in 630 at Orleans, and the holy abbot who attests the miracle was present when it occurred. Had St. Amand learnt ventriloquism during his missionary excursions?

And now permit me to tell your correspondent CH. that Abp. Bramhall's Dutch is quite correct. "Mevrouw" is still the title of empresses, queens, duchesses, countesses, noble ladies, ministers of state's and other great men's wives. G. M.

Guernsey.

A Hint for Publishers.—Many, like myself, have no doubt experienced the inconvenience of pos-

sessing early impressions of books, of which later editions exist with numerous emendations and errata.

Would it not be practicable for publishers to issue these emendations and errata in a separate form and at a fair price, for the benefit of the purchasers of the preceding editions?

Were this plan generally adopted, the value of most books would be materially enhanced, and people would not object, as they now do, to order new publications. HERBERT.

"*He who runs may read.*"—There appeared in Vol. ii., p. 374., a new, and, in my opinion, an erroneous, interpretation of part of ver. 2., chap. ii. Habakkuk. It appears to me probable that a person reading the vision might be struck with awe, and so "alarmed by it" as not to be able "to fly from the impending calamity" in the way which your correspondent imagines. I prefer Archbishop Newcome's explanation:—"Let the characters be so legible that one who hastily passeth on may read them. This may have been a proverbial expression."

If you be pleased to insert this, readers may judge for themselves which is the right interpretation. PLAIN SENSE.

The Rolliad.—The following memoranda relative to this word were given to me by one who lived during the period of its publication, and was, it is believed, himself a contributor. Wraxall, in his *Memoirs*, states that the work was nearly all written by Richardson; this is not true. The principal writers were Gen. Fitzpatrick, Lord John Townshend, Dr. Lawrence—he had the chief control. They met in a room at Becket's, the bookseller; they had a secretary and copyist.

None of the contributions went to the newspaper in the original handwriting. The *Morning Herald* was the paper it is believed, in which they first appeared, although that journal was on the eve of going over to the opposite party. The "ode" to Wraxall, was written by Tickell, author of "Anticipation." W. A.

November, 23. 1850.

The Rolliad.—

From *The Times*, about 1784.

ROLLIAD.

Political Eclogues.

ROSE.

Line 21. ed. 1795.

"Mr. Rose, Mr. Rose,
How can you suppose
I'll be led by the nose,
In voting for those
You mean to propose,
Mr. Rose, Mr. Rose?"

The above epigram is inserted in my copy of the *Rolliad*.

Can any of your readers give the names of the

authors of the numerous pieces in the second part of "Political Miscellanies." F. B. R.

The Conquest.—Permit me to point out the erroneous historical idea which obtains in the use of this phrase. Acquisition out of the common course of inheritance is by our legists called *perquisitio*, by the feudists *conquisitio*, and the first purchaser (he who brought the estate into the current family) the *conquerour*. The charters and chronicles of the age thus rightly style William the Norman *conquisitor*, and his accession *conquestus*; but now, from disuse of the foedal sense, with the notion of the forcible method of acquisition, we annex the idea of victory to conquest, — a title to which William never pretended.

W. L.

Twickenham.

Queries.

BIBLIOGRAPHICAL QUERIES.

(Continued from page 421.)

(18.) What could have induced the accurate and learned Saxius (*Catal. Lib. Mediol., edit. p. dxc.*) to give the name *Elucidarium* to the first part of the *Mariale* of Bernardinus de Bustis? This writer, who has sometimes erroneously been reputed a Dominican, and who is commemorated in the Franciscan Martyrology on the 8th of May (p. 178.), derived his denomination from his family, and not "from a place in the country of Milan," as Mr. Tyler has supposed. (*Worship of the Virgin*, p. 41. Lond. 1846.) Elsewhere Saxius had said (*Hist. Typog.-Liter. Mediol.*, col. ccclii.) that the *Mariale* was printed for the first time in 1493, and dedicated to Pope Alexander VI.; and Argelati was led by him to consider the *Elucidarium* to be a distinct performance; and he speaks of the *Mariale* as having been published in 1494. (*Biblioth. Scriptor. Med.*, tom. i. p. ii. 245.) Unquestionably the real title assigned by the author to the first part of his *Sermonarium* or *Mariale* was "PERPETUUM SILENTIUM," and it was inscribed to Alexander's predecessor, Pope Innocent VIII.; and, in conjunction with De Bustis's Office of the Immaculate Conception of the Virgin Mary (sanctioned by a Brief of Pope Sixtus IV., who in 1476 had issued the earliest pontifical decree in favour of an innovation now predominant in the Church of Rome), was primarily printed "Mli," that is, *Mediolani*, "per Uldericum seinzenzeler, Anno dni M.cccc.lxxxxij" (1492). Wharton, Olearius, Clement, and Maittaire knew nothing of this edition; and it must take precedence of that of Strasburg named by Panzer (i. 47.).

(19.) Can any particulars be easily ascertained relative to reprints of the acts of the canonisation

of the Seraphic Doctor in their original small quarto shape?

(20.) To whom should we attribute the rare tract entitled *Lauacrum conscientie omnium sacerdotum*, which consists of fifty-eight leaves, and was printed in Gothic letter at Cologne, "Anno post Jubileum quarto?"

(21.) Where can information be met with as to the authorship of the *Dialogus super Libertate Ecclesiastica*, between Hugo, Cato, and Oliver? Fischer (*Essai sur Gutenberg*, 79.) traces back the first edition to the year 1463; but I know the treatise only in the form in which it was republished at Oppenheim in 1516.

(22.) Who was the compiler or curator of the *Viola Sanctorum*? and can the slightest attempt be made at verifying the signatures and numbers inserted in the margin, and apparently relating to the MSS. from which the work was taken? One of two copies before me was printed at Nuremberg in 1486, but the other I believe to belong to the earliest impression. It is of small folio size, in very Gothic type, perhaps of the year 1472, without date, place, or name of printer, and is destitute of cyphers, catchwords, and signatures. There are ninety-two leaves in the volume, and in each page generally thirty-three (sometimes thirty-four, rarely thirty-five) lines. (See Brunet, iii. 547.; Kloss, 280.; Panzer, i. 193.)

(23.) By what means can intelligence be procured respecting "Doctor Ulricus," the author of *Fraternitas Cleri*? A satisfactory reply to this inquiry might probably be found in the *Bibl. Spenceriana*; but I have not now an opportunity of determining this point.

(24.) A question has been raised by Dr. Maitland, from whose admirable criticism nothing connected with literature is likely to escape, as to the meaning of the letters "P. V." placed over a sudarium held by St. Peter and St. Paul. (*Early printed Books in the Lambeth Library*, pp. 115. 368.) Any person who has happened to obtain the *Vitas Patrum*, decorated with the curious little woodcuts of which Dr. Maitland has carefully represented two, will cheerfully agree with him in maintaining the excellence of the acquisition. In a copy of this work bearing date 1520, eleven years later than the Lambeth volume (*List*, p. 85.), the reverse of the leaf which contains the colophon exhibits the same sudarium, in company with the words "Salve sancta Facies." This circumstance inclines me to venture to ask whether my much-valued friend will concur with me in the conjecture that *Pictura Veronica* may be the interpretation of "P. V.?" Though the pseudo-Archbishop of Westminster declared, in the simplicity of his heart (*Letters to John Poynder, Esq.*, p. 6.), that he had "never met" with the sequence "quæ dicitur in Missa Votiva de Vultu Sancto," doubtless some of his newly-arrested subjects are

well aware that it exists, and that its commencement (see Bona, iii. 144.) is, —

“Salve sancta Facies nostri Redemptoris,
In qua nitet species divini splendoris,
Impressa panniculo nivei candoris,
Dataque Veronicæ signum ob amoris.”

R. G.

Minor Queries.

Dr. Timothy Thruscross.—What is known of the Rev. Dr. Timothy Thruscross, Thirscross, or Thurscross? I am in possession of the very little related by Wood, *Ath. Oxon. et Fasti*, Walker's *Sufferings of the Clergy*, *Life of Barwick*, and the interesting notices scattered in several parts of Sir H. Slingsby's *Diary*; but this only renders me anxious for more, and I should be glad to receive other references.

W. DN.

Echo Song.—*Meaning of Thwaites.*—Would you be kind enough to insert the inclosed poem, as I am very desirous of being made acquainted with the name of the writer. I expect, from various reasons, that it was written about the year 1645:—

AN ECHO.

“What wantst thou, that thou art in this sad taking?

A King.

What made him first remove hence his residing?

Siding.

Did any here deny him satisfaction?

Faction.

Tell me wherein the strength of faction lies?

On lies.

What didst thou when the king left his parliament?

Lament.

What terms wouldst give to gain his company?

Any.

What wouldst thou do if here thou mightst behold him?

Hold him.

But wouldst thou save him with thy best endeavour?

Ever.

But if he comes not, what becomes of London?

Undone.”

I also wish to know (if any of your readers will enlighten me I shall be obliged) what is the meaning of the name “Thwaites.” It is a very common name, there being Thwaites, Thornthwaites, Hawthornthwaites, Haythornthwaites, in abundance through all parts of England.

LLYD RHYS MORGAN.

Deus Justificatus.—Can any of your readers give any information respecting the authorship of the book entitled:—

“Deus Justificatus, or the Divine Goodness vindicated and cleared, against the Assertors of Absolute and Inconditionate Reprobation. Together with some Reflections on a late Discourse of Mr. Parkers con-

cerning the Divine Dominion and Goodness. London, 1668.” 8vo. pp. xxxii. 280. iii.?

My copy (which has the autograph of Richard Claridge, the quaker) has written on the title in an old hand “By H. Hallywell.” In the *Biographia Britannica*, vol. iv., p. 546., 2d edit., it is said to be by Ralph Cudworth. If so, it has escaped Birch and the other editors of this celebrated writer.

JOHN J. DREDGE.

Death by Burning (Vol. ii., p. 6.).—In the Mendip mining district in Somersetshire, I am credibly informed that within seventy years a person has been burned alive for stealing ore from the pit mouth. There must be some old inhabitant who can attest this fact, and it would be desirable to obtain its confirmation.

J. W. H.

Irish Bull.—What is the exact definition of an Irish bull? When was the term first applied to the species of blunder which goes by that name?

GRIFFIN.

Farquharson's Observations on Auroræ.—A translation of the *Course of Meteorology*, by Professor Kaenitz, of Halle, by Mr. C. V. Walker, was published at London in 1845, in one volume 12mo. The work was written in German, and afterwards translated into French, and the English work is derived from the French translation. In p. 459. the following passage occurs:

“It is chiefly to the *shepherd* Farquharson, at Alford, in Aberdeenshire, that we are indebted for a long series of observations on auroræ; and he endeavoured to prove that their height is inconsiderable.”

Lower down it is said:

“At the same time, another Protestant minister, Mr. James Paull, at Tullynessle, four kilometres from Alford, saw that the aurora possessed an unusual clearness in the zenith, so that its height did not perhaps exceed 1300 metres.”

I have neither the original German work nor the French translation at hand to refer to; but I have a strong suspicion that the word translated *shepherd* is *pasteur*, and that it is used to designate Mr. Farquharson as *minister* of Alford. L.

Smith's Vile Eruditissimorum et Illustrum Virorum.—In his *Life of Sir Peter Young* he quotes *Ex Ephemeride Cl. V. D. Petri Junii*, but does not say where it was preserved. This (so-called) *Ephemeris* was written by Sir Peter in his later years, partly perhaps from memory, partly from notes, and, as might be expected, is not free from errors of date which admit of correction from other sources. Smith, following Camden, places Easter Seatown, Young's chief residence, in Lothian, whereas it is in Forfarshire, about a mile from Arbroath, and was part of the property of the great Abbey to which that town belonged. Is it known whether this *Ephemeris* is extant? and, if so, where?

SCOTUS.

Defender of the Faith.—In Banks' *Dormant and Extinct Baronage*, pp. 408–9., vol. iv., I find the following:—

"He (Henry VIII.) was the first English monarch who obtained the title of Defender of the Faith, which was conferred upon him by Pope Leo X., for a book written by him against Martin Luther."

To which the following note is subjoined:—

"But in a letter from Christopher Wren, Esq., to Francis Peek, M.A. (author of the *Desiderata Curiosa*), it is thus stated; viz., 'that King Henry VII. had the title of Defender of the Faith, appears by the Register of the Order of the Garter in the black book, (sic dictum a tegmine), now in my hands, by office, which having been shown to King Charles I., he received with much joy; nothing more pleasing him than that the right of that title was fixed in the crown long before the Pope's pretended donation, to all which I make protestation to all posterity.' *Ἀπογράφω*, hoc meo. Itā testor. Chr. Wren, à memoria, et secretis Honoratissimi Ordinis. Wrexham, 4 March, 1736–7."

In support of this note, I find in Chamberlayne's *Present State of England*, 1669, p. 88., this statement:

"Defender of the Faith was anciently used by the Kings of England, as appears by several charters granted to the University of Oxford, &c."

As the word *anciently*, I conceive, applies to a period anterior to 1521, may I express a hope that some of your learned subscribers at Oxford will favour your readers with the dates of the charters alluded to; and, if possible, some information as to the circumstances which led to the adoption of the title "Defender of the Faith" by the kings of England previous to the reign of Henry VIII.

ROBERT ANSTRUTHER, Lieut.-Col.

Bayswater.

Calendar of Sundays in Greek and Romish Churches.—Where can I find good authority on the calendar of Sundays in the Greek Church, and in the Roman? As to the latter, the missals and directories only give the current year: as to the former, there is no work I know of which gives anything. M.

Dandridge the Painter.—At Osterley Park (Lord Jersey's) is the only example of the pencil of Dandridge, bearing his signature and the date 1741.

Through neglect and the effect of time this able work has been dried up, so that we may say—

"The wine of life is drawn, and nothing
Left but the mere lees:"

but there's savour of merit and signs of goodly craft for the dark age of its birth. In the group of three children of life-size we have a rare work of the period when few men of genius wielded the brush or daubed canvas, even through the inspiring patronage of a wealthy banker, whose progeny they are—and this is executed too before

academies and societies offered their fostering aid, and when Hogarth struggled on probably side by side with Dandridge. Some of your readers may have traces of him and of his works, and may be able to trace his memory to the grave. All that Walpole has of him is (p. 439.):

"Son of a house painter; had great business from his felicity in taking a likeness. He sometimes painted small conversations, but died in the vigour of his age."

QUESTOR.

Athenæum, Nov. 20. 1850.

Chaucer's Portrait by Occleve.—Is the portrait of Chaucer which Occleve drew in his translation of *Egidius de Roma* to be found in all the MSS. of that work? and, if so, has it ever been engraved. I have not Urry's *Chaucer* by me, or perhaps he could save you the trouble of answering the question.

On reference to Watts, I find he does not even mention this work of Occleve, but contents himself with a piece of supercilious criticism: whereas, the notices which Occleve takes of passing events (of which the character of Chaucer is one) are at least valuable (although his poetry may not be the best in the world), and his work is also valuable in giving us the phraseology of the fourteenth century. P.

John o' Groat's House.—Does any authenticated view of the building called *John o' Groat's House* in Caithness exist, and are any traditions respecting it known beyond the certainly ridiculous account in the fifth volume of *Beauties of Scotland*, p. 83.?

Can any of your readers point out an engraving of the old *Konigs* or *Kaiserstuhl*, at *Rheuse*, on the Rhine, as well as of its restoration in 1848, after being destroyed by the hordes of revolutionary France, in 1792? It is not in Merian or Zeiler. I have seen it, but cannot call to mind the author. Perhaps *Alsatia Illustrata*?

WILLIAM BELL, Phil. Dr.

Dancing the Bride to Bed—*Old Hewson the Cobler.*—I have a tune called "*A round dance to dance the bride to bed.*" Can any of your readers favour me with notices of such a custom prevailing? The tune dates about 1630 or earlier, and resembles that of "*The Hunt is up.*"

Another, printed about 1730, is called, "*My name is Old Hewson the Cobler.*" Is this a cavalier's song in ridicule of the Roundhead Colonel Hewson; and are the words to be found?

WM. CHAPPELL.

[We trust these Queries may be regarded as a sign that Mr. Chappell is preparing a new edition of his valuable collection of *National English Airs.*—ED.]

Duke and Earl of Albemarle.—Albemarle has given a title of duke to the celebrated General Monk, and that of earl to the family of Keppel. Will some of your correspondents tell me where

there is any place called Albemarle, which gives rise to these dignities, or why this title was assumed by these families? J.

Replies.

JULIN, THE DROWNED CITY.

(Vol. ii., p. 282.)

It does not at all follow, that if a city perished by the encroachment of the sea, it was a very striking event at the time: it might have happened gradually, not suddenly. Instances both ways seem to have occurred on the shores of the German Ocean (see Lyell's *Principles of Geology*, ch. 16.). A great flood happened in 1154 (Helmold, p. 216. b. ii. c. 1. s. 5.), but it is mentioned with respect to the oceanic rivers only, and not as to the Baltic, or destruction of houses or buildings.

But was Julin drowned at all? Helmold does not say that it was, (his account is in Book i. c. 2. s. 5.); and he does say that it was not, but destroyed by a certain Danish king. It is most inconceivable that he should not have known who the Danish king was, if it happened in his own time. The passage savours of much later interpolation.

Koch, *Rivol.* vol. i. p. 280., states positively that Julin was Wollin, and was destroyed by Waldemar I. in 1175, for which he seems to rely upon Helmold, or at least his continuator, Arnold. Helmold himself died in 1170.

Saxo Grammaticus lived at that time, and was probably well acquainted with the events, since he was intimate with Archbishop Absolon, who took part in them in a military as well as ecclesiastical sense. In p. 333. he says:

"Waldemar the 1st, goes with a fleet through the mouth of the river Zwina, then to the river which adjoins Julin and Camin, and has its mouth divided into two. There was a long bridge joining the walls of Julin. The king having landed 'ex adverso urbis in ripa Australi, pontem disjici jussit.' The king cleared the way for his fleet; got to an island Chrisztoa; crossed the river and went to Camin. He went out to sea by that mouth."

This is given very much at length.

All this is the geography of the present day, and the names, if you read Wollin for Julin. The Oder expands into a wide lake, shut off from the sea by a bar of land, through which there are three channels. The Zwein is the middle one of the three; that which passes by Wollin and Kimmin is the eastern one.

In p. 347. he says:

"Rex . . . classem . . . Zuinsibus ostiis inserit, Julinique vacuas defensoribus ædes, incendio adortus, rehabilitatæ urbis novitatem, iterata penatium strage, consumpsit. . . . Julinenses, cum urbis uæ recenset ruinas, ferendæ obsidioni, inhabiles cernerent, perinde

ac viribus orbat, deserta patria, præsidium Caminense petiverunt, aliena amplexi mœnia, qui propria tueri diffiderent."

In p. 359. he says: The king "per Suinam invectus, Julinum oppidum, incolarum fugâ desertam, incendio tentat."

Saxo mentions Julin, p. 182—24.: "Nobilissimum illius provincie oppidum," under Harold Blatand, King of Denmark, who reigned in the latter half of the ninth century. He put a body of troops into it, who became dreadful pirates.

In p. 225. he says that the Danes compelled them to give up their pirates, who were punished. In p. 381., in the reign of Canute, son of Waldemar, there is an expedition against the Julinenses, the result of which is expressed "Julinensium rebus assumptis."

In p. 382., the king sets out for Julin, but seems to have attacked only Camin. Waldemar died in 1182, Canute, 1202 (Koch.)

Arnold (b. iii. c. 8. s. 4.) speaks of the Sclavi as finally subdued and made tributary, about 1185.

In the notes to Saxo (p. 197.) there is a long extract about Wollinum, from Chytræus, a writer who lived 1530—1600, taken from the information of a learned old man whose uncle was born there. He says he went there to see, accompanied by many of the principal inhabitants, the remains of Julin, destroyed in 1170 by Waldemar. Wollin he calls "mediocris civitas." From the ruins, it had been more than a German mile round. Part of it was "ineditiore paulum colle." He speaks of four montes, which had castles. He says Wollin is "non aspernenda civitas," but not a thirtieth part of the ancient size. C. B.

I regret that my questioner V., from Belgravia (Vol. ii., p. 379.), should have felt aggrieved that, upon his request for my story, I should have been compelled to reply, in the words of the Ancient Mariner:

"Story! bless you, sir, I have none to tell."

As he seems, however, so assured that some account of the destruction of a city of such opulence and renown as Vineta *must* exist, I shall be extremely happy to learn it from him. I can assure my friend V. that neither Kanzow nor Microëlius (who has, however, a plan of the stone pavement of its streets at the bottom of the Baltic), nor Giesebrecht, in his *Wendische Geschichten* (Berlin, 1844, 3 vols. 8vo.), know anything beyond what I have stated. And as to a great port disappearing in the ocean, without any cotemporary notice, the instances are frequent; as remarkable as one as any occurs in our own island, and at a much later period;—Ravenspur, which was a sea-port of the greatest importance, where certainly Henry IV., and, as some say, Henry VII., landed from the opposite continent, to claim and conquer their crowns, and where the father of De la Pole,

Duke of Suffolk, was a merchant, is now so totally lost from memory and the earth, that its very site is unknown, whether within the Humber, or outside the Spurn; possibly where now the reef called Stony Binks at the mouth of that æstuary is situated.

So far, however, as an actual legend is concerned with the destruction of a great emporium of commerce, I am happy I can supply your correspondent with one, possibly the more acceptable as it is of another famous city, not very remote from Vineta, and is not without relations belonging to the latter: I allude to the town of Wisby, Visbuy, Visbye, Visburgum, on the island of Gothland, of which the following account is found in an old Latin description of Sweden:

"Insulæ unica civitas, olim potentia splendore et magnitudine celebris, tantarum rerum jactura fracta in exiguos fines se contraxit et oppiduli speciem refert, ut Jansonii Atlas docet. Arx prope portum satis valida. Emporiis illis Pomeraniæ clarissimis Wineta et Julin pessum euntibus, Visbya inter omnia Regionum oppida floruit. (Olaus Magnus, l. 10. cap. 16.) Licet urbs vetustissima Visbyensis potentissima ac opulentissima quondam fuerit et pro minimâ occasione, nempe fractionis unius fenestralis vitri vir valoris obolaris, humiliata sit, tamen leges maritimæ et decisiones omnium controversiarum singulariter longe latèque observantur. Ex distructa autem Vineta Gothlandos incolas marmor, ferrum, cuprum, stannum, argentum, et inter alia duas ænei portas grandis ponderis petiisse, et secum in Gothlandum avexisse ferunt."

I need not remind your readers that the maritime code of Wisby even now influences many of the most important decisions affecting our present mercantile shipping, it having been the model of the Laws of the Aquitanian Islands of Re and Oleron, which Richard I. ordered to be observed in England, and which are still frequently acted on. It is, however, to the notice which I have marked in Italics that I would call the attention of V.,—the destruction of the city on account of a small pane of glass not the value of an obolus: and as he, no doubt, has interested himself on these northern histories, request him to explain the circumstance more in detail. I myself have often determined on searching Pontanus, and other ancient Danish authorities, but hitherto neglected, and therefore know nothing about the matter.

As to the gates, which are more especially mentioned amongst the spoils of the ruined Wineta, we find them also noticed in the same work, at its account of Wineta:

"Urbem frequentabant Græci aut potius Russi multarumque aliarum nationum mercatores, quorum affluxus frequens civibus ingentes divitias et facultates conciliavit: adeo ut portæ civitatis ex ære paratæ, et argentum tam vulgare ibi esset ut ad communium et vilium rerum usum adhibetur.

To go, however, completely into the history of

these gates would require a volume. It would be necessary to commence with the great veneration for gates in general throughout the north: whether the name of their great god Thor (a gateway) is cause or consequence would have to be considered, and his coincidence, in this respect, with Janus and Janua, the eldest deity of the Italians, which I have more largely discussed in an *Essay on a British Coin with the Head of Janus*, in the 21st No. of the Journal of the British Archæological Association. Next, the question would arise, whether these gates have not been migratory, like those of Somnauth, which Mahmoud took to Gazni from a similar principle of deeply-rooted ancient veneration,—relics of sanctity rather than trophies of victory, and which Lord Ellenborough was so unjustly ridiculed for endeavouring to restore. Thirdly, therefore, also whether the famous gates of the cathedral of Novogorod may not be identical with those which have successively adorned Vineta's and Wisby's portals; and whether those which are still the ornament of the west door of the cathedral of Hildesheim, (which, according to the inscription which crosses their twenty scriptural bas-reliefs, were cast by Bereward, the thirteenth bishop, in 1015), may not be an existing and beautiful example; as is the bronze column, with the bas-reliefs of passages of the New Testament winding round it, and placed in the same cathedral close. It would not be too much to surmise, that even the beautiful gate of the Florence baptistery are from the same atelier, as an old Italian author sings:

"O Germania gloriosa,
Tu vasa ex aurichaleis
Ad nos subinde mittes."

WILLIAM BELL, Phil. D.

NICHOLAS FERRAR AND THE SO-CALLED ARMINIAN NUNNERY OF LITTLE GIDDING.

(Vol. ii., pp. 119. 407.)

Hearne, the antiquary, has preserved two curious documents relating to the Little Gidding establishment in the Appendix to his Preface to *Peter Langtoft's Chronicle*, Nos. IX. and X. See also *Thomæ Caii Vindicie*, vol. ii. The most complete account of this remarkable man is that by Dr. Peckard, formerly Master of Magdalen College, Cambridge, entitled *Memoirs of the Life of Nicholas Ferrar*, published in 1790, which has now become extremely scarce, but has been reprinted by Dr. Wordsworth, in his *Ecclesiastical Biography*, who has given in an Appendix an account of the visit of the younger Nicholas Ferrar to London, from a MS. in the Lambeth Library. The *Life of Nicholas Ferrar*, by Dr. Turner, Bishop of Ely, came into the hands of the celebrated Dr. Dodd, who published an abridgment

of it in the *Christian Magazine* of 1761. This account was again republished, with additions, in 1837, entitled *Brief Memorials of Nicholas Ferrar, Founder of a Protestant Religious Establishment at Little Gidding, in Huntingdonshire*; by the Rev. T. M. Maedonogh, Vicar of Bovingdon. Some further particulars of this family may be found in Barnabas Oley's preface to *Herbert's Country Parson*, and in Bishop Hacket's *Life of Archbishop Williams*. In *Baker's MSS.* (vol. xxxv. p. 389.) in the Public Library of Cambridge, is an article entitled "Large Materials for writing the Life of Mr. Nicholas Ferrar." Isaac Walton, in his *Life of George Herbert*, also notices Ferrar, and describes minutely his mode of life at Little Gidding. From an advertisement at the end of Francis Peck's *Memoirs of Cromwell*, it appears that Peck had prepared for publication a *Life of Mr. Nicholas Ferrar*, no doubt the manuscript collections noticed by MR. RIMBAULT (p. 407.):

"Little Gidding," it has been observed, "was in England what Port Royal was in France. Ardent devotion to the Redeemer characterised both. In each, peace, charity, good order, and love to the souls and bodies of men, were eminently exhibited; upon each the hand of persecution fell with unrelenting severity. Port Royal was destroyed by the Jesuits; Little Gidding by the Puritans."

J. Y.

Hoxton.

Arminian Nunnery in Huntingdonshire (Vol. ii., p. 407.).—Allow me to refer DR. RIMBAULT to Hacket's *Life of Archbishop Williams*, Part ii. p. 50.; Izaak Walton's *Life of George Herbert*; Peter Langloft's *Chronicle*, ed. Hearne, Preface, sect. xi., Appendix to Preface, Nos. IX. and X.; *Cui Vindiciæ Antiquitatis Academicæ Oxoniensis*, ed. Hearne, vol. ii. p. 683. 693. 697. 702. 713.; and *Memoirs of the Life of Mr. Nicholas Ferrar*, by Peter Peckard, D.D., Cambridge, 8vo., 1790 (which is reprinted with additions from a manuscript in the archiepiscopal library at Lambeth, in Dr. Wordsworth's *Ecclesiastical Biography*). In Dr. Peckard's Preface will be found somewhat respecting "the loss (probably the unjust detention)" of Francis Peck's manuscript life of Nicholas Ferrar, apparently the same manuscript which DR. RIMBAULT states he has seen.

C. H. COOPER.

Cambridge, November 16. 1850.

In Nichols's *Literary Anecdotes*, vol. ii. p. 519., it is stated that "a capital account of the family of Ferrar was compiled by Mr. Gough for the sixth volume of the second edition of the *Biographica Britannica*." Of the only two copies known to exist of the printed portion of this sixth volume Mr. Chalmers possessed one, and he seems to have used it in the preparation of the life of Ferrar for his *Biographical Dictionary*. JOHN J. DREDGE.

DR. RIMBAULT will find many interesting particulars relating to the so-called "Arminian Nunnery," and the family of Ferrars, together with an account of the present state of the place, in a paper by C. Colson, B.A., Fellow of St. John's College, entitled "An Account of a Visit to Little Gidding, on the Feast of S. Andrew, 1840," published in the first part of the *Transactions of the Cambridge Camden Society*, Stevenson, Cambridge, 1841.

E. V.

Dr. Peckard appears to have had the use of some of Peck's MSS. (perhaps those referred to by DR. RIMBAULT), but he regrets the loss of a MS. which he had lent to the Rev. Mr. Jones, of Sheephall, being a *Life of Nicholas Ferrar*, by Peck, prepared for the press, but which, after near twenty years' inquiry, he had been unable to recover. This suggests the Query, Has it ever yet been recovered? DR. RIMBAULT's inquiry regarding Thomas Hearne has been answered by Dr. Dibdin (*Bibliomania*, London, 1811, p. 381.) who informs Dr. Peckard, Dr. Wordsworth, and his Quarterly Reviewer (p. 93.), that Hearne, in the Supplement to his *Thom. Cui Vind. Ant. Oxon.*, 1730, 8vo., vol. ii., "had previously published a copious and curious account of the monastery at Little Gidding," which he says "does not appear to have been known to this latter editor," meaning Dr. Wordsworth. I have not Hearne's work to refer to; but Dr. Dibdin *versus* Dr. Wordsworth and his Reviewer, as to ignorance of what so well-known an author as Tom Hearne has written, is a little curious. The word "Arminian," in DR. RIMBAULT's Query, requires a remark. On reading the *Memoir* which Dr. Wordsworth has edited, he will find (Appendix, p. 247.) that the Ferrars complained of "a libellous pamphlet, entitled the *Arminian Nunnery at Little Gidding in Huntingdonshire*," and that they repudiated "Arminianism and other fopperies." This suggests a further Query: Is DR. RIMBAULT possessed of that pamphlet? The attachment to books manifested by the Ferrars family entitles them, I humbly think, to as much space as your "NOTES AND QUERIES" can afford them.

J. D. N. N.

Renfrewshire.

If DR. RIMBAULT or any of your correspondents could furnish a reply to any of the Queries inserted by you in Vol. ii., p. 119., relative to the memoir published by Peckard, and other matters connected therewith, I should feel obliged.

MATERRE.

Mr. Heming of Hillingden, a descendant of the Ferrar family, through his great-uncle, Dr. John Mapletoft, (see Ward's *Lives of the Gresham Professors*), who was the great-nephew of Nicholas Ferrar, possessed one of the three curious volumes arranged by members of the family, viz.:—*A Digest*

of the *History of our Saviour's Life*, with numerous plates. One of these copies was presented to Charles I. on his going into the North; another to Charles II. at the Restoration; the third remained in the family. Can any of your readers tell us whether the copies given to the two kings exist, and if so, who are the present possessors of them?

J. H. M.

Bath.

VINEYARDS.

(Vol. ii., p. 393. 414.)

CLERICUS will find some information in the *Gentleman's Magazine* for the year 1775 (vol. xlv. pp. 513. 632.) which will direct him to a still fuller discussion of the subject in the third volume of the *Archæologia*. N. B.

At *Rochester* there is a field so called; it is a very favourite *walk*. In the neighbourhood of the *Cathedral at Bath*, there is one side of a street so called. S. S.

A part of the town of *Richmond (Surrey)* is called "the Vineyard." The name, of the origin of which I am ignorant, is applied to a collection of small houses between the Roman Catholic Chapel and the Rose Cottage Hotel. W. A. G.

In the fields between *Buckden* and *Diddington*, in the county of *Huntingdon*, there is what is called "the Vineyard" at the present day; and connected therewith is what is called, and evidently from the shape has been, a "fish pond." In *Buckden* is the abbot's house, with the original door; and there is no doubt but what the above was, in olden times, belonging to a religious house in that part. M. C. R.

A small close of land adjoining the churchyard at *Oiston*, *Nottinghamshire* (due west of the church), goes by the name of "the Vineyard." P. P.

There is also a street at *Abingdon* called "the Vineyard," from the land having been formerly used for that purpose by the *Benedictines of Abingdon Abbey*. If my memory do not betray me, there is some interesting information on the early cultivation of the vine in England, in an article by Mr. T. Hudson-Turner, in the *Archæological Journal*, which I have not now at hand. H. G. T.

There was a vineyard belonging to *Ely Place*, *Holborn*: and another probably in the Abbey grounds at *Westminster*. A portion of the estate of the late Chas. Powell, Esq., of *Hinton Court*, near *Hereford*, was called the "Vineyard;" and the Vineyard of the Monks of *St. Mary's* is yet pointed out by the good folks of *Beaulieu* in *Hampshire*. The vineyards of *Bath* are in the heart, not the suburbs of the present town.

MACKENZIE WALCOTT, M.A.

TREATISE OF EQUIVOCATION.

(Vol. ii., p. 168.)

As supplementary to J. B.'s valuable paper on the *Treatise of Equivocation*, I transcribe the following from the *Smith Manuscripts* (num. lxix. 5. p. 35.), thinking it may have an interest for some of your readers:—

"*Apud, D. P.* 13th of May, 1597.

Gerard the Jesuite, his Defence of Equivocation.

"John Gerard, the Jesuite, being told that, upon the arraignment of Sowthwell the priest of high treason, one of the witnesses being asked upon her oath by one of the judges, in open court, whether Sowthwell were ever in Bellamie's house, said that she had been persuaded by Sowthwell to affirme upon her oath, that she did not see Sowthwell in Bellamie's house, and to keep this secret in her mind, OF INTENT TO TELL YOU, whereas in truth she had seen him diverse times in Bellamie's house; and Sowthwell being charged therewith, openly confessed the same, and sought to justifie the same by the place out of Jeremie, that a man ought to swear *in judicio, justitiâ, et veritate*. Now, this John Gerrard, being asked what his opinion and judgment was concerning Southwell's opinion above said, said that he was of the same opinion, and seemed to justifie the same by the example of our Saviour Christ, who said to His disciples, that *you shall go to Jerusalem, Ego autem non ascendam*, keeping this secret to himself, OF INTENT TO TELL YOU. And also sayeth that our Saviour Christ said, that the Son of Man did not know of the day of judgment, keeping this secret to himself, OF INTENT TO TELL YOU; for he sayeth, that as he was Son of Man he knew it, and could not be ignorant of any thing: and further sayeth, that a witness being examined *juridicè* and of temporal things, not concerning religion or Catholics, cannot answer with such equivocation as is above said. And, forasmuch as this opinion and the defence thereof seemed to be damnable and blasphemous, he was required to sett down his own opinion therein, least he should be mistaken; but he denied the same, not because it is untrue, but because he would not publish it. Then being required to subscribe the same, denied the same also.

"RICHARD BARKLEY.

EDWARD COOK.

"WILLIAM WAAD.

THOMAS FLEMING."

The reference "*Apud. D. P.*," which stands as I have placed it above, may perhaps enable some of your contributors to point out the source from which this account is derived. The date at the top appears to have been added by a later hand.

J. SANSOM.

Oxford, Nov. 1850.

RIOTS IN LONDON.

(Vol. ii., pp. 273. 332.)

Will you do me the favour to insert the following attempt to set right and disentangle the thread

of my narrative respecting the death of young Allen. Certain it is that I was not "an actor nor spectator" in the riots of 1768, for they occurred some little time before I was born! It is equally certain that a man well remembered by me as our servant, whose name was "Mac," was a soldier concerned in the affair of Allen's death. As all the three soldiers had the prefix of "Mac" to their names, I cannot tell which of them it was, but it was *not* the man who really shot Allen, and *was never again heard of*; for "Mac," whom I so well remember, must have lived with my father *after* the affair of 1768, or I could not have known him. In my youthful remembrance, I have blended the story about him with the riots which I had witnessed in 1780: this is the best and only explanation I can give. Sure I am, that all my father related to me of that man was true. I presume the "Mac" I knew must have been Maclane, as your correspondent E. B. PRICE thinks probable; because of his trial and acquittal, which agrees with my father's statement; and especially as he was singled out and erroneously accused of the crime—as the quotation above referred to states. All I can say is, I can relate no more; I have told the story *as I remember it*, and for myself can only apologise that (though not so old as to witness the riots of 1768) I am old enough to experience that Time has laid his hand not only on my head to whiten my locks, but in this instance compels me to acknowledge that even the memories of my early days are, like the present, imperfect. The failure is with me, not with my father.

This vindication of my honoured parent's undoubted veracity reminds me of a circumstance that I have read or heard in a trial with regard to a right of way across an inclosure. Several aged men had given their evidence, when one said, "I remember that a public footpath for more than 100 years." "How old are you?" said the counsel. "Somewhere about eighty," was the reply. "How then do you remember the path for 100 years?" "I remember (said the old man firmly), when a boy, sitting on my father's knee, and he told me of a robbery that took place on that footpath; and so I know it existed *then*, for my father never told a lie." The point was carried, and the footpath remains open to this day, to tell to all generations *the beauty of truth*.

SENEC.

In Malcolm's *Anecdotes of the Manners and Customs of London during the eighteenth Century*, 4to. 1808, there is a

"Summary of the Trial of Donald Maclane, on Tuesday last, at Guildford Assizes, for the murder of William Allen Jun. on the 10th of May last in St. George's Fields."

Upon the trial mention was made of the paper tuck up against the walls of the King's Bench Prison, from which it appears that it contained the following:

"Let * * * Judges, Ministers combine,
And here great Wilkes and Liberty confine.
Yet in each English heart secure their fame is
In spite of crowded levies at St. J——'s.
Then while in prison Envy dooms their stay,
Here grateful Britons daily homage pay."

The inscription upon the tomb of William Allen was visible in 1817, and in addition to the inscription on the north side, which has already been printed in "NOTES AND QUERIES" (Vol. ii., p. 333.), was as follows:—

South Side.

"O disembodied soul! most rudely driven
From this low orb (our sinful seat) to Heaven,
While filial piety can please the ear,
Thy name will still occur for ever dear:
This very spot now humaniz'd shall crave
From all a tear of pity on thy grave.
O flow'r of flow'rs! which we shall see no more,
No kind returning Spring can thee restore,
Thy loss thy hapless countrymen deplore." }

East Side.

"O earth! cover not thou my blood."—*Job*. xvi. 18.

West Side.

"Take away the wicked from before the King, and His throne shall be established in righteousness."—*Prov*. xxiii. 5.

Fifteen months afterwards the father of William Allen presented a petition to his majesty for vengeance on the murderers of his son.

O. SMITH.

Replies to Minor Queries.

Osnaburg Bishopric (Vol. ii., p. 358.).—By the treaty of Osnaburg, in 1624, it was stipulated "that the alternate nomination to the Bishopric of Osnaburg should be in the catholic bishops, and in the protestant branches of the house of Lunenburg." Thus, the Princes Ernest Augustus, the father of George I., Ernest Augustus, brother of the same monarch, and the late Duke of York, became sovereign-bishops of Osnaburg. But by the treaty of Vienna, in 1815, the bishopric became an integral part of the kingdom of Hanover. (Vide *Halliday's House of Guelf*, 4to. 1820, pp. 134, 135, 235.)

F. E.

Death of Richard II. (Vol. ii., p. 391.).—Otterburn tells us (pp. 228, 229.) that Richard II.'s death took place at *Pontefract Castle*, on St. Valentine's day, and adds, that the body was exposed to public view in all the principal towns through which it passed on the road to London. See also *Walsingham* (p. 363.):

"Clausitque diem extremum apud castrum de Pontefracto, die Sancti Valentini."

The Keeper of the Wardrobe, moreover, received 100 marks for the conveyance of the king's body from Pontefract to London. (*Issue Rolls*, 1 Henry IV.)

It was the belief of many contemporaries—and arguments have been adduced by modern writers in support of the supposition—(see a very interesting treatise on the subject in the second volume of Tytler's *History of Scotland*), that Richard II. escaped from his prison, and lived for several years in Stirling Castle. But be that as it may, Froissart, I think, is clearly wrong in stating that he died in the Tower of London.

O. P. Q.

In answer to your Query relative to the death of Richard II., and his dying at Pontefract, I beg to refer you to Devon's printed *Pell Records*, Hen. III. to Hen. VI., p. 275, for the following entry:

"17 February. To Thos. Tuttabury, clerk, keeper of the king's wardrobe, In money paid to him by the hands of Wm. Pampleon, Esq., for expenses incurred for the carriage of the body of Richard, late king of England, from the town of Pomfrait to London, by Writ, &c., 66*l.* 13*s.* 4*d.*"

Again, at page 276.:

"To a certain other valet, sent from London, by direction of the king's council, to Pontfreyt Castle for the protection and safe custody of the body of Richard II., late king of England, In money paid to his own hands for his wages and expenses, 6*s.* 8*d.*"

This seems to be decisive of the question; but there are several other interesting entries bearing on the same point.

D. P. R.

Scottish Prisoners sold to Plantations (Vol. ii., pp. 297. 350. 379.).—

"The judgements of heaven were never so visible upon any people as those which have fallen upon the Scots since [the sale of Charles I.]; for, besides the sweeping furious plague that reigned in Edinburgh, and the incredible number of witches which have increased, and have been executed there since; besides the sundry shameful defeats they have received by the English, who carried away more of them prisoners than they were themselves in number; besides that many of them died of mere hunger; besides that they were sold away slaves, at half a crown a dozen, for foreign plantations among savages; I say besides all this chain of judgements, with diverse others, they have quite lost their reputation among all mankind; some jeer them, some hate them, and none pity them."—Howell's *German Dict.*, p. 65., 1653.

Echard, in *Hist. Eng.*, vol. ii. p. 727., speaking of the prisoners taken at Worcester, says that Cromwell

"marched up triumphantly to London, driving four or five thousand prisoners like sheep before him; making presents of them, as occasion offered, as of so many slaves, and selling the rest for that purpose into the English plantations abroad."

W. DN.

Lachrymatories.—There is absolutely no authority in any ancient author for this name, and the best scholars speak of these vessels as *the bottles usually called lachrymatories*, &c. It would be curious to discover when the name was first used, and by whom first this absurd use was imagined. It seems generally agreed that their proper use was to contain perfumes, scents, and unguents, as sweet odours to rest with the departed. Becker says:

"Bottles, filled with perfumes, were placed inside the tomb, which was besprinkled *odoribus*. These are the tear-flasks, or *lachrymatories*, so often mentioned formerly."—*Gallus*, p. 413. Eng. Tr.

A wasteful use of perfumes at funerals (*sumptuosa respersio*, Cicero de Legibus, ii. 23.) was forbidden by the Twelve Tables. The eighth verse of the fifty-sixth Psalm,

"My flight thou numberest: put my tears in thy bottle: stand they not in thy book?"—*Hengstenberg*, Clarke's Tr. Edinb.

is, I believe, the only evidence that can be brought in favour of the old opinion; but we surely cannot take the highly figurative language of Eastern poetry to establish a Roman custom of which we have no hint elsewhere. This verse admits of a much simpler interpretation; see Arndt, quoted by Hengstenberg *ad locum*. From a review of *Museum Disneianum*, which appeared in No. XXIII. of the *Classical Museum*, it seems that Mr. Disney has devoted to this subject some pages of the introduction to Part II. of the above work, of which a summary is given by the reviewer.

ED. S. JACKSON.

Totteridge, Herts, Oct. 23.

Querela Cantabrigiensis (Vol. ii., pp. 168. 205.).—MR. SANSON is sustained by Anthony Wood in assigning the *Querela* to Dean Ryves; but it may be doubted whether he were anything but the editor, publishing it as an Appendix to the *Mercurius Rusticus*. The title of the work is *Querela Cantabrigiensis: or A Remonstrance by way of Apologie for the banished Members of the late flourishing University of Cambridge, by some of the said Sufferers*. Now Dean Ryves was a member of the University of Oxford. In Wood's *Fasti*, it is stated that he took the degree of B. A., Oct. 26, 1616, being then of New College. On June 9, 1619, he was admitted of Magdalen College, as a member of which he took his B. D. in 1632, and proceeded to D. D. in 1639. He had nothing therefore to do with the sufferings of the members of the University of Cambridge. In the *Life of Dr. Barwick*, the account given of the *Querela Cantabrigiensis* is:—

"But Mr. Barwick's no inconsiderable part of this tragedy, together with others of the university, groaning under the same yoke of tyranny, and each taking a particular account of the sufferings of his own college,

gave a distinct narrative of all these barbarities, and under the title of *Querela Cantabrigiensis*, or the *University of Cambridge's Complaint*, got it printed by the care of Mr. Richard Royston, a bookseller of London, who did great service to his king and country, by printing and disposing, in the most difficult times, books written in defence of the royal cause." pp. 32-33.

In the Appendix (p. 495. note), Dr. Bruno Ryves is mentioned, and spoken of as the author of *Mercurius Rusticus*; but no notice is taken of his being one of the authors of the *Querela*. Of Dr. Ryves, who assisted in the Polyglot, a good account is given in Todd's *Life of Bishop Walton*, vol. i. pp. 306-309.

Barwick was upon another occasion assisted in a work against the League and Covenant, published in 1644, by William Lacy of St. John's, Isaac Barrow of Peter-House, Sethward of Sidney College, Edmund Baldero, and William Quarles of Pembroke Hall, and Peter Gunning of Clare Hall. It is not an improbable conjecture that some of these distinguished men assisted in the composition of the *Querela*. A. B. R.

Easton.

"Then" for "than." — At the end of Selden's *Titles of Honour* (edit. 1631), after the list of "Faults escaped in print," occur the words, "may with no less difficulty be amended then observed?" Was the word *then* commonly used in the sense of *than*; or is it a misprint? P. H. F.

[Dr. Latham, in *English Language*, p. 377. (3d ed.), observes, "As to the word *than*, the conjunction of comparison, it is a variety of *then*; the notions of order, sequence, and comparison, being allied. This is good: then (or next in order) that is good, is an expression sufficiently similar to this is better than that to have given rise to it.]"

Doctrine of the Immaculate Conception (Vol. ii., p. 407.). — "The Papal decision" referred to may probably be found in the Pope's Letters of 2nd Feb. 1849, and of 20th May, 1850. The former professes to seek for information on this question from the priests and bishops of the whole Catholic world, but at the same time it enunciates clearly the Pope's opinion in favour of the doctrine.

Bath.

J. H. M.

In the *Catholic Annual Register for the Year ended 30th June, 1850*, published by Dolman, will be found the recent Allocution of his Holiness Pius IX., a Pastoral of the Cardinal Wiseman, and one from the bishops of America on this subject; from which your correspondent L. will be fully able to discover the present state of the doctrine of the Catholic Church on this mystery. FESTE.

Letters of Horning (Vol. ii., p. 393.). — Letter of Horning, in the law of Scotland, are a writs issuing under the signet of the sovereign (used in

the Supreme Court, or Court of Session, for signifying the sovereign's assent to writs issuing from that court) obtained by creditors, commanding messengers at arms

"To charge the debtor to pay or perform his obligation within a day certain."... "If payment be not made within the days mentioned in the horning, the messenger, after proclaiming three oyeses at the market-cross of the head borough of the debtor's domicile, and reading the letters there, blows three blasts with a horn, by which the debtor is understood to be proclaimed rebel to the king for contempt of his authority."

§ 26. "Denunciation, if registered within fifteen days, either in the sheriff's books or in the general register, drew after it the rebel's single cheat, i. e. forfeiture of his moveables to the crown. So severe a penalty, with the character of rebel affixed to denunciation on civil debts, was probably owing to this; that anciently letters of horning were not granted but to enforce the performance of facts within one's own power, and when afterwards [in 1584] they came to be issued on liquid debts, the legislature neglected to soften the penalty. Insomuch that those who were denounced rebels, even for a civil cause, might be put to death with impunity till 1612. Persons denounced rebels have not a *persona standi ne judicio*. They can neither sue nor defend in any action."

I have preferred, to any explanation of my own, to make the preceding extracts from Erskine's *Principles of the Law of Scotland*, Book ii., Title 5., Sections 24, 25, 26., — a standard institutional work of the highest authority.

For those who are disinclined to examine the subject too gravely, I must refer to another authority equally worthy of credit, viz. Sir Walter Scott's *Antiquary*, where, in Chapter xviii.,

"Full of wise saws and modern instances,"

the subject of imprisonment for debt in Scotland is discussed most ably by Jonathan Oldbuck, Esq., of Monkbarrow, who proves to his nephew, Captain McIntyre, that in that happy country no man can be legally imprisoned *for debt*. He says, —

"You suppose now a man's committed to prison because he cannot pay his debts? Quite otherwise; the truth is, the king is so good as to interfere at the request of the creditor, and to send the debtor his royal command to do him justice within a certain time; fifteen days, or six, as the case may be. Well, the man resists, and disobeys; what follows? Why, that he be lawfully and rightfully declared a rebel to our gracious sovereign, whose command he has disobeyed, and that by three blasts of a horn, at the market-place of Edinburgh, the metropolis of Scotland. And he is then legally imprisoned, not on account of any civil debt, but because of his ungrateful contempt of the royal mandate."

I have only quoted what was absolutely necessary to answer the Query; but there is much more to be found on the subject in the same place.

I cannot suppose that there is any one of your readers so illiterate as not to have read the *Anti-*

quary, but there are few memories which are not the better for being from time to time refreshed. My own is not of the best, which is sometimes disadvantageous to me, but not in a case like this. I have frequently read over the *Antiquary*, again and again, and have always derived much pleasure and amusement from so doing, and that pleasure I hope still again to enjoy. J. S.—s.

Dr. Euseby Cleaver (Vol. ii., p. 297.).—Your correspondent H. COTTON, Thurles, Ireland, is mistaken with regard to Dr. Euseby Cleaver. He was never Bishop of Cork and Ross. He was Bishop of Ferns and Leighlin, and translated thence to the archbishopric of Dublin about the year 1805. No doubt the transaction will be found in the Registry of Ferns, but I do not know the date of his consecration.

I was acquainted with that good man, and my mother was his first cousin. R. S.

Belgrave, Nov. 15. 1850.

Mrs. Partington (Vol. ii., pp. 377. 411.).—In the Rev. Sydney Smith's speech at Taunton, on the Lords' rejection of the Reform Bill, October, 1831, is this passage:

"The attempt of the Lords to stop the progress of reform, reminds me very forcibly of the great storm of Sidmouth, and of the conduct of the excellent Mrs. Partington on that occasion. In the winter of 1824, there set in a great flood upon that town—the tide rose to an incredible height—the waves rushed in upon the houses, and everything was threatened with destruction. In the midst of this sublime and terrible storm, Dame Partington, who lived upon the beach, was seen at the door of her house with mop and pail, trundling her mop, squeezing out the sea-water, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused. Mrs. Partington's spirit was up; but I need not tell you that the contest was unequal. The Atlantic Ocean beat Mrs. Partington. She was excellent at a slop or a puddle, but she should not have meddled with a tempest."

This speech is reprinted in the collected editions of Sydney Smith's *Works*. Unless an allusion to Mrs. Partington of a prior date to October, 1831, is produced, we may fairly consider that the celebrity of that lady is owing to Sydney Smith.

I doubt if Lord Brougham ever alluded to Mrs. Partington. Certain it is he never made any speech in the House of *Commons* on the Reform Bill, as he was raised to the peerage some months before that bill was brought forward. C. H. COOPER.

"*Never did Cardinal bring good to England*" (Vol. ii., p. 424.).—Your correspondent O. P. Q. refers to Dr. Lingard's *History of England*, in which this exclamation of the Duke of Suffolk, on the adjournment of the legatine inquiry into the validity of the marriage of Henry VIII. and Catharine of Arragon, is termed an "old saw," and remarks, that he should be glad to know if this saying is to

be met with elsewhere, and what gave rise to it. Before we enter upon the inquiries suggested by O. P. Q., it seems to me that we have to consider a previous question—what authority is there for terming it an "old saw." Dr. Lingard refers to "Cavendish, 434.; Herbert, 278." as his authorities for the whole paragraph. But Herbert does not contain anything of the kind; and Cavendish relates the matter very differently:

"With that stepped forth the Duke of Suffolk from the king, and by his commandment spoke these words with a stout and an haunt countenance, 'It was never merry in England,' quoth he, 'whilst we had cardinals amongst us!'"—Cavendish's *Wolsey*, pp. 232, 233, Singer's edition.

Is Dr. Lingard the authority for these words being an "old saw," or has he merely omitted to give a reference to the place from whence he really derived them? BERUCHINO.

Pandects, Florentine Edition of (Vol. ii., p. 421.).—Your correspondent R. G. will find copies of the Florentine edition of the *Pandects of 1553*, both in the British Museum and in the Bodleian library at Oxford. It is described in the catalogues of both under the title of *Pandecta*. C. L. L.

Master John Shorne (Vol. ii., p. 387.).—Mr. Thoms, in his curious notes on this personage, has expressed much regret that fuller details relating to a representation of *Magister Johannes Schorn*, at Cawston, Norfolk, communicated to the Archaeological Institute by the Rev. James Bulwer, had not been preserved in the *Archæological Journal*. I believe that the omission was solely in deference to Mr. Bulwer's intention of giving in another publication the results of his inquiries; and those persons who may desire detailed information regarding Master John will do well to peruse Mr. Bulwer's curious memoir in the *Norfolk Archæology*, vol. ii. p. 280., published March 1849, where representations of the figure at Cawston, and of another at Gateley, Norfolk, are given. There seems to be no evidence that Sir John, although in both instances portrayed with a *nimbus*, had been actually canonized; and it is deserving of notice that in no ancient evidence hitherto cited is he designated as a Saint, but merely as Master, or Sir John. I am surprised that Dr. Husenbeth, who is so intimately conversant with the examples of hagiotypic symbols existing in Norfolk, should not have given him even a supplementary place in his most useful manual of the *Emblems of Saints*, recently published. (Burns, 1850, 12mo.) I have sought for Sir John in vain, in either section of that valuable work. It occurs neither under the names of saints, nor in the series of emblems.

ALBERT WAY.

"*Her brow was fair*" (Vol. ii., p. 407.).—The author of the passage quoted by J. M. B. is Barry Cornwall. It occurs in one of the delicious

little "Miscellaneous Poems" attached to the volume entitled *Dramatic Scenes*. The quotation is not quite accurate, the last two words of the first line, "and look'd," being carried into the second, and thus destroying the metre of both. The Dr. Armstrong alluded to by J. M. B. is, I suppose, a modern celebrity of whom I must plead guilty of being ignorant. The lines could, of course, only occur in the writings of the Dr. Armstrong who wrote *The Art of Preserving Health*, and who was the friend of the poet Thomson, through the interpolation of some modern editor, within the last thirty years. Barry Cornwall's poems have never been collected, in this country at least; and as the volume which contains the one in question is to be met with only occasionally, on the book stalls, I send you the entire poem:—

THE MAGDALEN.

"And woman who had wept her loveliest dower
There hid her broken heart.

Paris. "I do remember it. 'Twas such a face
As Guido would have loved to dwell upon;
But oh! the touches of his pencil never
Could paint her perfect beauty. In her home
(Which once she did desert) I saw her last;
Propp'd up by pillows, swelling round her like
Soft heaps of snow, yielding, and fit to bear
Her faded figure. I observed her well:
Her brow was fair, but *very* pale, and look'd
Like stainless marble; a touch methought would soil
Its whiteness. O'er her temple one blue vein
Ran like a tendril; one through her shadowy hand
Branch'd like the fibre of a leaf—away.
Her mouth was tremulous, and her cheek wore then
A flush of beautiful vermillion,
But more like art than nature; and her eye
Spoke as became the youthful Magdalen,
Dying and broken-hearted."

G. J. DE WILDE.

Dodd's Church History (Vol. ii., p. 347).—G. R., who is good enough to speak of my edition of this work in a very flattering manner, presumes, and not unnaturally, from the lengthened period which has elapsed since the appearance of the last, or fifth volume, that its continuation "has for some reason or other been abandoned." I am glad, however, to inform him that such is not the case. Health, and other uncontrollable circumstances, have unfortunately interfered to impede the progress of the work; but that it is not abandoned, I hope, ere long, to give to him and to the public a practical evidence. M. A. TIERNEY.

Arundel, Nov. 1850.

Blackwall Docks (Vol. i., pp. 141. 220).—These, in Pepys' time, probably included more than the dry docks, known as Wigram's and Green's; e. g., in Sir Thomas Brame's *Letters*, dated 29th Sept. 1666, we read:

"Blackwall hath the largest wet dock in England,

and belongs chiefly to the East India Company."—Sir Thos. Brame's *Letters*, edit. Wilkin, t. i. p. 135.

W. DN.

Wives of Ecclesiastics (Vol. i., p. 149).—In Archdeacon Hale's *Curious Precedents in Criminal Causes*, p. 23., under 1490, and in the parish of S. Nicholas, Coldharbour, London, we read:

"Nicholai Colde.—Johannes Warwick quondam clericus parochie ibidem adulteravit cum Rosa Williamson et ob amorem illius mutilavit et quasi interfecit uxorem propriam."

We may remark that the delinquent is not called Dominus, but "clericus parochie."

W. DN.

Stephens' Sermons (Vol. i., p. 334).—The sermons referred to by BALLIOLIENSIS, with a suggestion that they may be those of the Rev. W. Stephens, were preached by Rev. Samuel Johnson, vicar of Great, and rector of Little Torrington. Stephens was subsequently vicar of St. Andrew's, Plymouth, a living then in the gift of the corporation.

W. DN.

Saying of Montaigne (Vol. ii., p. 278).—I have seen this attributed to Fenelon, and, I think, to an English divine; but have no "Note," and regret I cannot recollect the name. ESTE.

Scala Cæli (Vol. ii., p. 285).—They are not in the church of St. John Lateran, but in a separate portico-like building. They form the middle flight, up which the faithful ascend on their knees, and descend by ordinary stairs on each side. These stairs are of stone (or marble), and are covered with boards, so that only parts are visible. They are said to have formed part of Pilate's house at Jerusalem; but I believe there are other claimants for the honour. One or two brass stars, inlaid in the stone, are said to mark the spots where Christ's tears fell. ESTE.

Birmingham, Nov. 13. 1850.

Red Hand — Holt Family — Aston Church (Vol. ii., p. 241).—The tradition is not, I believe, of very ancient date. It is stated that one of the Holt family murdered his cook, and was afterwards compelled to adopt the red hand in his arms. It is, however, obviously only the "Ulster badge" of baronetcy. I have never heard any further particulars of the tradition. ESTE.

Swearing by Swans (Vol. ii., p. 392).—

"Toison d'or parut ensuite; il apportait un faisan vivant, orné d'un collier d'or; alors le duc Philippe, suivant l'ancien usage qu'avaient les seigneurs de prêter leurs serments sur quelque noble oiseau, jura qu'il irait en personne dans l'Orient combattre le chef des Sarrasins." &c., &c.—*Histoire des Ducs de Bourgogne*, par F. Valentin, troisième édition, p. 235. 8vo. Tours, 1846.

E. J. M.

Oxford.

"*Tickhill, God help me!*" (Vol. i., p. 247.). — Chagford, on the borders of Dartmoor, in Devon, is in winter a very desolate and almost unapproachable place. If an inhabitant be asked at this season concerning his locality, he calls it, in sad tones, "Chagford, good Lord!" In summer the place is picturesque and much sought, and then the exulting designation is "Chaggiford, and what d'ye think?"

Widdicombe-in-the-Moor, in the same neighbourhood, is a most out-of-the-way place, and is commonly spoken of as "Widdicombe in the cold country, good Lord!" J. W. H.

"*Noli me tangere*" (Vol. ii., p. 253.). — To the list given of the painters of this subject may be added *Frederico Baroccio*. A singularly beautiful engraving by Raphael Morghen of this picture, then in the possession of the Marquis Bonvisi of Lucca, was published at Florence, 1816.

C. I. R.

Judas Bell, Judas Candle, &c. (Vol. ii., p. 298.). — In the parish accounts of Lambeth, the two following entries occur: —

"1516. To James Calcot for payntyng of Judas, 6d."

"1523. Paid for a staff for Judas crosse - - - 4d."

I venture to add these to the instances cited by Mr. Walcott, hoping that the slightly varied form may furnish a clue, by which some of your readers may be able to unravel the meaning of such allusions more satisfactorily than any yet attempted.

J. C. B.

Burial towards the West (Vol. ii., p. 408.). — Mr. Hawker has stated very confidently that

"It was the ancient usage of the Church that the martyr, the bishop, the saint, and even the priest, should occupy in their sepulture a position the reverse of the secular dead, and lie down with their feet westward, and their heads to the rising sun."

It is true that a custom has existed in many places for nearly two centuries and a half to assign to the clergy a method of interment distinct from that adopted for the laity; and the observance of this usage is not limited to Romanists, for its continuance may be noted among members of the Church of Ireland also, at least in remote districts of that country. With respect to this matter, however, your correspondent has entirely misapplied the term "ancient;" for until the seventeenth century there was not any difference in the mode of sepulture prescribed for priests and laymen; but, most commonly, all persons entitled to Christian burial were placed with their feet toward the east, in consequence of a tradition relative to the position of our Saviour's body in the tomb. (Haimo, *Hom. pro Die Sancto Pasch.*; J. Gregory, *Oriens nomen Ejus*, 85.; Martene, *De Antiq. Eccles. Ritibus*, tom. ii. p. 374. Venet. 1783.) It is believed that there is no earlier authority for the sacerdotal privilege in question

than a rule contained in the *Rituale Romanum* sanctioned by Pope Paul V. in June, 1614; viz.:

"*Corpora defunctorum in ecclesia ponenda sunt pedibus versus altare majus Presbyteri verò habeant caput versus altare.*" — Cap. *De Exsequiis*, p. 163., Antwerp, 1635.

A rubric afterwards directs (p. 168.) that the bier should be so set down in the middle of the church that in every case the injunction previously given should be complied with, even from the commencement of the funeral service: and, in fact, the manner of adhering to the established practice of exhibiting in the church to the people the bodies of the deceased clergy, clad in vestments, prior to their interment (on which occasions an altar-ward posture was naturally selected for the head, in order that the remains might be more easily seen), appears to have originated the idea of the fitness of retaining an unjustifiably priestly prerogative at the time of burial.

Mr. Hawker may peruse with much advantage the first Appendix in the second edition of *Eusebii Romani Epistola de Cultu Sanctorum ignotorum*. Mabillon has herein very usefully enlarged what he had said, "*De Sepultura Sacerdotum*," in the preceding impression, of which a French translation was speedily published at Paris, 12mo in eights, 1698. The text of both editions may be found together in tome i. of the *Ouvrages posthumes de Mabillon et Ruinart*, à Paris, 1724.

R. G.

Totnes Church (Vol. ii., p. 376.). — As the priory of St. Mary stood on the N.E. side of the parish church, it is not improbable that the arched passage to which your querist H. G. T. refers may have been formed between the two buildings, and found needful to allow room for the extension of the chancel on the re-erection of the church in 1432. Perhaps if H. G. T. could refer to the ancient documents brought to light by the fall of one of the pinnacles into the room over the porch in 1799, he would gain some information in connexion with his inquiry. The following note may have reference to the very "gangway" in question:

"William Ryder of Totnes, by his will dated 18th Nov. 1432, desires to be buried in the cemetery of the parish church, in itinere proceSSIONALI juxta ecclesiam prioris et conventus Totton. ex opposito magni altaris ejusdem ecclesiæ." — See Dr. Oliver's *Monasticum Dioc. Exon.* p. 239.

It appears that the present churchyard is the site of the priory; but on this point the labours of the sexton would probably give some intimation.

S. S. S.

Irish Brigade (Vol. ii., p. 407.). — Your correspondent J. B. will find some interesting particulars concerning the Irish Brigade in the *Military History of the Irish Nation*, by Matthew O'Connor, extending to the peace of Utrecht in 1711. It

was never finished. There is a very valuable Appendix in French, written in 1749, and authenticated September 1. 1815, by the Adj.-Comm.-Col. De M. Morres (Hervé); it gives the war-orders, pay, changes in the organization, and numbers of this gallant corps.

MACKENZIE WALCOTT, M. A.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

We have received the second edition of *Chronicles of the Ancient British Church*. The author exhibits great industry and research, and brings that kindly reverential temper to his subject, which cannot fail to win for it the sympathy of his readers. The apostolic origin of British Christianity, and the early independence of the British Church, are satisfactorily maintained, the labours of St. Patrick in Ireland, St. David and his workfellows in Wales, St. Columba and St. Ninian in the North, are duly chronicled; and the slender particulars that remain to us of the ancient Church in Cornwall, are gleaned up with diligence and accuracy. The volume is put together in a readable and popular shape, but is not unworthy the attention of even our clerical friends. The author takes nothing upon trust, and while availing himself of the labours of Usher, Stillingfleet, &c., he ascends to the original authorities from which they drew, and makes us acquainted with the pages of Gildas, Nennius, and Giraldus Cambrensis.

There is a time-honoured proverb, which bids us "Laugh and grow fat." The author of a series of very witty and instructive papers written under the title of, and for the purpose of showing us *How to make Home Unhealthy*,—written, too, it is obvious, on the principle of "When I say hold fast, let go, and When I say let go, hold fast,"—has improved upon the old saw, and bids us "Laugh and grow healthy." The subject is one which comes home to everybody, and we accordingly recommend everybody in search of a pleasant half-hour's reading of a happy combination of common sense and uncommon humour, to apply themselves to the study of *How to make Home Unhealthy*.

We last week called attention to several Flemish works likely to interest English readers. We have since seen how desirable it is that this should be done, in the fact, that a curious Flemish Rhyming Chronicle respecting our Edward III., by Jan de Klerk, edited in 1840 by that accomplished antiquary Willems, and of which only 100 copies were printed, has hitherto been so little known in this country, that nearly a quarter of the whole impression was left unsold in the hands of the late Mr. Rodd. At the last sale of Mr. Rodd's books they were purchased by Mr. Quaritch.

We have received the following Catalogues:—Thomas Thorpe's (13. Henrietta Street, Covent Garden) General Catalogue of the most extensive Collection of Curious Books on Sale in this or any other country, in most Languages and classes of Literature, and including many hundred Articles of the utmost rarity; William Brown's (46. High Holborn) Catalogue of Second-hand English and Foreign Books; Cole's

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Messrs. Sotheby and Wilkinson will sell on Wednesday next and three following days, the valuable Philological, Biblical, and Miscellaneous Library of the late Rev. Richard Garnet of the British Museum.

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Notices to Correspondents.

We this week present our Subscribers with eight pages extra to meet our increasing Correspondence. But though our present Number is thus enlarged, we are compelled again to postpone many valuable communications, which are already in type.

J. D. N. N. (*Renfrewshire*) is thanked for his kind note. He will see by the present Number, that there is no occasion for the alternative he suggests.

TWYFORD, whose Query respecting the OGDEN FAMILY appears at page 73, is requested to say how a note may reach him.

Communications should be addressed to the Editor of NOTES AND QUERIES, care of MR. BELL, No. 186. Fleet Street.

Part XIII. for November, price 1s. 3d., is now ready for delivery.

NOTES AND QUERIES may be procured, by order, of all Booksellers and News-venders. It is published at noon on Friday, so that our country Subscribers ought not to experience any difficulty in procuring it regularly. Many of the country booksellers, &c., are, probably, not yet aware of this arrangement, which will enable them to receive NOTES AND QUERIES in their Saturday parcels.

Errata.—P. 365, l. 36, for "een or den" read "er or der"; p. 415, l. 16, for "Garnelies" read "Garuelies"; p. 414, l. 13, for J. V. R. W. read J. K. R. W.; p. 430, l. 9, for "441" read "411"; p. 420, l. 52, for ἱεραὶ ἀντὶ τοῦ read ἱεραὶ ἀντὶ τοῦ; p. 422, l. 5, for *Amian*, *Lit.* iii. read *Amian*, *Lit.* ii.—l. 42, dele; after "manifest"; and in col. 2, l. 26, for "milcinquens et onze" read "mil cinquens et onze."

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Notes.

FURTHER NOTES ON THE HIPPOPOTAMUS.

The following remarks are supplementary to a note on the hippopotamus in Vol. ii., p. 35. In that note the exhibition of the hippopotamus at the Roman games is not traced lower than the time of the Emperor Commodus. Helagabalus, however, 218–22 A.D., had hippopotami among the various rare animals which he displayed in public as a part of his state. (Lamprid. c. 28.) A hippopotamus was likewise in the vast collection of animals which were prepared for the Persian triumph of Gordian III., but were exhibited at the secular games celebrated by the Emperor Philip in the 1000th year of Rome, 248 A.D.

(*Capitol. in Gordian. Tert.*, c. 33.) In the seventh eclogue of Calpurnius, a countryman describes the animals which he saw in the Roman amphitheatre, among which is the hippopotamus:

"Non solum nobis silvestria cernere monstra
Contigit; æquoreos ego cum certantibus ursis
Spectavi vitulos, et æquorum nomine dignum,
Sed deforme genus, quod in illo nascitur amni
Qui sata riparum venientibus irrigat undis."

VII. 64–8.

Calpurnius is generally referred to the time of Carus and Numerian, about 283 A.D.; but his date is not determined by any satisfactory proof. (See Dr. Smith's *Dict. of Ancient Biog. and Myth.* in v.)

There is no trace of a live hippopotamus having been brought to Europe between the time specified in the last of these testimonies and the middle of the sixteenth century. When Belon visited Constantinople, he saw there a living hippopotamus, which had been brought from the Nile:

"L'animal que j'ai vu vivant à Constantinople (he says), apporté du Nil, convenoit en toutes marques avec ceulx qu'on voit gravez en diverses medales des Empereurs."—*Observations*, liv. ii. c. 32. fol. 103. b. ed. 1564.

Belon returned to Paris from the Levant in the year 1550. In his work on fishes, p. 17., he speaks of another Frenchman, lately returned from Constantinople, who had seen the same animal. (See Schneider on *Artedi Synonym. Piscium*, p. 267.) P. Gillius likewise, who visited Constantinople in 1550, saw there the same hippopotamus, as he states in his description of the elephant, Hamburg, 114. (Schneider, *Ib.* p. 316.)

Your correspondent, MR. G. S. JACKSON (Vol. ii., p. 277.) controverts the opinion expressed in my former note, that none of the Greek writers had seen a live hippopotamus. He thinks that "Herodotus's way of speaking would seem to show that he was describing from his own observation;" and he infers that the animal was found at that time as far north as the Delta, from the fact, mentioned by Herodotus, of its being held sacred in the nome of Papremis. But, in the first place, it does not follow that, because the hippopotamus was held sacred in the Papremitic nome, it was found in the

Nile as low as that district. In the next place, there is nothing in the words of Herodotus to indicate that he had seen the object of his description. (ii. 71.) On the other hand, the substance of his description tends strongly to the inference that he had *not* seen the animal. It is difficult to conceive that any eye-witness could have described a hippopotamus as having the hoofs of an ox, with the mane and tail of a horse. His information as to javelins being made of its skin was doubtless correct, and he may perhaps have seen some of these weapons. Cuvier conjectures that the original author of the description in Herodotus had seen only the teeth and some part of the skin of the real hippopotamus; but that the other particulars were taken from a figure or description of the gnu. (*Trad. de Pline*, tom. vi. p. 444.) This supposition is improbable, for the gnu is an animal of Southern Africa, and was doubtless unknown to the Egyptians in the time of Herodotus. Moreover, Cuvier is in error as to the statement of Herodotus respecting the animal's size: he says that the animal is equal in size, not to an ass, but to the largest ox. The statement as to the ass is to be found in *Arist. Hist. An.*, ii. 7. Cuvier's note is hastily written; for he says that Diodorus describes the hippopotamus as equalling the strongest bulls,—a statement not to be found in Diodorus. (i. 35.) His judgment, however, is clear, as to the point that none of the ancient naturalists described the hippopotamus from autopsy. The writer of the accurate history of the hippopotamus in the *Penny Cyclopædia*, vol. xii. p. 247., likewise takes the same view. If Achilles Tatius is correct in stating that "the horse of the Nile" was the native Egyptian name of the animal, it is probable that the resemblance to the horse, indicated in the description of Herodotus, was supplied by the imagination of some informant.

In the mosaic of Palestrina (see Barthelémy in *Mém. de l'Acad. des Inscript.*, tom. xxx. p. 503.), the hippopotamus appears three times in the lower part of the composition, at the left-hand corner. Two entire figures are represented, and one head of an animal sinking into the river. Men in a boat are throwing darts at them, some of which are sticking in their backs. (See *Ib.* p. 521.) Diodorus (i. 35.) describes the hippopotamus as being harpooned, and caught in a manner similar to the whale. Barthelémy properly rejects the supposition that the mosaic of Palestrina is the one alluded to by Pliny (*Hist. Nat.* xxxvi. 64.) as having been constructed by Sylla. He places it in the time of Hadrian, and supposes it to represent a district of Upper Egypt, with which the introduction of the hippopotamus well accords. The true form of the hippopotamus was unknown in Italy in the time of Sylla.

The word *ἵπποπόταμος*, as used by the Latin writers, instead of *ἵππος ποταμῖος*, occurs in Lucian

(*Rhet. Præcept.*, c. 6.). The author of the *Cynegeticæ*, who addresses his poem to the Emperor Caracalla, describes the hippopotamus under the name of *ἵππαρχος*, "the wild horse," compounded like *εὐαρχος* (iii. 251–61.). In this passage the old error as to the cloven hoofs and the mane is repeated. It is added that the animal will not endure captivity; but if any one is snared by means of ropes, he refuses to eat or drink. That this latter statement is fabulous, is proved by the hippopotamus taken alive to Constantinople, and by the very tame animal now in the Zoological Garden.

The fable about the hippopotamus destroying its father and violating its mother, cited before from Damascius, is to be found in Plutarch, *De Solert. Anim.*, c. 4. Pausan. (viii. 46. § 4.) mentions a Greek statue, in which the face was made of the teeth of the hippopotamus instead of ivory.

An interesting account of the young hippopotamus in the Zoological Garden, by Professor Owen, may be seen in the *Annals and Magazine of Natural History* for June last. L.

PARALLEL PASSAGES: COLERIDGE, HOOKER,
BUTLER.

I do not remember to have seen the following parallels pointed out.

Coleridge. *The Nightingale. A conversation poem*:

"The nightingale—
'Most musical, most melancholy' bird!
A melancholy bird! Oh! idle thought!
In nature there is nothing melancholy.'
But some night-wandering man whose heart was
pierced
With the remembrance of a grievous wrong,
. he, and such as he,
First named these notes a melancholy strain."
Plato *Phædo*, § 77. (p. 85., Steph.):

"Men, because they fear death themselves, slander the swans, and say that they sing from pain lamenting their death, and do not consider that no bird sings when hungry, or cold, or suffering any other pain; no, not even the nightingale, and the swallow, and the hoopoe, which you know are said to sing for grief," &c.

Hooker, E. P. I. c. 5. § 2.:

"All things therefore coveting as much as may be to be like unto God in being ever, that which cannot hereunto attain personally doth seek to continue itself another way, that is, by offspring and propagation."

Clem. Alex. *Strom.* II. 23. § 138. (p. 181. Sylb.)

Sir J. Davies. *Immortality of the Soul*, sect 7.:

"And though the soul could cast spiritual seed,
Yet would she not, because she never dies;
For mortal things desire their like to breed,
That so they may their kind immortalise."

Plato Sympos. § 32. (p. 207. D. Steph.):

"Mortal natures seek to attain, so far as they can, to immortality; but they can attain to it by this generation only; for thus they ever leave a new behind them to supply the place of the old." Compare § 31. "Generation immortalises the mortal, so far as it can be immortalised."—Plato *Leg.* iv. (p. 721. G.), vi. § 17. (p. 773. E.); Ocell. Lucan. iv. § 2.

Butler, *Serm. I. on Human Nature* (p. 12. Oxford, 1844):

"Which [external goods], according to a very ancient observation, the most abandoned would choose to obtain by innocent means, if they were as easy, and as effectual to their end."

Dr. Whewell has not, I think, in his edition, pointed out the passage alluded to, Cic. *de Fin.* III., c. 11. § 36.:

"Quis est enim, aut quis unquam fuit aut avaritiâ tam ardenti, aut tam effrenatis cupiditatibus, ut eandem illam rem, quam adipisci scelere quovis velit, non multis partibus malit ad sese, etiam omni impunitate proposita, sine facinore, quam illo modo pervenire?"

J. E. B. MAYOR.

Marlborough College.

SHAKESPEARE AND THE OLD ENGLISH ACTORS IN GERMANY.

My studies on the first appearance of Shakespeare on the German stage, by means of the so-called "English Comedians" who from the end of the sixteenth to the middle of the seventeenth century visited Germany and the Netherlands, led me to the following passage of a Dutch author:

"In the Voyages of Vincent le Blanc through England, I met with a description of the representation of a most absurd tragedy, which I recognised to be the *Titus Andronicus* of Shakspeare."

I have examined the *Voyages of Vincent le Blanc* without having been able to discover the passage alluded to; and as the Dutch author says that some time had elapsed between his first reading those *Voyages* and the composition of his treatise, and as he seems to quote only from memory, I am led to believe his having confounded Vincent le Blanc with some other traveller of the same period.

Undoubtedly one of your numerous readers can furnish me with the title of the work in which such a description occurs, or with the name of some other foreign traveller who may have visited England at the period alluded to, and in whose works I may find the description mentioned above.

ALBERT COHN.

Berlin, Nov. 19. 1850.

TEN CHILDREN AT A BIRTH.

The following circumstance, although perhaps hardly coming within the ordinary scope of the

"NOTES AND QUERIES," appears to me too curious to allow a slight doubt to prevent the attempt to place it on permanent and accessible record. Chancing, the other day, to overhear an ancient gossip say that there was living in her neighbourhood a woman who was one of *ten* children born at the same time, I laughed at her for her credulity, —as well I might! As, however, she mentioned a name and place where I might satisfy myself, I called the next day at a small greengrocer's shop in this town, the mistress of which, a good-looking, respectable woman, aged seventy, at once assured me that her mother, whose name was Birch, and came from Derby, had been delivered of *ten children*; my informant having been the only one that lived, "*the other nine*," she added, "*being in bottle in the Museum in London!*" On mentioning the matter to a respectable professional gentleman of this place, he said "he had a recollection of the existence of a glass jar, which was alleged to contain some such preparation, in the Museum of the Royal College of Surgeons, as mentioned when he was a pupil in London. Of the question, or the fact, of so marvellous a gestation and survivorship in the history of human nature should strike the editor of "NOTES AND QUERIES" as forcibly as his correspondent, the former, should he publish this article, may perhaps be kind enough to accompany it with the result of at least an inquiry, as to whether or not the Museum of the Royal College of Surgeons does contain anything like corroborative evidence of so strange, and, if true, surely so unprecedented a phenomenon. N. D.

[We are enabled by the courtesy of Professor Owen to state that there exists no corroboration of this remarkable statement in the Museum of the College of Surgeons. The largest number at a birth, of which any authentic record appears, is five, and the Museum contains, in case No. 3681, five children, of about five months, all females, which were born at the same time. Three were still-born, two were born alive, and survived their birth but a short time. The mother, Margaret Waddington, aged twenty-one, was a poor woman of the township of Lower Darling, near Blackburn in Lancashire. This remarkable birth took place on the 24th April, 1786, and was the subject of a communication to the Royal Society, which contained also the result of an investigation into similar cases which could be well authenticated, and which may be seen in a note in the admirable Catalogue of the College Museum, vol. v. pp. 177—185. As the remarkable birth described by our correspondent N. D. took place five years previously to these inquiries, and is not mentioned, it is scarcely possible to doubt that his informant must be labouring under some great mistake. If such a birth took place, it is probable that the parish register will contain some record of the fact. Our correspondent will, perhaps, take the trouble to make some further investigations, so as to trace the source of the error, for error there must be, in the statement of his informant.]

GEORGE HERBERT AND BEMERTON CHURCH.

It is gratifying to see that some of your correspondents are taking an interest in the "worthy, lowly, and lovely" (as Isaac Walton called him) Mr. George Herbert (Vol. ii., pp. 103. 414.). It may tend to increase that interest, if I send you a note I made a few years ago, when I visited Bemerton, and had the pleasure of officiating within the walls of that celebrated little church. The rector kindly showed me the whole Parsonage House; the parts rebuilt by Herbert were traceable; but the inscription set up by him on that occasion is not there, nor had it been found, viz.:

"TO MY SUCCESSOR.

"If thou chance for to find,
A new house to thy mind,
And built without thy cost;
Be good to the poor,
As God gives the store,
And then my labour's not lost."

It may truly be said to stand near the chapel (as his biographer calls it), being distant only the width of the road, thirty-four feet, which in Herbert's time was forty feet, as the building shows. On the south is a grass-plat sloping down to the river, whence is a beautiful view of Sarum Cathedral in the distance. A very aged fig-tree grows against the end of the house, and a medlar in the garden, both, traditionally, planted by Herbert.

The whole length and breadth of the church is forty-five feet by eighteen. The south and west windows are of the date called Decorated, say 1300. They are two-light windows, and worthy of imitation. The east window is modern. The walls have much new brickwork and brick buttresses, after the manner recommended in certain *Hints to Churchwardens*, Lond. 1825. A little square western turret contains an ancient bell of the fourteenth century (diameter, twenty-four inches), the daily sound of which used to charm the ploughmen from their work, that they "might offer their devotions to God with him."

"Note, it was a saying of his 'That his time spent in prayer and cathedral music elevated his soul, and was his heaven upon earth.'—WALTON.

The doorway is Jacobean, as is the chest or parish coffer, and also the pulpit canopy; the old sittings had long been removed. The font is circular, of early English date, lined with lead, seventeen inches diameter, by ten inches deep. The walls were (1841) very dilapidated.

It cannot but be a surprise to every admirer of George Herbert and to all visitors to this highly favoured spot, to find no monument whatever to the memory of that bright example of an English parish priest. This fact need surely only to be made known to insure ample funds for rebuilding the little church, and "beautifying" it in all

things as Herbert would desire (he once did it "at his own cost"), retaining, if I may be allowed to suggest, the decorated windows, with the font and bell, which, from my Notes and Recollections, seem to be all that remains of what he must have so often looked upon and cherished.

From the register I was permitted to extract this entry:

"Mr. George Herbert, Esq., Parson, of Ffoughlston and Bemerton, was buried 3 day of March, 1632."

The *locus in quo* is by this still left doubtful. May I, in conclusion, add a quotation from Isaac Walton:

"He lived and died like a saint, unspotted from the world, full of alms deeds, full of humility, and all the examples of a virtuous life. 'I wish (if God shall be so pleased) that I may be so happy as to die like him.'"

H. T. ELLACOMBE.

Clyst St. George, Nov. 25. 1850.

Minor Notes.

Lord Mayor's Show in 1701.—Among the varieties which at different times have graced the procession of the City on Lord Mayor's day, be pleased to take the following from the *Post-boy*, Oct. 30. to Nov. 1. 1701:

"The Maiden Queen who rid on the Lord Mayor's day in the pageant, in imitation of the Patroness of the Mercer's Company, had a fine suit of cloaths given her, valued at ninety guineas, a present of fifty guineas, four guineas for a smock, and a guinea for a pair of gloves."

Y. S.

Sir Thomas Phillipps's Manuscripts.—Many inquiries are made in your useful publication after books and authors, which may easily be answered by the querist referring to the Catalogue of Sir Thomas Phillipps's Manuscripts in the British Museum, the Society of Antiquaries, the *Athenæum*, or the Bodleian Library. T.

Translation from Owen, &c.—I do not remember seeing in a subsequent number of "NOTES AND QUERIES" any version of Owen's epigram, quoted by DR. MAITLAND in No. 17. I had hoped RUFUS would have tried his hand upon it; but as he has not, I send you a translation by an old friend of the Doctor's, which has at least the merit of being a close one, and catching, perhaps, not a little of the spirit of the original.

"Owen de Libro suo.

"Oxonix salsus (juvenis tum) more vetusto
Wintonixque (puer tum) piperatus eram.
Si quid inest nostro piperisve salisve libello,
Oxonienſe sal est, Wintonienſe piper."

"Owen on his Book.

"When fresh at Oxon I a salting got;
At Winton I'd been pepper'd piping hot;
If aught herein you find that's sharp and nice,
'Tis Oxon's seasoning, and Winton's spice."

I subjoin also an epitaph* from the chapel of Our Ladye in Gloucester Cathedral, translated by the same hand.

"*Elizabetha loquitur.*

"Conjugis effigiem sculpisti in marmore conjux
Sic me immortalem te statuisse putas;
Sed Christus fuerat viventi spesque fidesque
Sic me mortalem non sinit esse Deus."

"Say, didst thou think within this sculptured stone
Thy faithful partner should immortal be?
Fix'd was her faith and hope on Christ alone,
And thus God gave her immortality."

F. T. J. B.

Deanery of Gloucester.

Epigram on the late Bull.—Pray preserve the following admirable epigram, written, it is said, by one of the most accomplished scholars of the university of Oxford:—

"Cum Sapiente Pius nostras juravit in aras:
Impius heu Sapiens, desipiensque Pius."

Thus translated:

"The wise man and the Pious have laid us under bann;
Oh Pious man unwise! oh impious Wise-man!"

S. M. H.

Bailie Nicol Jarvie (Vol. ii., p. 421.).—When we spoke recently of Charles Mackay, the inimitable Bailie Nicol Jarvie of one of the Terryfications (though not by Terry) of Scott's *Rob Roy* having made a formal affidavit that he was a real "Edinburgh Gutter Bluid," we suspect some of our readers themselves suspected a joke. The affidavit itself has, however, been printed in the *Athenæum*, accompanied by an amusing commentary, in which the document is justly pronounced "a very curious one." Here it is:

"At Edinburgh, the Fourteenth day of November, One thousand eight hundred and fifty years.

"In presence of John Stoddart, Esq., one of Her Majesty's Justices of the Peace for the City of Edinburgh, appeared Charles Mackay, lately Theatre Royal, residing at number eleven Drummond Street, Edinburgh; who being solemnly sworn and examined depones, that he is a native of Edinburgh, having been born in one of the houses on the north side of the High Street of said city, in the month of October one thousand seven hundred and eighty-seven. That the deponent left Edinburgh for Glasgow when only about nine years of age, where he sojourned for five years; thence he became a wanderer in many lands, and

* On Elizabeth Williams, youngest daughter of Miles (Smith), and wife of John Williams, Esq., died in child-bed at the age of seventeen. The above Miles Smith, was Bishop of Gloster during the latter part of Henry VIII. and part of Elizabeth's reign.

finally settled once more in Edinburgh a few months before February eighteen hundred and nineteen years, when the drama of *Rob Roy* was first produced in the Theatre Royal here. That the deponent by his own industry having realised a small competency, he is now residing in Edinburgh; and although upwards of threescore years old he finds himself 'hale and hearty,' and is one of the same class whom King Jamie denominates 'a real Edinburgh Gutter Bluid.' All which is truth, as the deponent shall answer to God.

"CHAS. MACKAY, B. N. Jarvie.

"JOHN STODDART, J. P.

"JOHN MIDDLETON, M.D.E., Witness.

"WALTER HENDERSON, Witness."

Hogs not Pigs (Vol. ii., p. 102.).—J. M.N.'s remark on "hogs, lambs a year old," reminds me that the origin of this rustical word still lingers in the remote west, among the Irish and the Highland Gaels, whose *gnath-bearla*, vernacular tongue, furnishes the neglected key of many a dark chamber. The word to which I allude is "og," *adj.* young; whence "ogan," a young man; "oige," a virgin.

In these islands we still apply the old French term "aver," *averium*, in Guernsey, to the hog or pig; in Jersey, to a child. In France "aver" denoted the animal produce or stock on a farm; and there were "averia lanata" likewise. Similar apparently whimsical adaptations of words will not shock those who are aware that "pig" in England properly means a little fellow of the swine species, and that "pige" in Norse signifies a little maid, a damsel.

G. M.

Guernsey.

The Baptized Turk.—Your correspondent CH. (Vol. ii., p. 120.), who inquired about Lord Richard Christophilus (*al.* Isuf Bassa), a converted Turk, may be interested in a curious account of another convert to Christianity, which has lately fallen in my way, if he be not already in possession of the (almost legendary) narrative. I allude to a small 8vo. volume, entitled:

"The Baptized Turk; or, A Narrative of the happy conversion of Signior Ripep Dandulo, the only son of a silk merchant in the isle of Tsio, from the delusions of that great Impostor Mahomet, unto the Christian Religion; and of his admission unto Baptism, by Mr. Gunning at Excester-house Chappel, the 8th of November, 1657. Drawn up by Tho. Warmstry, D.D., Lond. 1658."

Dr. Warmstry was Dean of Worcester. His conversion of the Turk Dandulo is mentioned in the *Lansdowne MSS.* (986., p. 67.), and also in the *Athenæ Oxonienses*. The narrative is dedicated to "The Right Honourable the Countess of Dorset, the Honourable the Lord George, and the Worshipful Philip Warwick, Esq., witnesses at the baptism of Signior Dandulo the convert."

There appears to have been "a picture of the said Dandulo in a Turkish habit put before it;"

but this has been abstracted from the only copy I have seen.

This conversion appears to have been effected by the instrumentality of a dream; and the Narrative contains an interesting essay of some length on the subject of visions, and gives an interpretation of the dream in question. J. SANSOM.

Queries.

GRAY.—DRYDEN.—PLAYING CARDS.

Although my question regarding Gray and Dodsley's *Collection of Poems* has only been half answered, and my two Queries respecting Dryden's *Absalom and Achitophel* and *Essay on Satire* not answered as all, I am not discouraged from putting interrogatories on other matters, in the hope that I may be more fortunate hereafter. On each of my former inquiries I have still a word or two to say, and I do not know why I should not say them now.

First, as to Gray and Dodsley:—Is the epithet *droning*, or *drony*, in the first edition of the *Elegy*? and, as my copy of Dodsley's *Collection* is dated 1748, and is said (on the half title, preceding the whole title) to be "the second edition," was there a first edition in the same year, or in an earlier year, or was there, in fact, no first edition at all? This question is important, because several poetical productions, of undisputed excellence, originally made their appearance in Dodsley's *Collection*.

Next, as to Dryden's *Absalom and Achitophel*: Is it known, or anywhere stated, that it was printed early in the eighteenth century as a penny or two-penny chap-book, and why was it so printed? Observe, too, that it was unaccompanied by Tate's *Continuation*, which, as far as a lesson to the lower orders is concerned, was of more consequence than Dryden's portion. It is a circumstance I did not mention, but it is, nevertheless, worth a Note, that in *The Key* which follows the Address "to the Reader," in my edition of 1708, the character of Zimri (which was given by Dryden himself to the Duke of Buckingham) is assigned to Lord Gray, who was in truth the Caleb of the performance. Is it to be taken that the publication of this chap-book edition is merely a proof of the extreme popularity of Dryden's half of the poem?

My third unanswered Query referred to the *Essay on Satire*, commonly attributed to Lord Mulgrave and Dryden, but with which, as it seems to me, for reasons there assigned, Lord Mulgrave could have nothing to do. As a farther proof of Dryden's sole authorship, I may here add, what I have since found, that the Addendum to the first volume of *State Poems* consists of one thus entitled: "In opposition to Mr. Dryden's *Essay on Satyr*," treating it as only his: it begins,

"Now the reformer of the court and stage,
The common beadle of this wilful age,
Has with impartial hand whipp'd sovereign sin,
In me it is but manners to begin."

It sounds drolly, in our day, to hear Dryden called "the reformer of the court and stage," especially recollecting the attack upon him made just afterwards by Jeremy Collier. Then, what are we to say to the subsequent lines, attributed to Prior, which advert to the cudgelling Dryden received in Rose Street for his attack upon Rochester. Prior calls his own production *A Satire on the Modern Translators*, where he thus speaks of Dryden under his name of Bayes:—

"But what excuse, what preface can atone
For crimes which guilty Bayes has singly done—
Bayes, whose Rose Alley ambuscade enjoin'd
To be to vices, which he practised, kind?"

All the contemporary evidence, with which I am acquainted, tends to establish that Lord Mulgrave, instead of being the author of a satire which Dryden improved and polished, had nothing in the world to do with it. Is there any evidence, not contemporary, which shows the contrary? Surely this, and the other two matters to which I have above adverted, are interesting literary Queries.

Now to a subject that I care less about, and upon which I am entitled, from his published works, to appeal to your correspondent, Mr. S. W. SINGER. It is a mere trifle, but upon a curious point—the history of playing cards, which may, however, attract more attention than topics that relate only to such insignificant men as Thomas Gray and John Dryden.

I have before me only four, out of what I presume originally consisted of fifty-two playing cards, unlike any I have hitherto heard of. Each of them illustrates a proverb, which is engraved at the bottom of a pictorial representation of figures and objects, and the cards consist of the ten of diamonds, the ace of hearts, the seven of hearts, and the eight of spades: the number is in Roman figures at the left-hand corner, and the subject, a diamond, heart, and spade, at the right-hand corner. I will briefly describe them separately.

The proverb illustrated by the ten of diamonds is "Hee's in an ill case y^e can finde no hole to creepe out at;" and the engraving (upon copper) represents two men, with grey heads and in black gowns, in the pillory, surrounded by soldiers armed with halberds, partisans, spears, &c., of various shapes, and by a crowd of men in dresses of the seventeenth century. The ace of hearts illustrates the proverb "Look before you leap;" a man in a hat turned up at the sides is about to leap from a high bank into the waters, wherein two others are already swimming: in the background is a fifth man looking over the fence of a cottage. The seven of hearts has engraved at the bottom of it,

"Patience on force is a medicine for a mad horse;" and it represents the female keeper of a brothel receiving whip-castigation at a cart's tail, a punishment frequently inflicted of old upon women of that description, as many authors testify: soldiers with halberds, &c., as before, march on either side of the cart, which at the moment is passing a house with the sign of the Half-moon hanging out from the wall by ornamented iron-work. The eight of spades is upon the proverb, "Two of a trade can never agree;" and in the engraving a couple of fish-wives, who have thrown down their baskets of plaice, flounders, &c., are fighting furiously, while a man, behind, is obviously running away with something he has stolen from them: the background consists of gable-ended houses, part of a street.

These cards came to me from an old relative, who very likely once had the whole pack, or *deck*, as it was formerly called; but I never could find more than these four, and I have been unable to meet with, or hear of, any others like them. From the costume and other circumstances, I am inclined to think that they belong to the period of the Civil War, or rather later; and I remember, some years ago, to have been shown twenty or thirty cards of the latter end of the seventeenth century, founded upon public events, one of them relating to the celebrated "Virgins of Taunton Dean," another to the Death of Monmouth, &c. I shall be personally obliged by any information respecting the cards I have described; and, since a distinct Query may be desirable, I beg leave to ask any of your readers, whether they know of the existence of any other cards belonging to the same set?

THE HERMIT OF HOLYPORT.

Minor Queries.

Pretended Reprint of Ancient Poetry.—In a bookseller's catalogue (J. Taylor, Blackfriars-road, 1824), I find mention of a work entitled *Sundrie Pleasaunte Flowres of Poesie, newlie plucked from the Hill Parnasse by the hand of P. M., and verie goodlie to smelle*. It is said to have been "Imprynted in London, in the yeare of our Lorde 1576," and "Reprinted by Davidson, 1823." The bookseller's note records the fact, that "only TWO COPIES were reprinted from the original supposed to be unique." I do not believe that any work with the above title came from the press in the sixteenth century. Query, Who was the enlightened individual who produced the two copies?

EDWARD F. RIMBAULT.

The Jews' Spring Gardens.—In the newspaper called the *Postman*, Oct. 3. to 6. 1702, I read,

"At Milend the garden and house called the *Jews' Spring Garden*, is to be let. Enquire at Capt. Benda's at Milend."

Can any of your readers, acquainted with the neighbourhood of London, afford me information regarding this place, which was probably one of amusement and promenade much used by the Jews, many of the wealthier of whom, at that time and long afterwards, resided in Goodman's Fields?

Y. S.

Cardinal Allen's Admonition to the Nobility.—Sharon Turner (Eliz., book ii. chap. xxx. vol. iv. p. 348.) mentions that there is a copy of Cardinal Allen's *Admonition to the Nobility, &c.*, in the Jesuit's College at Stoneyhurst, and but few others in England.

I shall be obliged to any of your correspondents who can inform me where one is to be found. There is not one either in the Bodleian or the British Museum.

JAMES BLISS.

"*Clarum et venerabile nomen.*"—Can any of your correspondents inform me in what author the following lines are to be found? They are quoted by Burke in his speech on American taxation.

"Clarum et venerabile nomen
Gentibus, et multum nostræ quod proderat urbi?"

W. L.

Whipping by Women.—In the accounts of the constable of this parish for the year 1641, there are the following items:

"Paid to two men for watching Ellen Shaw, she being accused for felonie	-	0	3	0
"Paid to a woman for whippinge y ^e said Ellen Shaw	-	-	-	-
"Paid for beare for her after she was whipped	-	-	-	-
		0	0	4
		0	0	3.

Was it the usual custom for women sentenced to whipping to be consigned to the tender mercies of one of their own sex?

J. EASTWOOD.

Ecclesfield.

Lærig (Vol. i., p. 292.).—Have we not a relic of this word in the vulgar *leary*, used of a tough customer, one not easily taken in?

J. W. H.

MS. History of Winchester School.—

"In the year 1715, proposals were published for an exact account of the History and Antiquities of this College of St. Mary; and large collections are made for that end, now dormant in a private hand."—Rawlinson's *English Topographer*, p. 63., London, 1720.

Can any of your readers tell me where this invaluable MS. (if existing) may be found? and also what became of the late Rev. Peter Hall's collections in manuscript?

MACKENZIE WALCOTT, M.A.

Benedicite.—When a priest saluted or was asked for his blessing, he said "*Benedicite*," Bless ye,—*Domino*, or, in worse Latin, *nomen Dei*. understood, Can any one say why *Benedicat* or *Benedicimini* was not used, as the use of *Benedicite* was intended

to convey or invoke a blessing, and not an exhortation to bless.

PETER CORONA.

The Church History Society.—As one who feels greatly interested in the scheme for the establishment of THE CHURCH HISTORY SOCIETY, given in your number for the 2nd November last, and which you properly describe as "a proposal calculated to advance one of the most important branches of historical learning," will you permit me to inquire, through the medium of "NOTES AND QUERIES," whether DR. MAITLAND'S scheme has met with so much encouragement as to justify the expectation, and I will add the hope, that it may ever be fully carried out?

LAICUS.

Pope Ganganelli.—There was a *Life of Pope Clement XIV.* (Ganganelli) published in London in 1785. It was a distinct work from that by Caraccioli. Can any of your readers inform me of the author's name; or is there any one who has seen the book, or can tell where a copy may be found?

CEPHAS.

Sir George Downing.—I should be glad to obtain any information respecting Sir George Downing, of East Halley, Cambridgeshire, and Gamlingay Park, or his family. He was ambassador from Cromwell and Charles II. to the States-General of Holland, secretary to the Treasury, and the statesman who caused the "Appropriation Act" to be passed, the 17th of Charles II. The family is of most ancient origin in Devonshire, and I have heard that a portrait of him is possessed by some person in that county.

ALPHA.

Solemnization of Matrimony.—In the service of the Church for this occasion, on the ring being placed upon the woman's finger, the man is prescribed to say: "With this ring I thee wed, with my body I thee worship, and *with all my worldly goods I thee endow*," &c. How is this last sentence to be reconciled with the law? or is the vow to be considered revocable?

A. A.

Abridge.

Passage in Bishop Butler.—In Bishop Butler's sermon "Upon the Government of the Tongue" occurs the following passage:

"There is in some such a disposition to be talking, that an offence of the slightest kind, and such as would not raise any other resentment, yet raises, if I may so speak, the resentment of the tongue, puts it into a flame, into the most ungovernable motions. *This outrage, when the person it respects is present, we distinguish in the lower rank of people by a peculiar term.*"

Now I should be glad if any one could offer a conjecture as to the Bishop's meaning in this last sentence? I have shown it to several people, but no one has been able to think of this "peculiar term."

R.

The Duke of Wharton's Poetical Works.—Ritson prepared an edition of this nobleman's poetical

works for the press. It contained nearly as much again as the printed edition of 1732. What has become of the MS.?

EDWARD F. RIMBAULT.

Titus Oates.—Can any of your correspondents refer me to an *autograph* of Titus Oates?

EDWARD F. RIMBAULT.

Erasmus' Colloquies—Apuleius' Golden Ass, Translations of.—Will any of your readers be kind enough to enlighten a provincial ignoramus by answering the following Queries:—

1. Which is the best and most complete English translation of Erasmus' *Colloquies*?

2. Is there an English translation of Apuleius' *Golden Ass*?

3. Is the French translation of the latter work considered a good one?

G. P. I.

The Molten Sea.—In 1835, Captain J. B. Jervis, of the Bombay Engineers, published at Calcutta an essay, entitled *Records of Ancient Science*, in which he endeavours to reconcile the discrepancy between the 1 Kings, vii. 23. 26. and the 2 Chron. iv. 2. 5. by proving that a vessel of oblate spheroidal form—of 30 cubits in the periphery, and 10 cubits in the major axis—would (according to the acknowledged relation of the bath to the cubit) hold exactly 2,000 baths liquid measure, and 3,000 baths when filled and heaped up conically with wheat (as specified in Ezekiel, xlv. 11.).

I do not possess any means of criticising this explanation of the difficulty, and having searched in various modern commentaries for a notice of it without success, I venture to submit it in your columns to the attention of others.

TYRO-ETYMOLOGICUS.

"*Sedem Animæ*," &c.—Will any of your correspondents inform me where the following quotation is taken from:—

"*Sedem animæ in extremis digitis habent.*"

It will be found in Burton's *Anatomy of Melancholy*, folio edition (7th), p. 55., and in the 8vo. edition of 1837, vol. iv. p. 80. Burton cites it as from Sallust, but the verbal index of that author has been consulted in vain for it.

W. S.

Richmond, Surrey.

Old St. Pancras Church.—Old St. Pancras has always been a noted burial-place for Roman Catholics that reside in or near London; and it has been assigned as a reason for that being their mausoleum and cemetery, that prayers and mass are said daily in a church dedicated to the same saint, in the south of France, for the repose of the souls of the faithful whose bodies are deposited in the church of St. Pancras near London (England), where crosses and Requiesscat in Pace, or the initial of those words, R.I.P., are found on the sepulchral monuments. It is said prayer and mass

are said at St. Peter at Rome, also for the same purpose.

Can any of your readers inform me where that church is in the south of France; and when such prayers and masses were first said?

It is also understood that this church was the last whose bell tolled in England for mass, and in which any rites of the Roman Catholic religion were celebrated after the Reformation.

S. S. N. H.

Replies.

HOLME MSS. — THE CRADOCKS.

(Vol. ii., p. 429.)

In answer to the Query of MR. ELLACOMBE, "I should like to know whether the MSS. of Randle Holme, of Chester, 1670, which afterwards were penes Dr. Latham, are still accessible?"

1. The MSS. alluded to are those of *four* successive antiquaries of that name, of whom an account will be found in Ormerod's *Hist. Chesh.*, vol. ii., under "Tranmere."

2. The person intended was *not* Dr. Latham, but Mr. William Latham, of Eltham, afterwards of Quenby Hall, Leicestershire, *brother* of Dr. Latham, of *Romsey*, the naturalist.

3. The Holme MSS. were *never* in the possession of Mr. Latham; but if MR. ELLACOMBE will refer to Dr. Gower's prospectus, reissued by Mr. Latham in 1800, he will find a correct statement of their having been obtained by Bishop Gastrell for the Earl of Oxford, and "eventually for the mighty emolument of the public." (p. 40.)

4. These MSS. (being part of the Harleian Collection), are accessible to visitors of the reading room at the Museum, and extend, in the Harleian Catalogue, from No. 1920. to No. 2180. inclusive.

5. With respect to *Cradocks*, as connected with Cheshire, Mr. E. will find notice in Ormerod's *Hist. Chesh.*, iii. 236., of the tomb of Sir John Cradock in Nantwich Church, as lately, and perhaps now, remaining, and an account of its former state in Chaloner's and Holme's *Church Notes*, Harl. MSS. 2151., and in *Ordinary of Arms in King's Vale Royal*, 1656, arms assigned to Cradock:—"Argent, on a chevron azure three garbs, or. Partridge (*Hist. of Nantwich*, 1773) names him Sir David, and states that the arms were not then discoverable." Platt's later *History* quotes Derrick's *Letters* for naming him Sir Roger.

The pedigree of NEWTON, previously CRADOCK, will be found at length in Lewys Dwnn's *Visitation of Wales* (vol. i. p. 145.), published by the late Sir Samuel Meyrick, under the auspices of the Welsh MSS. Society. It places Newton in *Pembrokeshire*, and differs in some other respects from MR. ELLACOMBE'S account. The entry was made

in 39 Eliz., 1597, and the close of the pedigree, translated into English, is as follows:

Sir John Newton, Kt. =

Henry Newton of Hanham, Somerset- shire.	2 John New- ton of Frusto.	Frances, wife of William Lord Cobham. LANCASTRIENSIS.
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ANTIQUITY OF SMOKING.

In Vol. ii., p. 286., an allusion is made by a correspondent to the following verses of the comic poet Crobylus, in reference to the antiquity of smoking:

- A. "Ἐγὼ δὲ πρὸς τὰ θερμὰ ταῦθ' ὑπερβολῇ
Τοὺς δακτύλους δῆπουθεν ἰδαίους ἔχω,
Καὶ τὸν λάρυγγ' ἥδιστα πυρὶ ὠ τεμαχίους.
B. "Κάμινος, οὐκ ἄνθρωπος."

Athen. I. p. 5. F.

The two last verses are thus rendered in the passage referred to:

"And I will sweetly burn my throat with cuttings;
A chimney, not a man."

Athenæus is describing the fondness of the ancient gourmands for eating their food extremely hot. As they had no forks, but, like the modern Orientals, carried their food to their mouth with their fingers, one Pithyllus used gloves in order to avoid burning his fingers. (*Ib.* I. p. 6. D.)

In the second line there is a pun upon the word *ἰδαίος*, which is explained to mean "cold"—the allusion being to the Idæan Dactyli. (See Meineke, *Fragm. Com. Gr.*, vol. iv. p. 568. Lobeck, *Aglaoph.* p. 1181.) The passage is to be translated thus:

A. "My fingers are fire-proof against these exceedingly hot morsels, and I delight in burning my throat with slices of fish.

B. "A furnace, not a man."

In v. 3. *πυρὶ ὠ* is the word properly applied to steaming in a vapour-bath; and *τεμαχος*, or *τεμάχιον*, is a slice or cutlet of fish. (See Aristoph. *Nub.* 339.) In v. 4. *κάμινος* must not be rendered "chimney." It is a furnace or oven, and not even a stove or hearth, as Scott and Liddell remark in v. The ancient Greeks, and probably the Romans likewise, were unacquainted with chimneys. (See Beckmann, *Hist. of Inventions*, art. "Chimneys," and Smith's *Dict. of Greek and Rom. Ant.*, art. "House.") The meanings of the Latin word *caminus* are explained by Beckmann (*Ib.*, vol. i. p. 301. ed. Bohn). The short poem of *κάμινος ἢ κεραμῆς*, attributed to Homer (*Epig.* 14.), illustrates the meaning of the word *κάμινος*. In these verses it is a furnace used for baking pottery.

Crobylus was not earlier than Olymp. 114. B. C. 324. (See Meineke, *Ib.*, vol. i. p. 490.)

L.

ANTIQUITAS SÆCULI JUVENTUS MUNDI.

(Vol. ii., pp. 218. 350. 295.).

The aphorism, "Antiquitas sæculi juventus mundi," which occurs in the *Treatise de Augm. Scient.*, vol. viii. p. 39., and in the *Advancement of Learning*, vol. ii. p. 46., ed. Montague, may be safely attributed to Lord Bacon himself, though it is printed in both passages in the form of quotation, between inverted commas.

In the *Novum Organum*, lib. i. aph. 83, the thought appears in this form :

"De antiquitate autem, opinio quam homines di ipsa foveat, negligens omnino est, et vix verbo ipsi congrua. Mundi enim senium et grandævitas pro antiquitate vere habenda sunt; quæ temporibus nostris tribui debent, non juniore ætati mundi, qualis apud antiquos fuit. Illa enim ætas, respectu nostri, antiqua et major; respectu mundi ipsius, nova et minor fuit."

The pointed and aphoristic form of the thought is due to Bacon; the thought itself has, however, been traced by Dr. Whewell to Giordano Bruno.

"It is worthy of remark, that a thought which is often quoted from Francis Bacon, occurs in Bruno's *Cena di Cenere*, published in 1584; I mean the notion, that the later times are more aged than the earlier. In the course of the dialogue, the Pedant, who is one of the interlocutors, says, 'In antiquity is wisdom;' to which the philosophical character replies, 'If you knew what you were talking about, you would see that your principle leads to the opposite result of that which you wish to infer; I mean, that *we* are older and have lived longer than our predecessors.' He then proceeds to apply this, by tracing the course of astronomy through the earlier astronomers up to Copernicus."—*Philosophy of the Inductive Sciences*, vol. ii. p. 351.

The *Advancement of Learning* was published in 1605, twenty-one years after the *Treatise of Bruno*. Mr. Hallam (*History of Europe*, vol. iv. p. 92.) treats the thought as the original property of Bacon; and although the first trace of it is to be found in Bruno, there is no improbability in supposing that it occurred independently to Bacon about the same time.

L.

Bacon's Advancement in Learning (Vol. ii., p. 396.).—The writer in "NOTES AND QUERIES" speaks of the English text as being original, and the Latin a version of Lord Bacon's *Instauratio Magna*; is he not mistaken? In reality there were two originals of that work, as we learn from Mallet's account prefixed to the folio edition of Bacon's works in 4 vols. London, 1740, p. xvii. et seq. (vol. first). The first edition was in English, London, 1605, and is to be found in the Bodleian. The Latin, published in 1623, is said by Mallet to be the work of Bacon himself, with the assistance of some friends, after he had enlarged and corrected the original; it is from this that Wats' version is made, which is very exact and faithful to its original. The title-page is

engraved on copper by Marshall, with this inscription :

"INSTAVR. MAG. P. I. OF THE ADVANCEMENT AND PROFICIENCE OF LEARNING or the PARTITIONS OF SCIENCES, IX Bookes, Written in Latin by the Most Eminent, Illustrious, and Famous LORD FRANCIS BACON, Baron of Verulam, Vicont St. Alban, Counsilour of Estate, and Lord Chancellor of England, Interpreted by GILBERT WATS, OXFORD: Printed by Leon. Lichfield, Printer to the Vniversity, for Rob. Young and Ed. Forrell, c1623c1.".

The passage referred to is at p. 36. :

"Indeed, to speak truly, *Antiquitas sæculi juventus mundi*, certainly our times are the ancient times, when the world is now ancient, and not those which we count ancient, *ordine retrogrado*, by a computation backward from our own times."

Now this agrees exactly with Bacon's original Latin in Mallet's edition, vol. i. p. 43., except that *ordine retrogrado* is not in Italics; but in Bacon's English text (Mallet's edition, vol. ii. p. 431.), the coincidence in all respects is complete :

"And to speak truly, *Antiquitas sæculi, (sic) juventus mundi*. These times are the ancient times when the world is ancient, and not those which we account ancient *ordine retrogrado*, by a computation backward from ourselves."

Wats' version is the more exact of the two.

T.

ALBEMARLE, TITLE OF.

(Vol. ii., p. 442.).

In reply to the question of J., I send you some particulars about *Aumerle* or Albemarle.

The first Earl of this place, which is the name of a small town or territory in Normandy, was Otho, descended from the Earls of Champagne, and nearly related to William the Conqueror, to whom he fled for protection, having killed a great person in that country, and obtained this earldom and the Isle of Holderness, in Yorkshire, for his maintenance. The title remained in the heirs of Otho till the death of William, eighth Earl of Albemarle, 44th Henry III., when it reverted to the Crown, with the lordship of Holderness, and in the 9th of Richard II. he granted them to Thomas of Woodstock, summoned to parliament as "Thomas, Duke of Albemarle, the king's loving uncle."

Without enumerating the different persons upon whom our kings subsequently conferred this title as often as it became extinct or vacant, it will be sufficient for our purpose to show, that at the Restoration the dukedom of Albemarle was given to General Monk, who, according to Banks (*D. and E. Peerage*, vol. iii. p. 37.), had a certain degree of hereditary pretension to the name

by which he was ennobled, inasmuch as he was descended from Margaret, eldest daughter and co-heir of Richard Beauchamp, Earl of Warwick and Albemarle; but this is not satisfactorily made out in Banks' table. At all events, the dukedom became again extinct on the death of Christopher Monk, the second Duke of Albemarle, in 1688, S.P.; but the name was once more revived in 1695-6, by William III., in favour of Arnold Joort Van Keppel, Lord of Voorst, who had attended the king in several campaigns, and was his Master of the Robes, and on the 10th of February in that year created "*Earl of Albemarle in Normandy*;" the title having been doubtless selected as one so frequently enjoyed by persons of the highest consideration, and not in any way resting upon an hereditary claim.

BRAYBROOKE.

Audley End.

Replies to Minor Queries.

Cromwell Poisoned (Vol. ii., p. 393.).—Your correspondent P. T. queries if there be any other statement than that which he adduces respecting Cromwell having been poisoned. I would refer him to the *Athenæ Oxoniensis* of Anthony à Wood, vol. ii. p. 303.,* in which it is stated that Dr. George Bate's friends gave him credit for having given a baneful dose to the Protector, to ingratiate himself with Charles II. Amidst all the mutations of those changeful times, and whether Charles I., Cromwell, or Charles II. were in the ascendant, Dr. George Bate always contrived to be the chief state physician. In Whitelock's *Memorials of the English Affairs* (1732), p. 494., it appears that the Parliament, in 1651, ordered Dr. Bate to go into Scotland to attend the General (Cromwell), and to take care of his health; he being his usual physician in London, and well esteemed by him. He wrote a work styled *Elenchus Motuum nuperorum in Angliâ*. This was severely scrutinised in another, entitled *Elenchus Elenchi; sive Animadversiones in Georgii Batei, Cromwelli Paricidæ, aliquando Protomedici, Elenchi Motuum nuperorum in Angliâ. Autore Robt. Pugh; Parisiis, 1664.*

Dr. Bate, who died 19th April, 1669, was buried at Kingston upon Thames. § N.

Nov. 9. 1850.

"*Never did Cardinal bring Good to England*" (Vol. ii., pp. 424. 450.).—BERUCHINO is right in his suggestion that Dr. Lingard may accidentally have omitted a reference to the place from whence he really derived this saying; for Hall tells us in his *Chronicle* (ed. 1809, p. 758.), that

"Charles, Duke of Suffolke, seeing the delay, gave a great clappe on the table with his hande and said,

* I allude to the old edition, 2 vols. Lond. 1691-2, folio; not having any other at hand.

'By the masse, now I see that the olde saied sawe is true, that there was never Legatt nor Cardinall that did good in Englande.'"

Whether Charles Brandon was a reader of *Piers Ploughman*, I know not; but the following passage from that poem proves he was giving expression to a feeling which had long been popular in this country. I quote from Mr. Wright's edition, published by Pickering:

"I knew nevere Cardinal
That he ne cam fra the Pope;
And we clerkes, whan thei come,
For hir comenes paieth,
For hir pelure and hir palfreyes mete,
And pilours that hem folweth.

"The comune clamat cotidie
Ech a man til oother,
The contree is the corseder
That Cardinals comme inne;
And ther thei ligge and lenge moost,
Lecherie there regneth."

L. 13789-13800.

Mr. Wright observes, in a note upon this passage, that "the contributions levied upon the clergy for the support of the Pope's messengers and agents was a frequent subject of complaint in the thirteenth and fourteenth centuries."

THETAS.

Gloves not worn in the Presence of Royalty (Vol. i., p. 366.).—

"This week the Lord Coke, with his gloves on, touched and kissed the King's hand; but whether to be confirmed a counsellor, or cashiered, I cannot yet learn."—Letter in *Court and Times of Charles I.*, dated April, 1625.

W. DN.

Nonjurors' Oratories in London (Vol. ii., p. 354.).—

"Nothing, my lord, appears so dreadful to me, as the account I have of the barefaced impudence of your Jacobite congregations in London. The marching of the King's forces to and fro through the most factious parts of the kingdom, must (in time) put an end to our little country squabbles; but your *fifty churches* of nonjurors could never be thus daring, were they not sure of the protection of some high ally."—Letter from Bishop Nicholson to Archbishop Wake, dated Rose, Sept. 20. 1716. in Ellis's *Letters*, Series iii.

W. DN.

"*Filthy Gingran*" (Vol. ii., p. 325.).—I have found the following clue to the solution of my Query on this point:—

"Gingroen (gin-croen) s. f., the toad-flax, a kind of stinking mushroom."—Owen's *Welsh Dictionary*.

There is, however, some mistake (a high authority informs me) in the explanation given in the dictionary. Toad-flax is certainly not a "mushroom," neither does it "stink." Is the Welsh word applied to both equivocally as distinct ob-

jects? In *Withering's Arrangement of British Plants*, 7th edit., vol. iii., p. 734., 1830, the Welsh name of *Antirrhinum Sinaria*, or common yellow toad-flax, is stated to be *Gingroen fechan*.

I must still invite further explanation. A. T.

Michael Scott (Vol. ii., p. 120.).—A correspondent wishes to know what works of Michael Scott's have ever been printed. In John Chapman's Catalogue for June, 1850, I see advertised

"Michael Scott's Physionomia, Venet. 1532.

Chyromantia del Tricasso da Ceresari,
2 vols. in 1, 1532."

H. A. B.

The Widow of the Wood (Vol. ii., p. 406.).—Your correspondent is referred to Lowndes's *Bibliographical Manual*, vol. iii. p. 1868, for some mention of this work. It is there stated that the late eminent conveyancer, Francis Hargreave, the step-son of the lady, "bought up and destroyed every copy of this work that he could procure."

J. H. M.

Bath.

The Widow of the Wood, 1775, 12mo., pp. vi. and 208. (Inquired after at Vol. ii., p. 406.).—I have this book. It appears to be a Narrative of Complaint of the widow of "John Wh—y, Esq.," of "Great H—y—w—d" (Great Heywood, near Stafford), against Sir W—m W—y in the same neighbourhood.

THOMAS KERSLAKE.

Bristol.

Modum Promissionis (Vol. ii., pp. 279. 347.).—Your correspondent C. H. has not solved my difficulty as to *modum promissionis*. In the hope that he, or others, will still kindly endeavour to do so, I subjoin the context in which it stands:—

"Noluit Jethro legem posteris figere: sed, quoad quietam stationem adeptus esset populus, remedium præsentibus incommodis, atque (ut vulgo loquitur) modum promissionis ostendit."

An old French translation renders it:—

"Il n'a point donc voulu mettre loy pour la posterité: mais seulement remedier aux incommoditez presentes par manière de provision (comme on dit)," &c.

The general import of the passage is, that Jethro's counsel to Moses, as to the appointment of rulers over the people, was not intended to apply to Canaan, but only to their sojourn in the wilderness.

I do not see how the "formula professionis monasticæ" helps us; unless, indeed, "modus promissionis" were a kind of temporary and conditional vow, which does not appear in Ducange.

C. W. B.

End of Easter (Vol. ii., p. 9.).—Should not the end of Easter be considered its octave—Low Sunday?

J. W. H.

First Earl of Roscommon (Vol. ii., p. 325.).—There was, in the burying-ground of Kilkenny-

West, some thirty-five years or more ago, an old tombstone belonging to the Dillon family, on which was traced the genealogy of the Roscommon branch from one of the sons of the first earl (if I remember right, the third or fourth), down to a Thomas, who had, I have heard my father say, a son called Garrett, who had issue two sons, Patrick and Thomas. Patrick was always, in that part of the country, *considered the heir* to this title. Patrick and Thomas had issue, (living or dead I know not), but should imagine dead; as, had they been living, they would no doubt have come forward when the late earl claimed the title, as he claimed it as being descended from the youngest son of the first earl, whereas Patrick and Thomas were certainly the descendants of one of the elder sons of the first earl; and therefore, had the sons of either Patrick or Thomas come forward, it would no doubt have been decided in their favour. On this account, it was several years before the late earl's claim was fully confirmed, as it was thought that some of the descendants of the elder branches might come forward. This would have attracted my attention earlier had I not been abroad.

AN HIBERNIAN.

Mivart's Hotel, London.

Dryden's "Absolom and Achitophel" (Vol. ii. p. 423.).—The passage in *Absolom and Achitophel* is taken from Fuller's *Profane State*, speaking of Alva:

"He was one of a lean body and visage, as if his eager soul, biting for anger at the clog of his body, desired to fret a passage through it;"

and from Carew, p. 71.,

"The purest soul that ere was sent
Into a clayey tenement,"

C. B.

Cabalistic Author (Vol. ii., p. 424.).—"W. C. or twice five hundred." The meaning is very evident. V. signifies five, and C. one hundred. W. is two V's, therefore W. C. twice five hundred.

TERRA MARTIS.

[Another correspondent points out that W. C., the author, may probably be William Cooper the printer.]

Twickenham—Did Elizabeth visit Bacon there? (Vol. ii., p. 408.).—

"At Twickenham Park, either in this [1592] or the following year, through the immediate interest of his steady patron, the Earl of Essex, Mr. Francis Bacon had the honour of entertaining Queen Elizabeth, where he presented her with the sonnet in honour of that generous nobleman."—Nichols's *Progresses of Queen Eliz.*, 2d ed. iii. p. 190.

J. I. D.

Legend of a Saint and Crozier (Vol. ii., p. 267.).—The incident is related of St. Patrick and one of the kings of Cashel, and formed the subject of the first picture exhibited by James Barry. In the

Pursuit of Knowledge under Difficulties, London, 1831," (art. Barry, p. 159.) it is stated that:

"The picture was painted in his twentieth or twenty-first year, on the baptism by St. Patrick of one of the kings of Cashel, who stands unmoved while the ceremony is performed, amidst a crowd of wondering spectators; although the saint, in setting down his crosier, has, without perceiving it, struck its iron point through the royal foot."

ESTE.

Becket (Vol. ii., pp. 106. 270. 364.).—It so happens that, before seeing MR. VENABLES' communication, with his quotations from the *Monasticon* (Vol. ii., p. 364.), I had taken an opportunity of looking into a friend's copy of that work, and had there found what seems to be a key to the origin of the designation "*St. Thomas of Acon or Acres.*" It is stated, in a quotation from Bp. Tanner, that

"The hospital [in Cheapside] consisted of a master and several brethren, professing the rule of St. Austin, but were of a particular order, which was about this time instituted in the Holy Land, viz. *Militiæ Hospitales S. Thomæ Martyris Cantuariensis de Acon*, being a branch of the Templars."—*Monast.* vi. 646.

and the same title occurs in the charter of Edward III. (*ibid.*) Now it appears to me that the words *de Acon* here relate, not to the saint, but to the order which took its name from him; and this view is confirmed by the passage which Mr. VENABLES quotes from *Matthew of Westminster*, as to the foundation of a chapel in honour of St. Thomas, at Acre, in Syria, A. D. 1190. It is easy to suppose that in course of time, especially when the origin of the designation had been cast into the shade by the cessation of the Crusades, and the ruin of the great order to which the brethren of St. Thomas were at first attached, the patron himself may have come to be styled *de Acon* or *of Acres*: and this seems to be the case in the Act of 23 Hen. VI. (*Monast.* vi. 247.)

Allow me to ask a question as to another point in the history of Becket. Among his preferments is said to have been the parish of "St. Mary Littory or *ad Litters*," which is commonly supposed to mean St. Mary-le-Strand.* My friend Mr. Foss, in his elaborate work on *The Judges of England*, contradicts this, on the ground that there was then no parish of that name; and he supposes St. Mary-at-Hill to be intended. Now the words *ad Litters* would be alike applicable as a description in either case; but it appears to me that, if the city church were meant, it would be styled, as it usually is, *ad Montem*, and that *ad Litters* is Latin for *le Strand*. Was there not then an ancient church so called, until the demolitions of Protec-

tor Somerset in that quarter? And is not the common belief as to Becket's parish correct? I ask in great ignorance, but not without having vainly searched some books from which information might have been expected. J. C. R.

Aërostation (Vol. ii., pp. 199. 317. 380.).—I happen to remember a few odd verses of a squib on Lunardi, which may be enough seasoned with the dust of oblivion to interest some of your readers.

"Good folks, can you believe your eyes?
Vincenzo di Lunardi
Has made a voyage to the skies,
That foreigner foolhardy!

"He went up in a round baloon,
(For moon is luna, Latin),
To pay a visit to the moon;
A basket-boat he sat in.

"And side by side the moon, he cried,
'How do, fair cousin moon? eh!'
Through telescopes they were espied,
Baloon — Lunardi — Luna.

* * * * *

"When weary on the wing, to perch
Once more, and air abandon,
Quite apropos he swooped in search
Of solid earth to 'Stand-on.'*

* * * * *

"Now after all remains to tell
How learned Mr. Baker,
Set up a moonstone where he fell,
And called the field 'wise-acre.'

Perhaps some of your correspondents could supply the remaining stanzas. I fancy there were several more. As far as I can remember, they chiefly related to M. Lunardi's conversation with the moon, which, involving some political allusions, did not so much hit my youthful imagination at the time. When a boy, I have frequently heard my father repeat the lines. C. J. F.

Aërostation, Works on (Vol. ii., pp. 317. 380.).—If your correspondent who inquires respecting works on aërostation will look into the *Revue des Deux Mondes* for October 15, he will find an article on that subject, detailing the various attempts made from the time of Montgolfier down to a very recent period.

A still later communication has been made to the world in the French newspaper, *La Presse*, of yesterday's date (Nov. 7th), relating, in terms of exultation, a successful experiment made in Paris by Messrs. Julien and Arnault to steer a machine *against the wind*, in which hitherto impracticable attempt they are said to have completely succeeded at repeated times, and the mechanical

* We have in the name of this church an answer to A. E. B.'s Query, Vol. ii., p. 396., as to whether the Strand was ever known as *Le Strand*,—the Church of St. Mary-le-Strand. — ED.]

* Standon, Herts, where he alighted.

means by which they attained their object are detailed.

J. M.

Oxford, Nov. 8.

Kilt (Vol. ii., p. 62.). — Your correspondent Z. will find some information regarding the introduction of the *kilt* into Scotland in a volume entitled *Notes to assist the Memory in various Sciences*, 2d edition, London, Murray, 1827. I quote the passage, p. 297.:

"*The Pheliebeg*. Thomas Rawlinson, an iron-smelter and an Englishman, was the person who, about or prior to A. D. 1728, introduced the pheliebeg, or short kilt, worn in the Highlands. This fact, very little known, is established in a letter from Ewan Baillie, of Oberiachan, inserted in the *Edinburgh Magazine* for 1785, and also by the Culloden Papers."

The writer of that work, and of that *daring* statement, was, I have been informed, a Scottish military gentleman of the name of Hamilton. This origin of the kilt is also mentioned by Mr. Robert Chambers in his *Life of Duncan Forbes, of Culloden*. See his *Biographical Dictionary of Eminent Scotsmen*. SCOTUS SECUNDUS.

Edinburgh, Nov. 22.

Bacon Family (Vol. ii., p. 247.). — The origin of this surname is to be found, I conceive, in the word *Beacon*. The man who had the care of the *Beacon* would be called *John* or *Roger of the Beacon*. *Beacon Hill*, near Newark, is pronounced in that locality as if spelt *Bacon Hill*.

W. G. S.

Mariner's Compass (Vol. ii., p. 56.). — The "fleur de lis" was made the ornament of the northern radius of the mariner's compass in compliment to Charles of Anjou (whose device it was), the reigning king of Sicily, at the time when Flavio Gioja, the Neapolitan, first employed that instrument in navigation.

O. P. Q.

Arabic Numerals, Brugsch (Vol. ii., pp. 294. 424.). — *Brugsch, Numerorum apud Veteres Ægyptos demoticorum Doctrina. Ex Papyris et Inscriptionibus nunc primum illustrata*. 4to., with five plates of facsimiles, &c., is published in this country by Williams and Norgate, Henrietta Street, Covent Garden, where J. W. II. may see it, or whence he may get any information he may require respecting it.

W.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Mr. Bohn has just issued a new volume of his *Antiquarian Library*; and we shall be greatly surprised if it does not prove one of the most popular of the whole series. It is a new and greatly enlarged edition of Mr. Keightley's *Fairy Mythology illustrative of the Romance and Superstition of various Countries*, a work

characterised alike by a quick perception of the beauty of the popular myths recorded in its pages, the good taste manifested in their selection, and the learning and scholarship with which Mr. Keightley has illustrated them. The lovers of folk-lore will be delighted with this new edition of a book, which such men as Goethe, Grimm, Von Hammer, Douce, and Southey have agreed in commending; and of which the appearance is particularly well timed, for a fitter book for fire-side reading, or a Christmas present, we know not than this edition of Keightley's *Fairy Mythology*, with its inimitable frontispiece by George Cruikshank, which alone is worth the price of the volume.

Whitaker's *Clergyman's Diary and Ecclesiastical Calendar* is intended to supply a want which is acknowledged to have been long felt by the clergy, though the lawyer and man of business have been for many years well supplied with works of a similar character. A glance at the Table of Contents shows how much valuable matter, of especial interest to our clerical friends, has here been collected from various sources for their information; and to prove the value of a work destined, we have no doubt, to find for many years an extensive and well-deserved patronage.

Few of our readers but have tested and found the value of Mrs. Cowden Clarke's *Concordance to Shakspeare*; and few are the nurseries into which some of her clever and kindly books for children have not found their way; so that albeit her projected series of tales, *The Girlhood of Shakspeare's Heroines*, scarcely belongs to the class of works usually noticed in our columns, we gladly find in Mrs. Clarke's love of children and reverence for Shakspeare, an excuse for saying a few words in favour of her good work of tracing the probable antecedents in the history of some of Shakspeare's heroines.

We have received the following Catalogues: — Edward Stibbs' (331. Strand) Catalogue, Part I., of a Valuable Collection of Books; W. S. Lincoln's (Cheltenham House, Westminster Road) Catalogue No. 63. of English and Foreign Second-hand Books.

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* * Letters, stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street

Notices to Correspondents.

NORVICENSIS is informed that upon reference to Stewart's (11. King William Street) Catalogue, we find No. 1304. Dodd's Commentary, 3 vols. folio, 1770, marked at 2l. 16s. The work is esteemed for the notes of Locke, Waterland, and Clarendon, which it contains.

We have again to request the indulgence of many of our correspondents for the postponement of their communications.

We have to thank several correspondents for correcting an oversight in Dr. Bell's article on Julin. The line "Story, Lord bless you, I have none to tell, Sir," is from Canning's Knife Grinder, and not from the Ancient Mariner.

Communications should be addressed to the Editor of NOTES AND QUERIES, care of Mr. BELL, No. 186. Fleet Street.

Part XIII. for November, price 1s. 3d., is now ready for delivery.

NOTES AND QUERIES may be procured, by order, of all Booksellers and News-venders. It is published at noon on Friday, so that our country Subscribers ought not to experience any difficulty in procuring it regularly. Many of the country booksellers, &c., are, probably, not yet aware of this arrangement, which will enable them to receive NOTES AND QUERIES in their Saturday parcels.

Errata. — P. 434, col. 1, l. 33, for "collection" read "collection"; p. 449, col. 1, l. 56, for "letter" read "letters," and l. 57, for "writs" read "writ"; col. 2, l. 15, for "cheat" read "cscheat"; and l. 26, for "ne" read "in."

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J. G. COCHRANE, Secretary and Librarian.

November, 1850.

THE GENTLEMAN'S MAGAZINE for

DECEMBER contains the following articles: — 1. An Evening with Voltaire, by Mr. R. N. Neville; 2. The New Cratylus; 3. Old Ballads from the Bright Collection; 4. The Abbé de Saint-Pierre; 5. Norman Crosses (with Engravings); 6. Duchess of Queensberry and Gay; 7. Dryden and Flecknoe; 8. Legends of the Monastic Orders; 9. T. Lodge and his Works; 10. Birth of the Old Pretender; 11. History of Winchelsea (with Engravings); 12. Autobiography of Mr. Britton; 13. The recent Papal Bull historically considered: with Notes of the Month. Review of New Publications, Literary and Antiquarian Intelligence, Historical Chronicle, and OBITUARY, including Memoirs of Lord Ranchiffe, Lord Stanley of Alderley, Lord Leigh, Chief Justice Doherty, Rev. Dr. Thackeray, John Jardine, Esq., Thomas Hodgson, Esq., F. S. A., Newcastle, &c., &c. Price 2s. 6d.

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The Magazine for January, 1851, will contain a Portrait of the late Thomas Amyot, Esq., Treasurer of the Society of Antiquaries.

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THE ROMAN CATHOLIC CONTRO-

VERSY. — At the present crisis, when the extraordinary aggression of Pope Pius IX. on the rights of the Church and Sovereign of England renders a thorough acquaintance with the Roman Catholic Controversy most essential, the Council of the PARKER SOCIETY are desirous of calling public attention to the WORKS of the REFORMERS which they have issued.

These are the writings of Archbishop Cranmer, two vols.; Bishop Ridley, Latimer, two vols.; Coverdale, two vols.; Jewel, three vols. completed, the fourth nearly ready; also those of Tyndale, three vols.; Becon, three vols., &c.

The annual subscription to the Society is 1l., to be paid in advance, for which each member receives four volumes. In the concluding volume of Bishop Jewel's works will appear, among other treatises, his "View of a Seditious Bull," being that issued by Pius V. against Queen Elizabeth. The republication of this will be felt to be most seasonable at the present time, and the complete answers furnished by the Romanisers to all the Romish doctrines and assumptions will be found of the greatest interest and use.

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It is particularly requested that the members will pay their subscriptions for 1851 as early as possible. As the series of publications is now drawing to a close, this announcement is important, and the Council will feel greatly obliged by attention to it.

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Friends

Juliet; the White Dove of

Verona

Beatrice and Hero; the Cousins

Olcia; the Lady of Illyria

Hermione; the Russian Princess

Viola; the Twin

Imogen; the Peerless.

Tale 1 (PORTIA; the Heiress of Belmont) on the 1st December, 1850.

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NORDISK Tidsskrift for Oldkyndighed (Transactions of the Royal Society of Northern Antiquaries), complete series, 3 vols. 8vo., numerous plates of antiquities, sd. or hf. bd., 9s. Kiob. 1832-36.

JORDENS, Lexicon Deutscher Dichter und Prosaisten (a very excellent Literary History of Germany, with quotations from Ancient and Modern Writers), 6 vols. 8vo., sd., 18s. Leipzig, 1806-11.

GAELIC DICTIONARY, by the Highland Society of Scotland, with English-Gaelic and Latin-Gaelic Vocabularies, 2 vols. 4to. (pub. at 74. 7s.), cloth, 32s. 1828.

MÜLLER'S Dansk Synonymik, 2 vols. 8vo., fine paper, bds., 5s. 6d. Kiob. 1829.

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* * Catalogues of BERNARD QUARITCH's Antiquarian, Oriental, French, Italian, Spanish, Northern, Celtic, German, and Scientific Books gratis.

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A very valuable and learned Celtic Polyglott Grammar, giving a Comparative View of the Breton, Gaelic, Welsh, Irish, Cornish, and Basque Languages.

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This very interesting volume is particularly devoted to Teutonic and Scandinavian Mythology, and what renders it still more attractive is, that it includes Slavonian, Wendian, Russian, Polish, Lapponic, Finnic, Celtic, British, and Gallic Antiquities and Mythology; constant references are given to the original sources.

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No. 59.]

SATURDAY, DECEMBER 14. 1850.

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Notes.

THE FIRST PAPER-MILL IN ENGLAND.

In the year 1588, a paper-mill was established at Dartford, in Kent, by John Spilman, "jeweller to the Queen." The particulars of this mill are recorded in a poem by Thomas Churchyard, published shortly after its foundation, under the following title:—

"A description and playne discourse of paper, and

the whole benefits that paper brings, with rehearsall, and setting foorth in verse a paper-myll built near Dартforth, by an high Germaine, called Master Spilman, jeweller to the Queene's Majyestie."

The writer says:

"(Then) he that made for us a paper-mill,
Is worthy well of love and worldes good will,
And though his name be *Spill-man*, by degree,
Yet *Help-man* now, he shall be calde by mee.
Six hundred men are set at work by him,
That else might starve, or seeke abroade their bread;
Who now live well, and go full brave and trim,
And who may boast *they* are with paper fed."

In another part of the poem Churchyard adds:

"An high Germaine he is, as may be proovde,
In Lyndoam Bodenze, borne and bred,
And for this mille, may heere be truly lovde,
And prayed, too, for deep device of head."

It is a common idea that this was the first paper-mill erected in England; and we find an intelligent modern writer, Mr. J. S. Burn, in his *History of the Foreign Refugees*, repeating the same erroneous statement. At page 262. of his curious and interesting work, he says:

"The county of Kent has been long famed for its manufacture of paper. It was at Dartford, in this county, that paper was *first made* in England."

But it is proved beyond all possibility of doubt that a paper-mill existed in England almost a century before the date of the establishment at Dartford. In Henry VII.'s *Household Book*, we have the following:—

"1498. For a rewarde geven at the paper-mylne, 16s. 8d."

Again:—

"1499. Geven in rewarde to Tate of the Mylne, 6s. 8d."

And in *Bartholomeus de Proprietatibus Rerum*, printed by Wynkyn de Worde in 1495, mention is made of a paper-mill near Stevenage, in the county of Hertford, belonging to JOHN TATE the younger, which was undoubtedly the "mylne" visited by Henry VII.

The water-mark used by John Tate was an eight-pointed star within a double circle. In the

twelfth volume of the *Archæologia*, p. 114., is a variety of fac-similes of water-marks used by our early paper makers, exhibited in five large plates, but it is not a little singular that the mark of John Tate is omitted. EDWARD F. RIMBAULT.

SPECIMENS OF FOREIGN ENGLISH.

The accompanying specimens of foreign English you may perhaps consider worth a corner among the minor curiosities of literature:—

Basle.—

“Bains ordinaires et artificiels, tenu par B. Siegmund, Dr. in medicine, Basle. In this new erected establishment, which the Owner recommends best to all foreigners are to have,—Ordinary and artful baths, russia and sulphury bagnios, pumpings, artful mineral waters, gauze lemonads, furnished apartments for patients.”

Cologne. Title-page in lithograph.

“Remembrance on the Cathedral of Cologne.—A collection of his most remarkable monumens, so as of the most artful ornamentals and precious hilts of his renaconed tresory. Draconed and lithographed by Gerhardt Levy Elkan and Hallersch, collected by Gerhd. Emans.”

Augsburg, Drei Mohren Hotel. Entry in travellers' book.

“January 28. 1815.—His Grace Arthur Wellesley, Duke of Wellington, &c. &c. &c. Great honour arrived at the beginning of this year to the three Moors: this illustrious warrior, whose glorious achievements, which, cradled in Asia, have filled Europe with his renown, descended in it.”

Mount Etna. Printed notice found attached to the wall of one of the rooms in the Casa degl' Inglesi, Mount Etna, October, 1844:

“In consequence of the damage suffered in the house called English set on the Etna for the reprehensible conduct of some persons there recovered, the following provisional regulations are prescribed, authorized, and granted to M. Gemmellaro*, who has the key of the mentioned house for his labour, honour, and money spent to finish such edifice, besides his kind reception for travellers curious to visit the mountain.

“I. Any person desirous to get the key of the house is requested to apply to M. G., and in case of his absence, to . . . signing his name, title, and country, in the same time tell the guide's and muleteer's name, just to drive away those have been so rough to spoil the moveables and destroy the stables . . . are the men to be particularly remarked.

* The name of this gentleman will be recognised by some of the readers of NOTES AND QUERIES as that of a most indefatigable explorer of the wonders of the mountain, and the author, in the *Transactions of the Catanian Academy*, of excellent descriptions of its recent eruptions.

“II. Nobody is admitted without a certificate of M. G., which will assure to have received his name, &c. &c., except those are known by the fore-going strangers.

“III. According to the afore-mentioned articles, nobody will take the liberty to go in the house and force the lock of the door: he will really suffer the most severe punishment fixed against violence.

“IV. Is not permitted to any body to put mules in the rooms destined for the use of people, notwithstanding the insufficiency of stables. It is forbidden likewise to dirt the walls with pencil or coal. M. G. will procure a blank book for those learned people curious to write their observations. A particular care must be taken for the moveables settled in the house.

“V. The house must be left clean and without fire, to avoid conflagration; it is forbidden to leave rooms or windows opened, as the house has been lately damaged by the winds, snow, sand, &c. &c.; the afore-mentioned A. D., M. N. are imputed of negligence and malice: persons neglecting to execute the above article will be severely punished, and are obliged to pay damages and expences.

“VI. As soon as the traveller returns at Nicolosi, either to S. Nicolo l'Arena, will immediately deliver the key to M. G., as it commonly happens that foreigners are waiting for it. A certificate must be likewise delivered, declaring that the afore-mentioned regulations have been exactly executed. It is likewise proper and just to reward M. Gem. for the expense of moveables, money, &c. &c., and for the advantage travellers may get to examine the Volcan, for better than Empedocli, Amodei, Fazelli, Brydon, Spallanzani, and great many others. M. Gemm. has lately been authorized to deny the key whenever is unkindly requested. He is also absolutely obliged to inform the gen. of the army, who is determined to punish with rigour their insolence.”

Mount Sinai. (On the fly-leaf of the travellers' book.)

“Here in too were inscribed as in one legend, all whose in the rule of the year come from different parts, different cities and countries, pilgrims and travellers of any different rank and religion or profession, for advise and notice thereof to their posterity, and even also in our own of memory acknowledging. 1845, Mount Sinai.”

VIATOR.

FOLK LORE.

May-dew.—Every one has heard of the virtues of “May-dew,” but perhaps the complex superstition following may be less generally known. A respectable tradesman's wife in this town (Launceston) tells me that the poor people here say that a swelling in the neck may be cured by the patient's going *before sunrise*, on the 1st of May, to the grave of the last young man who has been buried in the church-yard, and applying the dew, gathered by passing the hand *three times* from the

head to the foot of the grave, to the part affected by the ailment.* This was told me yesterday in reply to a question, whether the custom of gathering "May-dew" is still prevailing here. I may as well add, that the common notion of improving the complexion by washing the face with the early dew in the fields on the 1st of May extensively prevails in these parts; and they say that a child who is weak in the back may be cured by drawing him over the grass wet with the morning dew. The experiment must be thrice performed, that is, on the mornings of the 1st, 2nd, and 3rd of May. I find no allusion to these specific applications of "May-dew" in Ellis's *Brand*. H. G. T.

Piskies.—An old woman, the wife of a respectable farmer at a place called "Colmans," in the parish of Werrington, near Launceston, has frequently told my informant before-mentioned of a "piskey" (for so, and not *pixy*, the creature is called *here*, as well as in parts of Devon) which frequently *made its appearance* in the form of a small child in the kitchen of the farm-house, where the inmates were accustomed to set a little stool for it. It would do a good deal of household work, but if the hearth and chimney corner were not kept neatly swept, it would pinch the maid. The *piskey* would often come into the kitchen and sit on its little stool before the fire, so that the old lady had many opportunities of seeing it. Indeed it was a familiar guest in the house for many months. At last it left the family under these circumstances. One evening it was sitting on the stool as usual, when it suddenly started, looked up, and said,—

"Piskey fine, and Piskey gay,
Now, Piskey! run away!"

and vanished; after which it never appeared again. This distich is the first utterance of a *piskey* I have heard.

The word "fine" put me in mind of the expression "*fine spirit*," "*fine Ariel*," &c., noticed by DR. KENNEDY lately in NOTES AND QUERIES (Vol. ii., p. 251.). It is worth notice that the people here seem to entertain no doubt as to the identity of *piskies* and fairies. Indeed I am told, that the old woman before mentioned called her guest indifferently "*piskey*" or "*fairy*."

The country people in this neighbourhood sometimes put a prayer-book under a child's pillow as a charm to keep away the *piskies*. I am told that a poor woman near Launceston was fully persuaded that one of her children was taken away and a *piskey* substituted, the disaster being caused by the absence of the prayer-book on one particular night. This story reminds me of the "*killerop*." H. G. T.

* If the patient be a woman, the grave chosen must be that of the last young man buried, and that of the last young woman in the case of a man patient.

1. *The dun cow* of Dunsmore filled with milk every vessel that was brought to her till an envious witch tried to milk her in a sieve.

2. *Lady Godiva*.—A close-fitting dress might suggest the idea of nudity; but was not the horse borrowed from the warrior Lady of Mercia Ethelfleda?

3. CAN DU PLERA MELEOR CERA. Quand Dieu plaira meilleur sera. Charm on a ring, olim penes W. Hamper, F. A. S. F. Q.

Minor Notes.

Circulation of the Blood.—About twenty-five years since, being in a public library in France, a learned physician pointed out to me in the works of the Venerable Bede a passage in which the fact of the circulation of the blood appeared to him and myself to be clearly stated. I regret that I did not, at the time, "make a note of it," and that I cannot now refer to it, not having access to a copy of Bede: and I now mention it in hopes that some of your correspondents may think it worth while to make it a subject of research. J. MN.

Culprit, Origin of the Word.—Long ago I made this note, that this much used English word was of French extraction, and that it was "*qu'il parait*," from the short way the clerk of the court has of pronouncing his words; for our pleadings were formerly in French, and when the pleadings were begun, he said to the defendant "*qu'il parait*" — culprit; and as he was generally culpable, the "*qu'il parait*" became a synonyme with offender. T.

Cambridge.

[Does not our ingenious correspondent point at the more correct origin of *culprit*, when he speaks of the defendant being "generally culpable?"]

Collar of SS.—In the volume of Bury Wills just issued by the Camden Society, is an engraving from the decorations of the chantry chapel in St. Mary's Church, Bury St. Edmund's, of John Baret, who died in 146—; in which the collar is represented as SS in the upright form set on a collar of leather or other material. It is described in the will as "my collar of the king's livery." John Baret, says the editor of the Wills, was a lay officer of the monastery of St. Edmund, probably treasurer, and was deputed to attend Henry VI. on the occasion of the king's long visit to that famed monastic establishment in 14—.

BURIENSIS.

The Singing of Swans.—"It would," says Bishop Percy (Mallet's *North. Antiq.*, ii. p. 72.), "be a curious subject of disquisition, to inquire what could have given rise to so arbitrary and groundless a notion as the singing of swans,"

which "hath not wanted assertors from almost every nation." (Sir T. Browne.)

"Not in more swelling whiteness sails
Cayster's swan to western gales,*
When the melodious murmur sings
'Mid her slow-heav'd voluptuous wings."

T. J.

Sir Thomas Herbert's Memoirs.—In consequence of the suggestion of Δ. (Vol. ii., p. 220.), I have applied to the owner of Sir T. Herbert's MS. account of the last days of Charles I., and the answer which I have received is as follows:

"I found the first part of Sir Thos. Herbert's MS. (56 pages) is not in the edition of Wood's *Athenæ* Lord W. has; but I found a note in a pedigree book, saying it was printed in 1702, 8vo. I suppose it can be ascertained whether this is true."

Perhaps some of your readers may know whether there is such a volume in existence as that described by my friend.

ALFRED GATTY.

Portraits of Stevens and Cotton and Bunyan.—The plan of "NOTES AND QUERIES" appears well adapted to record the change of hands into which portraits of literary men may pass. I accordingly offer two to your notice.

The portrait of George Stevens, the celebrated annotator on Shakspeare, who died in 1800, was bequeathed by him to a relative, Mrs. Gomm of Spital Square; and at that lady's death, some years after, it passed, I have reason to expect, into the possession of her relative, Mr. Fince, of Bishopgate Street. I have no farther information of it.

The portrait of Charles Cotton, by Sir Peter Lely, was, at the time (1814) when Linnell took a copy, and (in 1836) when Humphreys took a copy, in the possession of John Berisford, Esq., of Compton House, Ashborne, Derbyshire; and the following extracts of letters will show who at present possesses it:—

"Leek, 14th July, 1842.

"After Mr. Berisford's decease, I should think the portrait of Cotton would fall into the hands of his nephew Francis Wright, Esq., of Linton Hall, near Nottingham.

I am, &c. &c."

"Linton Hall, Aug. 19. 1842.

"Sir,—The Rev. J. Martin, of Trinity College, Cambridge, is the possessor of the portrait of Cotton to which your letter alludes. I am, Dear Sir,

"Yours, in haste,

"F. WRIGHT."

I avail myself of the present opportunity to ask the authority for the portrait of Bunyan appended to his ever-fresh allegory. The engraved portrait I have has not the name of the painter. O. W.

* "It was an ancient notion that the music of the swan was produced by its wings, and inspired by the ptephyr. See this subject, treated with his accustomed erudition, by Mr. Jodrell, in his *Illustrations of the Ion of Euripides*."—Bulwer's *Siamese Twins*.

Sonnet: Attempting to prove that Black is White.—

"It has been said of many, they were quite
Prepared to prove (I do not mean in fun)
That white was really black, and black was white;
But I believe it has not yet been done.
Black (Saxon, Blac) in any way to liken
With *candour* may seem almost out of reach;
Yet *whiten* is in kindred German *bleichen*,
Undoubtedly identical with *bleach*:
This last verb's cognate adjective is *bleak*—
Reverting to the Saxon, *bleak* is blæk.*
A semivowel is, at the last squeak,
All that remains such difference wide to make—
The hostile terms of keen antithesis
Brought to an *E plus ultra* all but kiss!"

MEZZOTINTO.

Nicholas Breton's Fantasticks, 1626.—MR. HEBER says, "Who has seen another copy?" In Tanner's Collection in the Bodleian Library is one copy, and in the British Museum is another, the latter from Mr. Bright's Collection. W. P.

[Another copy is in the valuable collection of the Rev. T. Corser. See that gentleman's communication on Nicholas Breton, in our First Vol., p. 409.]

Queries.

THE WISE MEN OF GOTHAM.

An ill-starred town in England seems to have enjoyed so unenviable a reputation for some centuries for the folly and stupidity of its inhabitants, that I am induced to send you the following Query (with the reasons on which it is founded) in the hope that some of your readers may be able to help me to a solution.

Query: Why have the men of *Gotham* been long famous for their extreme folly?

My authorities are,—

1. The Nursery Rhyme,—

"Three wise men of *Gotham*
Went to sea in a bowl;
If the bowl had been stronger,
My story would have been longer."

2. *Drunken Barnaby's Journal* (edit. London, 1822, p. 25.), originally printed 1774, London:

"Veni *Gotham*, ubi multos
Si non omnes, vidi stultos,
Nam scrutando reperi unam
Salientem contra lunam,
Alteram nitidam puellam
Offerentem porco sellam."

"Thence to *Gotham*, where, sure am I,
If, though not all fools, saw I many;
Here a she-bull found I prancing,
And in moonlight nimbly dancing;
There another wanton mad one,
Who her hog was set astride on."

* Pronounced (as *black* was anciently written) *blake*.

3. In the "Life of Robin Hood" prefixed to Ritson's *Collection of Ballads concerning Robin Hood* (People's edit. p. 27.), the following story, extracted from *Certain Merry Tales of the Madmen of Gottam*, by Dr. Andrew Borde, an eminent physician, temp. Hen. VIII. (Black letter), in Bodleian Library, occurs:—

"There was two men of *Gottam*, and the one of them was going to the market to Nottingham to buy sheepe, and the other came from the market; and both met together upon Nottingham bridge. Well met, said the one to the other. Whither be yee going? said he that came from Nottingham. Marry, said he that was going thither, I goe to the market to buy sheepe. Buy sheepe? said the other, and which way wilt thou bring them home? Marry, said the other, I will bring them over this bridge. By Robin Hood, said he that came from Nottingham, but thou shalt not. By Maid Marrion, said he that was going thitherward, but I will. Thou shalt not, said the one. I will, said the other. Ter here! said the one. Shue there! said the other. Then they beat their staves against the ground, one against the other, as there had been an hundred sheepe betwixt them. Hold in, said the one. Beware the leaping over the bridge of my sheepe, said the other. I care not, said the other. They shall not come this way, said the one. But they shall, said the other. Then said the other, and if that thou make much to doe, I will put my finger in thy mouth. A t . . d thou wilt, said the other. And as they were at their contention, another man of *Gottam* came from the market with a sack of meale upon a horse, and seeing and hearing his neighbours at strife for sheepe, and none betwixt them, said, Ah, fooles, will you never learn wit? Helpe me, said he that had the meale, and lay my sacke upon my shoulder. They did so; and he went to the one side of the bridge, and unloosed the mouth of the sacke, and did shake out all his meale into the river. Now, neighbours, said the man, how much meale is there in my sacke now? Marry, there is none at all, said they. Now, by my faith, said he, even as much wit as in your two heads, to strive for that thing you have not. Which was the wisest of all these three persons, judge you?"

4. Tom Coryat, in an oration to the Duke of York (afterwards Chas. I.), called *Crambe, or Colwarts twice sodden* (London, 1611), has this passage:—

"I came to Venice, and quickly took a survey of the whole model of the city, together with the most remarkable matters thereof; and shortly after my arrival in England I overcame my adversaries in the Town of Evill, in my native county of Somersetshire, who thought to have sunk me in a bargain of pilchards, as the *wise men of Gottam* went about to drown an eel."

5. Dr. More's *Antidote against Atheism*, cap. ii. § 14.:

"But because so many bullets joggled together in a man's hat will settle a determinate figure, or because the frost and wind will draw upon doors and glass windows pretty uncouth streaks like feathers and other fooleries which are to no use or purpose, to infer thence, that

all the contrivances that are in nature, even the frame of the bodies, both of men and beasts, are from no other principle but the jumbling together of the matter, and so because that this doth naturally effect something, that is the cause of all things, seems to me to be reasoning in the same mood and figure with that wise market man's, who, going down a hill and carrying his cheeses under his arms, one of them falling and trundling down the hill very fast, let the other go after it, appointing them all to meet him at his house at *Gotham*, not doubting but they beginning so hopefully, would be able to make good the whole journey; or like another of the same town, who perceiving that his iron trevet he had bought had three feet, and could stand, expected also that it should walk too, and save him the labour of the carriage."

6. Col. T. Perronet Thompson's Works, vol. ii. p. 236., *Anti-Corn-Law Tracts*:—

"If fooleries of this kind go on, *Gotham* will be put in Schedule A., and the representation of Unreason transferred into the West Riding."

J. R. M., M. A.

K. C. L., Nov. 26. 1850.

HERSTMONCEUX CASTLE.

Can you find an early place in your pages for the following Queries relative to the history of Herstmonceux Castle and its lords, on which a memoir is in preparation for the next volume of the collections of the Sussex Archæological Society.

1. Who was Pharamuse of Boulogne, father of Sybil de Tingry? He is called the *nephew* of Maud, King Stephen's wife; but I believe there is no doubt that she was the only child and sole heir of Eustace Earl of Boulogne, brother of Godfrey, King of Jerusalem. Where is *Tingry*, of which place he was lord? Is there any place in the North of France bearing that name now?

2. Will any one well skilled in the interpretation of ancient legal documents furnish some explanation of the following extracts from the *Rotul. de Fin.* (Hardy, i. 19.):—

"1199. William de Warburton and Ingelram de Monceux give 500 marks to the king for having the inheritance of Juliana, wife of William, son of Aymer, whose next of kin they say they are."

Yet six years later, 1205 (Hardy, i. 310.):—

"Waleran de Monceux gives 100 marks for having the reasonable (*rationabilis*) part of the inheritance of Juliana, as regards (*versus*) Wm. de Warburton, William and Waleran being her next of kin."

This Waleran was son of Idonea de Herst (now Herst Monceux), and appears in other documents as "*Waleran de Herst*." The land in question was in *Compton* (afterwards *Compton Monceux*), Hants.

Now how are we to reconcile the two above-quoted documents? What was the connexion

between Ingelram and Waleran? And how is Waleran's double appellation to be explained? I see a reference to a family named *de Mounceaux* in the last number of the *Archæological Journal*, p. 300., holding a manor near Hawbridge, Somerset. Were they of the same stock?

3. The magnificent monument in Herstmonceux church to Thomas Lord Dacre (who died 1534), and his eldest son, is embellished with a considerable number of coats of arms, several of which I am unable to identify with any connexions of the family. These are, — (1.) Sable, a cross or; (2.) Barry of six, ar. and az., a bend gules; (3.) Arg. a fesse gules; (4.) Quarterly or, and gules, an escarbuncle sable; (5.) Barry of six, arg. and gules; (6.) Azure, an orle of martlets or, on an inescutcheon arg. three bass gules.

Can any of your readers, acquainted with the Dacre and Fienes pedigrees, appropriate any of these coats?

4. A suite of small bed-rooms, and the gallery from which they opened, in Herstmonceux Castle, were called respectively the *Bethlem Chambers* and *Bethlem Gallery*: is any instance of a similar denomination of apartments known, and can the reason be assigned?

5. Sir Roger Fienes, the builder of Herstmonceux Castle, accompanied Henry V. to Agincourt. Are any references to him to be found in Sir H. Nicolas' *Battle of Azincourt*, or elsewhere?

6. Francis Lord Dacre was one of the noble twelve who had the courage to appear in their places in the House of Lords and reject the ordinance for the trial of Charles I. His son Thomas, who married the daughter of Charles II. by the Duchess of Cleveland, and was created Earl of Sussex, was compelled through his extravagance to alienate the castle and manor of Herstmonceux. Are there any references to either of these peers, who played a not inconspicuous part in the events of their times, in any of the contemporary memoirs? Any information on any of the above points would greatly oblige

E. V.

Herstmonceux, Nov. 18.

Minor Queries.

Yorkshire Ballads.—Any of your readers would confer a great favour by referring me to any early Yorkshire ballads, or ballads relating to places in Yorkshire, not reprinted in the ordinary collections, such as Percy, Evans, &c. I am of course acquainted with those in the Roxburghe collection.

H.

Ringling a Handbell before a Corpse.—Is it true that whenever an interment takes place in Christ Church Cathedral, Oxford, the corpse is preceded on its way to the grave by a person who

rings a small handbell at intervals, each time giving a few tinkling strokes? My informant on this subject was an Oxford undergraduate, who said that he had recently witnessed the burials both of Mr. —, a late student of Christ Church, and of Miss —, a daughter of a living bishop: and he assured me that in both cases this ceremony was observed. Certainly it is possible to go through the academical course at Oxford without either hearing the bell, or knowing of its use on such occasions: but I should now be glad to receive some explanation of this singular custom.

A. G.

Ecclesfield.

Church of St. Saviour, Canterbury.—Tradition, I believe, has uniformly represented that an edifice more ancient, but upon the present site of St. Martin's, Canterbury, was used by St. Augustine and his followers in the earliest age of Christianity in this country. St. Martin's has, on that account, been often spoken of as the mother-church of England. Lately, however, in perusing the fourth volume of Mr. Kemble's *Codex Diplomaticus*, p. 1., I find a charter of King Canute, of the year 1018, which states the church of St. SAVIOUR, *Canterbury*, to be the mother-church of England:

"*Æcclesia Salvatoris in Dorobernia sita, omnium Æcclesiarum regni Angligeni mater et domina.*"

In none of the histories of Kent or of Canterbury can I find any mention of a church dedicated to St. Saviour. May I beg the favour of you to insert this among your Notes? HENRY ELLIS.

Mock Beggar's Hall.—What is the origin of this name as applied to some old mansions? One at Wallasey, in Cheshire, was so named, and another near Ipswich, in Suffolk. And what is the earliest instance of the title? BURIENSIS.

Beatrice Lady Talbot.—Since the publication of Sir Harris Nicolas' able contribution to the *Collectanea Topographica et Genealogica* (vol. i. pp. 80-90.) no one may be excused for confounding, as Dugdale and his followers had done, Beatrice Lady Talbot with Donna Beatrice, daughter of John, King of Portugal, to whom Thomas FitzAlan, Earl of Arundel, was married, 26th Nov., 1405. What I now wish to learn is, whether anything has since been discovered to elucidate further the pedigree of Lady Talbot? It is evident that she was of Portuguese origin; and it may be inferred from the quarterings on her seal, as shown in a manuscript in the British Museum (1st and 4th arg., five escutcheons in cross az., each charged with five plates in saltire, for Portugal; and 2nd and 3rd az., five crescents in saltire, or), that she was a member of the Portuguese family of Pinto, which is the only house in Portugal that bears the five crescents in saltire, as displayed on the seal.

SCOTUS.

English Prize Essays.—Is there at present, in either of the universities, or elsewhere, any prize, medal, or premium given for English essays, for which all England could compete, irrespective of birth, place of education, &c.; and, if so, particulars as to time, subject, and place, or an intimation as to where such could be obtained, would greatly oblige
MODEST AMBITION.

Rev. Joseph Blanco White.—*History of the Inquisition.*—In the Rev. J. H. Thom's *Life of the Rev. Joseph Blanco White* it is stated that he had made a collection for a history of the Inquisition which he intended to publish; and in a batch of advertisements preceding the first volume of Smedley's *Reformed Religion in France*, published in 1832 by Rivingtons, as part of their Theological Library, I find an announcement of other works to be included in the series, and amongst others, already in preparation, *The Origin and Growth of the Roman Catholic Inquisition against Heresy and Apostacy*; by Joseph Blanco White, M.A. I need not ask whether the work was published, for it is not to be found in the London Catalogue; but I wish to ask whether any portion of the work was ever placed in the publisher's hands, or ever printed; or whether he made any considerable progress in the collection, and, if so, in whose hands the MSS. are? Such papers, if they exist, would probably prove of too much importance to allow of their remaining unpublished.
IOTA.

Lady Deloraine.—The *Delia* of Pope's line,
"Slander or poison dread from *Delia's* rage,"
is supposed to have been Lady Deloraine, who remarried W. Windam, Esq., of Carsham, and died in Oct., 1744. The person said to have been poisoned was a Miss Mackenzie. Are the grounds of this strange suspicion known?
EDWARD F. RIMBAULT.

Speke Family.—I shall be glad to ascertain the family name and the armorial bearings of Alice, wife of Sir John Speke, father of Sir John Speke, founder of the chapel of St. George in Exeter Cathedral. She is said to have been maid of honour to Queen Catherine.
J. D. S.

Pope's Villa.—In Pope's *Literary Correspondence*, published by Curll, an engraving is advertised of his (Pope's) Villa at Twickenham, engraved by Rysbrach and published by Curll. Are any of your correspondents aware of the existence of a copy, and the price at which it can be obtained?
C. BATHURST W.

Armorial Bearings.—Among the numerous coats-armorial in the great east window of the choir of Exeter Cathedral, there is one respecting which I am at a loss. Argent a cross between four crescents gules. Can either of your readers kindly afford the name?
J. D. S.

Passage from Tennyson.—You have so many correspondents well versed in lore and legend, that I am induced to beg through you for an explanation of the allusion contained in the following passage of Tennyson:—

"Morn broaden'd on the borders of the dark,
Ere I saw her, who clasp'd in her last trance
Her murder'd father's head."

It occurs in the *Dream of Fair Women*, st. 67.
Cambridge.
W. M. C.

Sauenap, Meaning of.—In the will of Jane Heryng, of Bury, 1419, occurs this bequest:—

"To Alyson my dowter, xl s. and ij pottys of bras neste the beste, and a peyr bedys of blak get, and a grene hod, and a red hod, and a gowne of violet, and another of taune, and a towayll of diaper werk, and a sauenap; also a cloke and a rownd table."

What was the sauenap?
BURIENSIS.

Hoods worn by Doctors of the University of Cambridge.—Pray permit me to inquire, through your agency, what is the proper lining of the scarlet cloth hoods worn by doctors in the three faculties of the university of Cambridge? The robe-makers of Cambridge have determined upon a pink or rose-coloured silk for all; the London artists adopt a shot silk (light blue and crimson) sometimes for all faculties, at others for Doctors in Divinity only. On ancient monuments (there is one in Canterbury Cathedral) I find that the hoods were lined with ermine; and this is the material of those attached to the full-dress robes of doctors on the occasion of their creation, and in the schools, and at congregations. I cannot find the statutes bearing upon the subject.

As the Oxford statutes have recently been published, the matter is not so much in the dark,—black silk being the material prescribed for the lining of hoods of Doctors in Divinity, and those of the doctors in the other faculties being prescribed to be of silk of any intermediate colour, which the Oxford doctors understand to mean a deep rose-colour.
D. C. L.

U. University Club, Dec. 4. 1850.

Euclid and Aristotle.—The ordinary chronologies place Aristotle as nearly a century anterior to Euclid; but Professor De Morgan ("Eucleides," in Dr. Smith's *Biographical Dictionary*) considers them as contemporary. Any of your readers conversant with the subject will oblige me by saying which is right, and likewise why so.
GEOMETRICUS.

Ventriloquism.—*Fanningus, the King's Whisperer.*—To the Query respecting Brandon the juggler (Vol. ii., p. 424.), I beg leave to add another somewhat similar. Where is any information to be obtained of "The King's Whisperer, ἐγγαστήριμθος, nomine Fanningus, who resided at Oxford in 1643?"
T. J.

Frances Lady Norton.—Can any of your readers give me an account of the life of Frances Lady Norton, who wrote a work, entitled *The Applause of Virtue, in Four Parts, consisting of Divine and Moral Essays towards the obtaining of True Virtue*, 4to. 1705? It is a very delightful book, full of patristic learning. I am aware she was the daughter of Ralph Freke, Esq., of Hanington, and married Sir George Norton, Knt., of Abbot's Leigh, in the county of Somerset. I wish to know what other books she wrote, if any, and where her life may be found? Perhaps the Freke family could furnish an account of this learned lady. The work I believe to be extremely scarce.

RICHARD HOOPER.

Westminster Wedding.—Jeremy Collier says, in one of his *Essays* (Part iii. Essay viii.):

"As for the business of friendship you mentioned, 'tis not to be had at a *Westminster Wedding*."

Being much interested in weddings in Westminster at the present day, I should be much obliged to any of your readers who can throw any light on the observation of the Essayist, as above cited. What other authors use the term? R. H.

Stone's Diary.—Stone, the celebrated sculptor, left a valuable diary. The MS. was in the possession of Vertue the engraver. Has it ever been printed?

EDWARD F. RIMBAULT.

Dr. King's Poem of The Toast.—Where can I find a key to Dr. King's *Heroic Poem*, called *The Toast*? Isaac Reed's copy, with a *manuscript key*, sold at his sale for 10*l.* 10*s.*

EDWARD F. RIMBAULT.

Anima Magis, &c.—To whom is this sentence to be ascribed—

"Anima magis est ubi amat
Quam ubi animat."

TYRO-ETYMOLOGICUS.

The Adventures of Peter Wilkins.—Is the author of this delightful work of fiction known? The first edition was published in 1751, but it does not contain the dedication to Elizabeth, Countess of Northumberland, found in later impressions. When was this dedication added? It is observable that in all the editions I have seen, the initials R. P. are signed to the dedication, while R. S. appears on the title-page.

EDWARD F. RIMBAULT.

Talmud, Translations of.—1. Have there been any English translations of the Talmud, or any complete section of it? 2. What are the most esteemed Continental and Latin translations?

S. P. II. T.

Torn by Horses.—What is the last instance in the history of France of a culprit being torn by horses? Jean Châtel, who attempted to assassi-

nate Henri Quatre, suffered thus in 1595. (Crowe's *France*, i. 364.)

ED. S. JACKSON.

*The Marks *, †, ‡, &c.*—What is the origin of the asterisk, obelus, &c., used for references to notes? When were they first used? What are their proper names?

ED. S. JACKSON.

Totteridge, Herts, Oct. 23.

Blackguard.—Walking once through South Wales, we found an old woman by the roadside selling a drink she called *blackguard*. It was composed of beer and gin, spiced with pepper, and well deserved its name. Is this a common beverage in the principality?

J. W. H.

Replies.

CHURCH HISTORY SOCIETY.

I am much obliged to your correspondent LAICUS for his inquiry respecting the proposed Society (Vol. ii., p. 464.). Will you allow me to express to him my confident hope, that the proposed plan, or some modification of it by a committee (when one shall exist) may in due time be carried out. But there seems to be no reason for haste; and in the formation of such a body it is desirable to have as many avowed supporters to select from as possible. I do not think that the matter is much known yet, though I have to thank you for a kind notice; and I need not tell some of your correspondents that I have received very encouraging letters. But, in truth, as I did not expect any profit, or desire any responsibility as to either money or management, and only wished to lay before the public an idea which had existed in my own mind for some years, and which had obtained the sanction of some whom I thought competent judges; and as I had, moreover, published pamphlets enough to know that a contribution of waste paper to any object is often one of the most costly, I did not feel myself called on to go to so much expense in advertising as I perhaps might have done if I had been spending the money of a society instead of my own. I sent but few copies; none, I believe, except to persons with whom I had some acquaintance, and whom I thought likely to take more or less interest in the subject.

I trust, however, that the matter is quietly and solidly growing; and from communications which I have received, and resources on which I believe I may reckon, I feel no doubt that if it were considered desirable, friends and money enough to set such a society going might be immediately brought forward. It is one advantage of the proposed plan, that it may be tried on almost any scale. A society so constituted would not begin its exist-

ence with great promises of returns to subscribers, and heavy engagements to printers, paper-makers, and editors. Its only *necessary* expenses would be those of *management*; and if the society were very small, these expenses would be so too. It is, indeed, hardly possible to imagine that they should be such as not to leave something to be funded for future use, if they did not furnish means for immediate display; but it seems better to wait patiently until such real substantial support is guaranteed as may prevent all apprehension on that score.

S. R. MAITLAND.

DEFENDER OF THE FAITH.

(Vol. ii., p. 442.)

It is quite startling to be told that the title of "Defender of the Faith" was used by any royal predecessor of Henry VIII.

Selden (*Titles of Honour*, ed. 1631, p. 54.) says:

"The beginning and ground of that attribute of DEFENDER OF THE FAITH, which hath been perpetually, in the later ages, added to the style of the kings of England, (not only in the first person, but frequent also in the second and in the third, as common use shows in the formality of instruments of conveyance, leases and such like) is most certainly known. It began in Henry the VIII. For he, in those awaking times, upon the quarrel of the Romanists and Lutherans, wrote a volume against Luther," &c.

Selden then states the well-known occasion upon which this title was conferred, and sets out the Bull of Leo X. (then extant in the Collection of Sir Robert Cotton, and now in the British Museum), whereby the Pope, "holding it just to distinguish those who have undertaken such pious labours for defending the faith of Christ with every honour and commendation," decrees that to the title of King the subjects of the royal controversialist shall add the title "Fidei Defensori." The pontiff adds, that a more worthy title could not be found.

Your correspondent, COLONEL ANSTRUTHER, calls attention to the statement made by Mr. Christopher Wren, Secretary of the Order of the Garter (A. D. 1736), in his letter to Francis Peck, on the authority of the Register of the Order in his possession; which letter is quoted by Burke (*Dorm. and Ext. Bar.*, iv. 408.), that "King Henry VII. had the title of Defender of the Faith." It is not found in any acts or instruments of his reign that I am acquainted with, nor in the proclamation on his interment, nor in any of the epitaphs engraved on his magnificent tomb. (*Sandford, Geneal. Hist.*) Nor is it probable that Pope Leo X., in those days of diplomatic intercourse with England, would have bestowed on Henry VIII., as a special and personal distinction and reward, a title that had been used by his royal predecessors.

I am not aware that any such title is attributed to the sovereign in any of the English records anterior to 1521; but that many English kings gloried in professing their zeal to defend the Church and religion, appears from many examples. Henry IV., in the second year of his reign, promises to maintain and defend the Christian religion (*Rot. Parl.*, iii. 466.); and on his renewed promise, in the fourth year of his reign, to defend the Christian faith, the Commons piously grant a subsidy (*Ibid.*, 493.); and Henry VI., in the twentieth year of his reign, acts as keeper of the Christian faith. (*Rot. Parl.*, v. 61.)

In the admonition used in the investiture of a knight with the insignia of the Garter, he is told to take the crimson robe, and being therewith defended, to be bold to fight and shed his blood for Christ's faith, the liberties of the Church, and the defence of the oppressed. In this sense, the sovereign and every knight became a sworn defender of the faith. Can this duty have come to be popularly attributed as part of the royal style and title?

The Bull of Leo X., which confers the title on Henry VIII. personally, does not make it inheritable by his successors, so that none but that king himself could claim the honour. The Bull granted two years afterwards by Clement VII. merely confirms the grant of Pope Leo to the king himself. It was given, as we know, for his assertion of doctrines of the Church of Rome; yet he retained it after his separation from the Roman Catholic communion, and after it had been formally revoked and withdrawn by Pope Paul III. in the twenty-seventh year of Henry VIII., upon the king's apostacy in turning suppressor of religious houses. In 1543, the Reformation legislature and the Anti-papal king, without condescending to notice any Papal Bulls, assumed to treat the title that the Pope had given and taken away as a subject of Parliamentary gift, and annexed it for ever to the English crown by the statute 35 Hen. VIII. c. 3., from which I make the following extract, as its language bears upon the question:

"Where our most dread, &c., lord the king, hath heretofore been, and is justly, lawfully, and notoriously known, named, published, and declared to be King of England, France, and Ireland, Defender of the Faith, and of the Church of England and also of Ireland, in earth supreme head; and hath justly and lawfully used the title and name thereof as to his Grace appertaineth. Be it enacted, &c., that all and singular his Grace's subjects, &c., shall from henceforth accept and take the same his Majesty's style . . . viz., in the English tongue by these words, Henry the Eighth, by the grace of God King of England, France, and Ireland, Defender of the Faith, and of the Church of England, and also of Ireland, in earth the supreme head; and that the said style, &c., shall be, &c., united

and annexed for ever to the imperial crown of his highness's realms of England."

By the supposed authority of this statute, and notwithstanding the revocation of the title by Pope Paul III., and its omission in the Bull addressed by Pope Julius III. to Philip and Mary, that princess, before and after her marriage, used this style, and the statute having been re-established by 1 Eliz. c. 1., the example has been followed by her royal Protestant successors, who wished thereby to declare themselves Defenders of the Antipapal Church. The learned Bishop Gibson, in his *Codex* (i. 33., note), treats this title as having commenced in Henry VIII. So do Blount, Cowel, and such like authorities.

WM. SIDNEY GIBSON.

Newcastle-on-Tyne, Dec. 1850.

P. S. Since writing the above, I have found (in the nineteenth volume of *Archæologia*, pp. 1—10.) an essay by Mr. Alex. Luders on this very subject, in which that able writer, who was well accustomed to examine historical records, refers to many examples in which the title "Most Christian King" was attributed to, or used by English sovereigns, as well as the kings of France; and to the fact, that this style was used by Henry VII., as appears from his contract with the Abbot of Westminster (Harl. MS. 1498.). Selden tells us that the emperors had from early times been styled "Defensores Ecclesiæ;" and from the instances cited by Mr. Luders, it appears that the title of "Most Christian" was appropriated to kings of France from a very ancient period; that Pepin received it (A. D. 755) from the Pope, and Charles the Bald (A. D. 859) from a Council: and Charles VI. refers to ancient usage for this title, and makes use of these words:

"— nostrorum progenitorum imitatione—evangelicæ veritatis—DEFENSORES—nostra regia dignitas divino Christianæ religionis titulo gloriosius insignitur —."

Mr. Luders refers to the use of the words "Nos zelo fidei catholicæ, cujus sumus et erimus Deo dante *Defensores*, salubriter commoti" in the charter of Richard II. to the Chancellor of Oxford, in the nineteenth year of his reign, as the earliest introduction of such phrases into acts of the kings of England that he had met with. This zeal was for the condemnation of Wycliff's *Trialogus*. In the reign of Hen. IV. the writ "De Hæretico comburendo" had the words "Zelator justitiæ et fidei catholicæ cultor;" and the title of "Très Chrétien" occurs in several instruments of Hen. VI. and Edw. IV. It appears very probable that this usage was the foundation of the statement made by Chamberlayne and by Mr. Christopher Wren: but that the title of Defender of the Faith was used as part of the royal style before 1521, is, I believe, quite untrue.

W. S. G.

MEANING OF JEZEBEL.

(Vol. ii., p. 357.)

There appear to be two serious objections to the idea of your correspondent W. G. H. respecting the appearance of *Baal* in this word: 1. The original orthography (בַּעַל); whereas the name of the deity is found on all Phœnician monuments, where it enters largely into the composition of proper names, written בעל: and, 2. The fact of female names being generally on these same monuments (as tombstones and so forth) compounded of the name of a goddess, specially Astarth (אֲשֶׁרֶת or אֲשֶׁרֶת). I do not know that we have any example of a female name into which *Baal* enters.

The derivation of the word appears to be that given by Gesenius (s. v.); that it is compounded of the root בָּל (habitavit, cohabitavit) and the negative אֵין, and that its meaning is the same as ἄλογος, casta: comp. *Agnes*. *Isabel*, in fact, would be a name nearer the original than the form in which we have it.

Sc.

Carmarthen, Oct. 29. 1850.

Jezebel.—W. G. H. has been misled by the ending *bel*. The Phœnician god *Bel* or *Baal* has nothing to do with this name,—the component words being *Je-zebel*, not *Jeze-bel*. Of the various explanations given, that of Gesenius (*Heb. Lex.*, s. voc.) appears, as usual, the simplest and most rational. The name אֲיִזֶבֶל (*Jezebel*) he derives from אֵין (i) "not" (comp. I-chabod, "In-glorious") and בָּל (zabal), "to dwell, cohabit with."

The name will then mean "without cohabitation," i. e. ἄλογος (*Plat. Theat.*) "chaste, modest." Comp. *Agnes*, *Katherine*, &c.

Less satisfactory explanations may be found in Calmet's *Dictionary*, and the *Cyclopædia of Biblical Literature*, edited by Dr. Kitlo. R. T. H. G.

Jezebel.—The Hebrew spelling אֲיִזֶבֶל presents so much difficulty, that I fear such a derivation as W. G. H. wishes to obtain for the name is not practicable by any known etymology. Nothing that I am aware of, either in Hebrew, Syriac, or Arabic, will help us. The nearest verb that I can find is the Chaldee נִינִי, signifying "to light a fire," parts of which occur two or three times in Dan. iii.; but I fear it would be too daring a conjecture to interpret the name *quem Belus accendit* on the strength of that verb's existence. At present I feel myself obliged to take the advice of Winer, in his *Lexicon*, "Satius est ignorantiam fateri quam arguari."

"Nominis origo (he says) non liquet. Sunt qui interpretentur non stercus, Coll. 2 Reg. ix. 27., ineptè.

Simonis in Onom. dictum putat Ino נֹאִי וְבֵל, *mansio habitationis* (habitatio tectissima); Gesenius *cui nemo concubuit*, Coll. וְבֵל, Gen. xxx. 20. Sed satius," &c.

Admitting that Hasdrubal is, in fact עֲזָרוֹ בֵּל, *Bel (was) his helper*, we cannot possibly connect בֵּל with it.

L— Rectory, Somerset.

Jezebel.—Your correspondent W. G. H. believes this word to be derivable from *Baal*. That the Phœnician word בַּעַל (Lord) makes a component part of many Syrian names is well known: but I do not think the contracted form בֵּל, which was used by the Babylonians, is ever found in any Syrian names. If we suppose the name אֵיזֶבֶל to be derived from בֵּל or בַּעַל, we must find a meaning for the previous letters. Gesenius derives the name from אֵי, the negative particle, and זֶבֶל, and gives it the sense of "innuba," i. e. "pure," comparing it, as a female name, with the Christian Agnes. There is but one passage, however, in Scripture which supports this secondary sense of זֶבֶל properly, "to be round," or, "to make round," and then "to dwell;" from whence זֶבֶל, "a dwelling or habitation:" also זְבוּלוֹן, "dwellings," the name which Leah gives to her sixth son, because she hopes that thenceforward her husband יִזְבְּלוּ, "will dwell with me." (Gen. xxx. 20.) Gesenius considers this equivalent with "cohabit;" and from this single passage draws the sense which he assigns to אֵיזֶבֶל. This seems rather far-fetched. I am, however, still inclined to give the sense of "pure, unpolluted," to אֵיזֶבֶל, but on different grounds.

זֶבֶל has another sense, κόπρος, particularly of camels, from the round form; and the word was common, in the later Hebrew, in that sense. Hence the evil spirit is called בַּעַל-זְבוּל, a contemptuous name, instead of בַּעַל-זְבוּב = Βεελζεβούβ instead of Βεελζεβούβ (Matt. xii. 24.).

The negative of this word אֵיזֶבֶל might, without any great forcing of the literal sense, imply "the undefiled," Ἀμίαντος; and this conjecture is supported by comparing 2 Kings, ix. 37. with the same verse in the *Targum* of Jonathan. They are as follows: (Heb.):

וְהָיָה נִבְלָת אֵיזֶבֶל דָּרְמָן עַל-פָּנֶי הַשָּׂדֶה

In the *Targum* thus:

וְתָהִי נִבְלָתָא דְאֵיזֶבֶל כְּזֶבֶל מְבֻדָּר עַל אַפֵּי הַקְּלָא:

It is quite clear that the Targumists intended here a strong allusion to the *original* meaning of Jezebel's name; viz. that she who was named "the undefiled" should become as "defilement." I am not sure whether a disquisition of this kind may be considered irrelevant to your work; but as the idea seems not an improbable one to some whose judgment I value, I venture to send it.

E. C. H.

SOCINIAN BOAST.

(Vol. ii., p. 375.)

One of your correspondents, referring to the lines lately quoted by Dr. Pusey—

"Tota jacet Babylon; destruxit tecta Lutherus,
Calvinus muros, sed fundamenta Socinus."

inquires "by what Socinian writer" are these two hexameter verses used?

In reply, I beg to remark that by "Socinian" is, I suppose, meant "Unitarian," for even the immediate converts of Socinus refused to be called Socinians, alleging that their belief was founded on the teaching of Jesus Christ; and modern Unitarians, disowning all human authority in religious matters, cannot take to themselves the name of Socinus.

The distich, however, appears to have been in use among the Polish Unitarians shortly after the death of Faustus Socinus, as respectfully expressive of the exact effect which they conceived that he had produced in the religious world. Mr. Wallace, in his *Antitrinitarian Biography*, vol. iii. p. 323., states that it is "the epitaph said to have been inscribed on the tomb of Faustus Socinus." Mr. Wallace's authority for this assertion I have not been able to discover. Bock (*Hist. Antitrinitariorum*, vol. iii. p. 725.), whom Mr. Wallace generally follows, observes that the adherents of Faustus Socinus were accustomed to use these lines "respecting his decease," (qui de ejus obitu canere soliti sunt). This would seem to imply that the lines were composed not long after the death of Faustus Socinus. Probably they formed originally a part of a poem written as a eulogy on him by some minister of the Unitarian church. The case would not be without a parallel.

Three versions of the distich are before me; that cited by Dr. Pusey, and the two which follow:—

"Alta ruit Babylon; destruxit tecta Lutherus,
Muros Calvinus, sed fundamenta Socinus."

Fock, *Socinianismus*, vol. i. p. 180.

"Tota ruct Babylon; destruxit tecta Lutherus,
Muros Calvinus, sed fundamenta Socinus."

Bock, *ut supra*.

Which is the original? Bock's reading has the preference in my mind, because he is known to have founded his history on the results of his own personal investigations among the manuscripts as

well as the printed documents of the Polish Unitarian Churches. Besides, if, as there is reason to believe, the lines were composed shortly after the death of F. Socinus, *ruet* (*will fall*) would now correctly describe what, at so small a distance from the days of Luther and Calvin, may be supposed to have been the feeling among the Polish Unitarians; whereas Dr. Pusey's *jacet* (lies low, in the *present* tense) does as certainly partake somewhat of the grandiloquent. That no "boast," however, was intended, becomes probable, when we consider that the distich was designed to convey a feeling of reverence towards Socinus rather than an insult to Rome. JOHN R. BEARD.

Replies to Minor Queries.

The Königs-stuhl at Rheuze (Vol. ii., p. 442.). — DR. BELL, who inquires for an engraving of the old *Königs* or *Kaisers-stuhl*, at Rheuze, is referred to the *History of Germany, on the Plan of Mrs. Markham's Histories*, published by Murray, where, on the 188th page, he will find a very neat woodcut of this building, which we are told was destroyed in 1807, and rebuilt after the original model in 1843. It is of an octagon form, supported by pillars, with seven stone seats round the sides for the electors, and one in the centre for the emperor. M. H. G.

[The woodcuts of this work deserve especial commendation, being accurate representations of objects of historical interest, instead of the imaginative illustrations too often introduced into works which claim to represent the truth of history. Many of the engravings, such as that of the *room in which the Council of Constance was held*, and the *Cages of the Anabaptists* attached to the tower of *St. Lambert's Church, Munster*, are, we have understood, copied from original sketches placed at Mr. Murray's disposal for the purpose of being used in the work in question.]

Mrs. Tempest (Vol. ii., p. 407.). — This lady was one of the two daughters of Henry Tempest, Esq., of Newton Grange, Yorkshire (son of Sir John Tempest of Tong Hall, who was created a baronet in 1664), by his wife Alatheia, daughter of Sir Henry Thompson of Marston, co. York. She died unmarried in 1703. As the Daphne of Pope's pastoral "Winter," inscribed to her memory, she is celebrated in terms which scarcely bear out the remark of your correspondent, that the poet "has no special allusion to her." J. T. HAMMACK.

Calendar of Sundays in Greek and Romish Churches. — In reply to M.'s Query, I beg to inform him, that to find a calendar of both the above churches, he need seek no further than the *Almanach de Gotha* for the year 1851. He will there find what he wants, on authority no doubt sufficient. D. C.

The Conquest (Vol. ii., p. 440.). — I do not agree with L. in thinking that the modern notion, that this word means "a forcible method of acquisition," is an erroneous one; but have no doubt that, whatever its original derivation may be, it was used in that sense. If William I. never pretended "to annex the idea of victory to conquest," it is certain that his son William II. did: for we find a charter of his in the *Monasticon* (ed. 1846), vol. vi. p. 992., confirming a grant of the church of St. Mary of Andover to the abbey of St. Florence, at Salmur, in Anjou, in which there is the following recital:

"Noscant qui sunt et qui futuri sunt, quod Willielmus rex, qui armis Anglicam terram sibi subjugavit, dedit," &c.

If this charter was granted by William I., under whom Dugdale has placed it in his *Chronica Series*, p. 1., *nomine Baldric*, the argument is so much the stronger; but I have endeavoured to prove by internal evidence (*Judges of England*, vol. i. p. 67.) that it is a charter of William II. EDWARD FOSS.

Thruscross (Vol. ii., p. 441.). — In a sermon preached at the funeral of Lady Margaret Mainard, at Little Easton, in Essex, June 30, 1682, by Bishop Ken, he says:

"The silenced, and plundered, and persecuted clergy she thought worthy of double honour, did vow a certain sum yearly out of her income, which she laid aside, only to succour them. The congregations where she then communicated, were those of the Reverend and pious Dr. Thruscross and Dr. Mossem, both now in heaven, and that of the then Mr. Gunning, the now most worthy Bishop of Ely, for whom she ever after had a peculiar veneration."

"My last son Izaak, borne the 7th of September, 1651, at halfe an houre after two o'clock in the afternoon, being Sunday, and he was baptized that evening by Mr. Thruscross, in my house in Clerkenwell. Mr. Henry Davison and my brother Beacham were his godfathers, and Mrs. Roe his godmother." — *Izaak Walton's Entry in his Prayer Book.*

Peckhard, in his *Life of Nicholas Ferrar*, p. 213., quotes Barwick's Life, Oley, Thruscross, and Thorndike. W. P.

Osnaburgh Bishopric (Vol. ii., pp. 358. 447.). — The succession to this bishopric was regulated by the Treaty of Westphalia, in 1648. By virtue of that treaty the see of Osnaburgh is alternately possessed by a Romish and a Protestant prince; and when it comes to the turn of a Protestant, it is to be given to a younger son of the house of Hanover. The *Almanach de Gotha* will most probably supply the information who succeeded the late Duke of York. Looking at the names of the titular bishops of Osnaburgh, it may be inferred that the duties attached to the see are confined to its temporalities. J. T. HAMMACK.

Nicholas Ferrar (Vol. ii., pp. 119. 407. 444.)—The libellous pamphlet, entitled *The Arminian Nunnery at Little Gidding*, is printed entire in the Appendix to Hearne's Preface to Langtoft. One of the Harmonies of the Life of Christ is in the British Museum, and another at St. John's College, Oxford (Qy.) (See the list of MSS. once at Gidding, Peckhard, p. 306.) N. Ferrar published and wrote the preface to Herbert's *Temple*, 1633, —and translated Valdesso's *Divine Considerations*, Camb. 1646. W. P.

Butchers' Blue Dress (Vol. ii., p. 266.). — A blue dress does not show stains of blood, inasmuch as blood, when dry, becomes of a blue colour. I have always understood this to be the explanation of this custom. X. Z.

Chaucer's Portrait by Occeleve (Vol. ii., p. 442.). — This portrait is engraved in Strutt's *Regal and Ecclesiastical Antiquities*. J. I. D.

[And we may add, in the edition of Tyrwhitt's *Canterbury Tales*, published by Pickering. — Ed.]

Chaucer's Portrait (Vol. ii., p. 442.). — His portrait, from Occeleve's poem, has been engraved in octavo and folio by Vertue. Another, from the Harleian MS., engraved by Worthington, is in Pickering's edition of Tyrwhitt's *Chaucer*. Occeleve's poem has not been printed; but see Ritson's *Biblioth. Poetica*, and Warton's *H. E. P.* A full-length portrait of Chaucer is given in Shaw's *Dresses and Decorations of the Middle Ages*; another, on horseback, in Todd's *Illustrations of Gower and Chaucer*. W. P.

Lady Jane of Westmoreland (Vol. i., p. 103.). — I think your correspondent Q. D. is wrong in his supposition that the two following entries in Mr. Collier's second volume of *Extracts from the Registers of the Stationers' Company* refer to a composition by Lady Jane of Westmoreland: —

"1585-6. Cold and uncouth blowes, of the Lady Jane of Westmorland."

"1586-7. A songe of Lady Jane of Westmorland."

My idea is, that the ballad (for Mr. Collier thinks that both entries relate to one production) was merely one of those metrical ditties sung about the streets of London depicting the woes and sufferings of some unfortunate lady. The question is, who was this "unfortunate lady?" She was the wife of Ralph, Earl of Westmoreland, who was attainted about the year 1570, and died in Flanders anno 1584. I learn this from a MS. of the period, now before me, entitled *Some Account of the Sufferings of the Ladye Jane of Westmorlande, who dyed in Exile. By T. C.* Perhaps at some future time I may trouble your readers with an account of this highly interesting MS.

EDWARD F. RIMBAULT.

Gray and Dodsley. — As the HERMIT OF HOLYPORT has repeated his Queries on Gray and Dodsley, I must make a second attempt to answer them with due precision, assured that no man is more disposed than himself to communicate information for the satisfaction of others.

1. *Gray*: In the first edition of the *Elegy* the epithet in question is *droning*; and so it stands in the *Poems of Gray*, as edited by himself, in 1753, 1768, &c.

2. *Dodsley*: The first edition of the important poetical miscellany which bears his name was published in 1748, in three volumes, 12mo.

BOLTON CORNEY.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The *New Classical Dictionary of Biography, Mythology, and History*, may be considered as the third in that important series of Classical Dictionaries, for which the world is indebted to the learning of Dr. Smith. As the present work is distinguished by the same excellencies which have won for the *Dictionary of Greek and Roman Antiquities*, and the *Dictionary of Greek and Roman Biography and Mythology*, the widely-spread reputation they enjoy, we shall content ourselves with a few words explanatory of the arrangement of a work which, it requires no great gift of prophecy to foretell, must ere long push Lemprière from its stool. The present Dictionary may be divided into three portions. The Biographical, which includes all the historical names of importance which occur in the Greek and Roman writers, from the earliest times down to the extinction of the Western Empire; those of all Greek and Roman writers, whose works are either extant or known to have exercised an influence upon their respective literatures; and, lastly, those of all the more important artists of antiquity. In the Mythological division may be noticed, first, the discrimination, hitherto not sufficiently attended to, between the Greek and Roman mythology, and which in this volume is shown by giving an account of the Greek divinities under their Greek names, and the Roman divinities under their Latin names; and, secondly, what is of still more consequence, the care to avoid as far as possible all indelicate allusions in the respective histories of such divinities. Lastly, in the Geographical portion of the work, and which will probably be found the most important one, very few omissions will be discovered of names occurring in the chief classical writers. This brief sketch of the contents of this *New Classical Dictionary* will satisfy our readers that Dr. Smith has produced a volume, not only of immense value to those who are entering upon their classical studies, but one which will be found a most useful handbook to the scholar and the more advanced student.

The *Greek Church, A Sketch*, is the last of the Shilling Series in which Mr. Appleyard has described

the different sections of Christendom, with a view to their ultimate reunion. Like its predecessors, the volume is amiable and interesting, but being historical rather than doctrinal, is scarcely calculated to give the uninformed reader a very precise view of the creed of the Greek Church. It may serve, however, to assure us that the acrimony of religious discussion and the mutual jealousy of Church and State, which disquiets so many minds at present, was more than matched in the days of Constantine and Athanasius.

The last part of the *Transactions of the Academy of Sciences* of Berlin contains two papers by Jacob Grimm, which will doubtless be perused with great interest in this country. The one on the ancient practice of burning the bodies of the dead (*Ueber das Verbrennen der Leichen*) will be of especial interest to English antiquaries; but the other, from its connexion with the great educational questions which now occupy so much of public attention, will probably be yet more attractive. It is entitled, *Ueber Schüle Universitüt Academie*. Separate copies of these Essays may be procured from Messrs. Williams and Norgate.

Messrs. Sothely and Wilkinson (Wellington Street, Strand) will sell on Monday next and two following days the valuable Dramatic and Miscellaneous Library of the late John Fullarton, Esq., which contains an extensive collection of the early editions of the Old English Dramatists.

We have received the following Catalogues:—Bernard Quaritch's (16. Castle Street, Leicester Square) Catalogue No. 21. for 1850, of Antiquarian, Historical, Heraldic, Numismatic, and Topographical Books; William Heath's (29½. Lincoln's Inn Fields) Catalogue No. 6. for 1850, of Valuable Second-hand Books; Cole's (15. Great Turnstile) List of very Cheap Books.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

LAW'S LETTERS TO BISHOP HODLEY.
MILLES, REV. ISAAC, ACCOUNT OF THE LIFE AND CONVERSATION OF, 1721.
BRAY, REV. T., PUBLIC SPIRIT ILLUSTRATED IN THE LIFE AND DESIGNS OF, 8vo. 1746.
HUET'S COMMERCE OF THE ANCIENTS, 1717.
VINCE'S ASTRONOMY, 3 Vols. 1808.

* * Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELLI, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

JEEDEE. Notwithstanding Dr. Parr's assertion to the contrary, the *MALEUS MALEFICARUM* is by no means an uncommon book, as may be seen by a reference to Grasse (*Bibliotheca Magica*, p. 32.), where upwards of a dozen editions are enumerated, and a table of its contents may be seen. The work has been very fully analysed in the second volume of Horst's *Dämonomagie*, and, if we remember rightly, its history is told by Soldan in his *Gesch. der Hexenprocesse*.

R. H. (Trin. Coll. Dub.) will see that it is impossible to adopt his kind suggestion without spoiling the uniformity of the work. We have a bound copy of our First Volume now before us, and can assure him that, although the margin is necessarily narrow the book has not been spoilt by the binder.

J. S. Nortor or Nawter is only the provincial mode of pronouncing neatherd. The Nolt market is the ancient name of a street in Newcastle—the cattle-market. See Brockett's Gloss. of North Country Words, s. v. Nowrt or NOLT.

A. H. (Stoke Newington). "Limbeck" is used by Shakspeare for "Alembic;" and in the passage in Macbeth,—

"That memory, the warder of the brain,
Shall be a fume, and the receipt of reason
A limbeck only."

Receipt is used in the sense of receptacle; and (we quote from one of the commentators), "The limbeck is the vessel through which distilled liquors pass into the recipients. So shall it be with memory, through which every thing shall pass, and nothing remain."

DJEDALEME TEBEYR. Some of our correspondent's articles would, we have no doubt, have appeared ere this, but for the difficulty of deciphering his handwriting. Our correspondents little know how greatly they would facilitate our labours by writing more legibly.

Errata.—P. 406, col. 2. l. 45, for "vingto" read "MS to;" l. 48, for "indefensus" read "indefessus." P. 469, col. 1, lines 44, 50, and 53, for "Litters" read "Littus."

In the advertisement of Mr. Appleyard's *Greek Church*, in our last Number, p. 471, for "Darling, Great Cullen Street," read "Darling, Great Queen Street."

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Notes.

DIVISION OF INTELLECTUAL LABOUR.

Every one confesses, I believe, the correctness of the *principle* called "Division of labour." But if any one would form an adequate estimate of the ratio of the effect produced, in this way, to the labour which is expended, let him consult Dr. Adam Smith. I think he states, as an example, that a single labourer cannot make more than ten pins in a day; but if eight labourers are employed, and each of them performs one of the eight separate

processes requisite to the formation of a pin, there will not merely be eight times the number of pins formed in a day, but nearly eighty times the number. (Not having the book by me, I cannot be certain of the exact statistics.)

If this principle is proved, then, to be of such extraordinary utility, why should it not be made serviceable in other matters besides the "beaver-like" propensity of amassing wealth and satisfying our material desires? Why should not your periodical be instrumental in transferring this invaluable principle to the labours of the intellectual world? If your correspondents were to send you abstracts or *précis* of the books which they read, would there not accrue a fourfold benefit? viz.:

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You might object that such *précis* would be as partial as the reviews of which the whole literary world complain. But, in the first place, these abstracts would be written by literary men who are not dependent on booksellers for their livelihood, and would not therefore be likely to write up trashy books or detract from the merit of valuable works, for the sake of the book trade. And besides, your correspondents give their articles under their signature, so that one could be openly corrected by another who had read the same work. Again, it is only the *leading idea* of the book which you would require, and no attendant praise or blame, neither eulogistic exordium nor useless appeals to the reader. The author, moreover, might send you the skeleton of his own book, and

you would of course give this the prior place in your journal.

Another objection is, that the length of such *précis* would not permit them to come within the limits of your work. But they *should not* be long. And even if one of them should take up four or five pages, you could divide it between two or three successive numbers of your periodical. And, besides, your work, by embracing this object, would be greatly increased in utility; the number of your subscribers would be multiplied, and the increased expense of publication would thus be defrayed.

But, if the advantages resulting from such a division of intellectual labour would be as great as I fondly hope, I feel sure that the energy and enterprise which caused you to give a tangible reality to your scheme for "NOTES AND QUERIES" would also enable you to overcome all difficulties, and answer all trifling objections. R. M.

ON A PASSAGE IN LOVE'S LABOUR'S LOST.

In *Love's Labour's Lost*, Act II. Sc. 1., Boyet, speaking of the King of Navarre and addressing the Princess of France, says:

"All his behaviours did make their retire
To the court of his eye, peeping thorough desire;
His heart, like an agate, with your print impressed,
Proud with his form, in his eye pride expressed;
His tongue, *all impatient to speak and not see*,
Did stumble with haste in his eyesight to be;
All senses to that sense did make their repair,
To feel only looking on fairest of fair."

This speech is a remarkable specimen of the affected style of compliment prevalent in the time of Elizabeth. The third couplet, at first sight, appears to have a signification exactly opposed to that which the context requires. We should expect, instead of "*the tongue all impatient to speak*," to find "*the tongue all impatient to see*."

No one of the editors of Shakspeare appears to me to have given a satisfactory explanation of this passage. I therefore venture to offer the following.

In the Latin poets (who in this followed the Greeks) we find adjectives and participles followed by the genitive case and the gerund in *di*. Thus in Horace we have "*patiens pulveris atque solis*," "*patiens liminis aut aquæ cœlestis*," and in Silius Italicus (vi. 612.), "*vetus bellandi*." For other instances, see Mr. Baines' *Art of Latin Poetry*, pp. 56—60.

The Latin poets having taken this license, then proceeded a step further, and substituted the infinitive mood for the gerund in *di*. I cannot find any instance either of "*patiens*" or "*impatiens*" used in this connection; but numerous instances of other adjectives and participles followed by the

infinitive mood may be found in pp. 68. to 73. of the *Art of Latin Poetry*. I cite two only, both from Horace: "*indocilis pauperiem pati*," "*quidlibet impotens sperare*."

Following these analogies, I suggest that the words "*impatient to speak and not see*" mean "*impatient of speaking (impatiens loquendi)* and not seeing," i. e., "*dissatisfied with its function of speaking, preferring that of seeing*."

This construction, at least, renders the passage intelligible. X. Z.

TREATISE OF EQUIVOCATION.

(Vol. ii., pp. 168, 446.)

I feel greatly indebted to J. B. for a complete solution of the question respecting this ambiguous book. Bewildered by the frequent reference to it by nearly cotemporaneous writers, I had apprehended it certain, that it had been a *printed*, if not a published work; and that even a second edition had altered the title of the first. It is now certain, that its existence was, and is, only in *manuscript*; and that the alteration was intended only for its first impression, if printed at all. It is a fact not generally known, that many papal productions of the time were multiplied and circulated by copies in MS.: Leycester's *Commonwealth*, of which I have a very neat transcript, and of which many more are extant in different libraries, is one proof of the fact.* I observe, that in Bernard's very valuable *Bibliotheca MSS., &c.*, I had marked under *Laud Misc. MSS.*, p. 62. No. 968. 45. *A Treatise against Equivocation or Fraudulent Dissimulation*, what I supposed might be the work in request: but being prepossessed with the notion that the work was in print, I did not pursue any inquiry in that direction. I almost now suspect that this is the very work which J. B. has brought to light. I had hoped during the present year to visit the Bodleian, and satisfy myself with an inspection of the important document. I am additionally gratified with the information relative to the same subject by Mr. SANSOM, p. 446. J. B. observes, that the MS. occupies sixty-six pages only. Will no one have the charity for historic literature to make it a public benefit? If with notes, so much the better. It is of far more interest, as history is concerned, and that of our own country, than many of the tracts in the Harleian or Somers' Collections. Parsons's notice of it in his *Mitigation*, and towards the end, as if he was just then made acquainted with it, is very

* *A Memorial for the Reformation in England*, by R. P. (Parsons), of which I have a well transcribed copy, is another. It was published by Gee.

characteristic and instructive. He knew of it well enough, but thought others might not.

Again I say, why not print the work? J. M.

[We have reason to believe that this important historical document is about to be printed.]

PARALLEL PASSAGES.

In Shakspeare's *Henry IV.*, Act V. Sc. 4., the Prince exclaims, beholding Percy's corpse, —

"When that this body did contain a spirit,
A kingdom for it was too small a bound;
But now two paces of the vilest earth
Is room enough!"

In Ovid we find the following parallel: —

" jacet ecce Tibullus,
Vix manet e toto parva quod urna capit."

A second one appears in the pretended lines on the sepulchre of Scipio Africanus: —

"Cui non Europa, non obstitit Africa unquam,
Respiceres hominem, quem brevis urna premit."

The same reflection we find in Ossian: —

"With three steps I measure thy grave,
O thou, so great heretofore!"

It is very difficult indeed to determine in which of these passages the leading thought is expressed best, in which is to be found the most energy, the deepest feeling, the most touching shortness. I think one should prefer the passage of Shakspeare, because the direct mention of the corporal existence gives a magnificent liveliness to the picture, and because the very contrast of the space appears most lively by it; whereas, at the first reading of the other passages, it is not the human being, consisting of body and soul, which comes in our mind, but only the human spirit, of which we know already that it cannot be buried in the grave.

One of the most eminent modern authors seems to have imitated the passage of Shakspeare's *Henry IV.* Schiller, in his *Jungfrau von Orleans*, says: —

"Und von dem mächt'gen Talbot, der die Welt
Mit seinem Kriegeruhm füllte, bleibet nichts
Als eine Hand voll leichten Staubs."

(And of the mighty Talbot, whose warlike
Glory fill'd the world, nothing remains
But a handful of light dust.)

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True or False Papal Bulls. —

"Utrum bulla papalis sit vera an non.

"Si vis scire utrum literæ domini Papæ sint veraces vel non, numera punctos quæ sunt in bullâ. Et si inveneris circulum ubi sunt capita apostolorum ha-

bentem 73 punctos, alium vero circulum 46, alium super caput Beati Petri habentem 26, alium super caput Sancti Pauli habentem 25 punctos, et punctos quæ sunt in barbâ 26, veraces sunt; alioquin falsæ. — Sir Matthew Hale's *Manuscripts*, Library of Lincoln's Inn, vol. lxxiii. p. 176.

To which may be added, that in digging for the foundations of the new (or present) London Bridge, an instrument was dug up for counterfeiting the seals or Bullæ? Where is it now deposited? J. E.

Burning Bush of Sinai. —

"Pococke asserts that the monks have planted in their garden a bush similar to those which grow in Europe, and that by the most ridiculous imposture, they hesitate not to affirm that it is the same which Moses saw—the miraculous bush. The assertion is false, and the alleged fact a mere invention." — Geramb's *Pilgrimage to Palestine*, &c., English trans.

March 1. 1847. The bush was exhibited by two of the monks at the back of the eastern apse of the church, but having its root within the walls of the chapel of the burning bush. It was the common English bramble, not more than two years old, and in a very sickly state, as the monks allowed the leaves to be plucked by the English party then in the convent. The plant grows on the mountain, and therefore could be easily replaced. VIATOR.

The Crocodile (Vol. ii., p. 277.). — February, 1847, a small crocodile was seen in the channel, between the island of Rhoda and the right bank of the Nile. VIATOR.

Umbrella. — It was introduced at Bristol about 1780. A lady, now eighty-three years of age, remembers its first appearance, which occasioned a great sensation. Its colour was red, and it probably came from Leghorn, with which place Bristol at that time maintained a great trade. Leghorn has been called Bristol on a visit to Italy. VIATOR.

Rollin's Ancient History, and History of the Arts and Sciences. — Your correspondent IOTA inquires (Vol. ii., p. 357.), "How comes it that the editions" (of Rollin) "since 1740 have been so castrated?" i. e. divested of an integral portion of the work, the *History of the Arts and Sciences*. It is not easy to state how this has come to pass. During the last century comparatively little interest was felt in the subjects embraced in the *History of the Arts and Sciences*; and probably the publishers might on that account omit this portion, with the view of making the book cheaper and more saleable. It is more difficult to assign any reason why Rollin's Prefaces to the various sections of his *History* should have been mutilated and manufactured into a general Introduction or Preface, to make up which the whole of chap. iii. book x. was also taken out of its proper place and order. A more remarkable instance of merciless distortion of an

author's labours is not to be found in the records of literature. IOTA may take it as a fact—and that a remarkable one—that since 1740 there had appeared no edition of Rollin having any claim to integrity, until the one edited by Bell, and published by Blackie, in 1826, and reissued in 1837.

VERITAS.

Glasgow, Dec. 7. 1850.

MSS. of Locke.—E. A. Sandford, Esq., of Nynhead, near Taunton, has a number of valuable letters, and other papers, of Locke, and also an original MS. of his *Treatise on Education*. Locke was much at Chipley in that neighbourhood, for the possessor of which this treatise was, I believe, composed.

W. C. TREVELYAN.

The Letter ɣ.—Dr. Todd, in his *Apology for the Lollards*, published by the Camden Society, alludes to the pronunciation of the old letter ɣ in various words, and remarks that “it has been altogether dropped in the modern spelling of ɣerb, ‘earth,’ frust, ‘fruit,’ ɣerle, ‘earl,’ abīd, ‘abide.’” The Doctor is, however, mistaken; for I have heard the words “earl” and “earth” repeatedly pronounced, in Warwickshire, *yarl* and *yarth*. J. R.

A Hint to Publishers (Vol. ii., p. 439.) reminds me of a particular grievance in Alison's *History of Europe*. I have the first edition, but delay binding it, there being no index. Two other editions have since been published, possessing each an index. Surely the patrons and possessors of the first have a claim upon the Messrs. Blackwood, independent of the probability of its repaying them as a business transaction. T. S.

Queries.

BIBLIOGRAPHICAL QUERIES.

(Continued from p. 441.)

(25.) Has there been but a single effort made to immortalise among printers VALENTINE TAG? Mercier, Abbé de Saint-Léger, in his *Supplément à l'Hist. de l'Imprimerie*, by Marchand, p. 111., accuses Baron Heineken of having stated that this fictitious typographer set forth the *Fables Allemandes* in 1461. Heineken, however, had merely quoted six German lines, the penultimate of which is

“An Sant Valantīnus Tag,”

intimating only that the work had been concluded on St. Valentine's day.

(26.) Can there be any more fruitful source of error with respect to the age of early printed books than the convenient system of esteeming as the primary edition that in which the date is for the first time visible? It might be thought that experienced bibliographers would invariably avoid such a palpable mistake; but the reverse of this

hypothesis is unfortunately true. Let us select for an example the case of the *Vita Jesu Christi*, by the Carthusian Ludolphus de Saxonia, a work not unlikely to have been promulgated in the infancy of the typographic art. Panzer, Santander, and Dr. Kloss (189.) commence with an impression at Strasburg, which was followed by one at Cologne, in 1474. Of these the former is mentioned by Denis, and by Bauer also (ii. 315.). Laire notes it likewise (*Ind. Par.*, i. 543.: cf. 278.), but errs in making Eggestein the printer, as no account of him is discernible after 1472. (Meerman, i. 215.) Glancing at the misconceptions of Maittaire and Wharton, who go no farther back than the years 1478 and 1483 respectively, let us return to the suppressed *editio princeps* of 1474. De Bure (*Théol.*, pp. 121–2.) records a copy, and gives the colophon. He says, “Cette édition, qui est l'originale de cet ouvrage, est fort rare;” and his opinion has been adopted by Seemiller (i. 61.), who adds, “Litteris impressum est hoc opus sculptis.” In opposition to all these eminent authorities, I will venture to express my belief that the earliest edition is one which is *undated*. A volume in the Lambeth collection, without a date, and entered in Dr. Maitland's *List*, p. 42., is thus described therein: “Folio, eights, Gothic type, col. 57 lines;” and possibly the printer's device (*List*, p. 348.) might be appropriated by I. Mentelin, of Strasburg. To this book, nevertheless, we must allot a place inferior to what I would bestow upon another folio, in which the type is particularly Gothic and uneven, and in which each of the double columns contains but forty-seven lines, and the antique initial letters sometimes used are plainly of the same xylographic race as that one with which the oldest *Viola Sanctorum* is introduced. It may be delineated, in technical terms, as being *sine loco, anno, et nomine typographi*. *Car. sigg., paginarum num. et custodd. Vocum character majusculus est, ater, crassus, et rudis*. Why should not Mentz have been the birthplace of this book? for there it appears that the author's MS. was “*veneratione non parva*” preserved, and there he most probably died. I would say that it was printed between 1465 and 1470. It is bound up with a *Fasciculus Temporum*, Colon. 1479, which looks quite modern when compared with it, and its beginning is: “De Vita hiesu a venerabili viro fratro (*sic*) Ludolpho Cartusiensi edita incipit feliciter.” The leaves are in number forty-eight. At the end of the book itself is, “Explicit vita ihesu.” Then succeeds a leaf, on the recto of which is a table of contents for the entire work; and after its termination we find: “Explicit vita cristi de quatuor ewāgelistis et expositōne doctorum sanctorum sumpta.”

(27.) Upon what grounds should MR. BLISS (Vol. ii., p. 463.) refuse to be contented with the

very accurate reprint of Cardinal Allen's *Admonition to the Nobility and People of England and Ireland*, with a Preface by Eupator (the Rev. Joseph Mendham), London, Duncan, 1842?

(28.) In an article on Ticknor's *History of Spanish Literature*, in the *Quarterly Review* for last September, p. 316., we read:

"The second *Index Expurgatorius* ever printed was the Spanish one of Charles V. in 1546."

Was the critic dreaming when he wrote these words? for, otherwise, how could he have managed to compress so much confusion into so small a space? To say nothing of "the second" *Expurgatory Index*, the *first* was not printed until 1571; and this was a *Belgic*, not a "Spanish one." It is stamped by its title-page as having been "in Belgia concinnatus," and it was the product of the press of Plantin, at Antwerp. With regard to the *Indices Expurgatorii* of Spain, the earliest of them was prepared by the command of Cardinal Quiroga, and issued by Gomez, typographer-royal at Madrid, in 1584. The copy in my hand, which belonged to Michiels, is impressed with his book-mark, "première édition." Will the writer in the *Quarterly Review* henceforth remember that an *Expurgatory Index* is essentially different from one of the *Prohibitory* class? But even though he should faithfully promise to bear this fact in mind, his misreport as to the year "1546" must not remain uncensured; for this was not the date of the "second" appearance of an imperial *mandement*. There was an ordinance published for the restraint of the press, not only in 1544, but also in 1540, and even in 1510. For the last, see Panzer, vii. 258.

(29.) What is the nearest approach to certainty among the attempts successfully to individuate the ancient relater of *Mirabilia Romæ*? That he lived in the thirteenth century seems to be admitted; and the work, as put forth in Montfaucon's *Diarium Italicum* (pp. 283-298.), will be found to differ considerably from the edition, in 12mo. with the arms of Pope Leo X. on the title-page.

(30.) "*Antiquitas Sæculi Juventus Mundi*."—The discussion in your pages (Vol. ii., pp. 218. 350. 395. 466.) of the origin of this phrase has so distinctly assumed a bibliographical aspect, that I feel justified on the present occasion in inquiring from your various correspondents whether, while they have been citing Bacon and Bruno, Whewell and Hallam, they have lost sight of the beautiful language of the author of the Second Book of Esdras (chap. xiv. 10.)?

"The world hath lost his youth, and the times begin to wax old."

"Sæculum perdidit juventutem suam, et tempora appropinquant senescere."—*Biblia*, ed. Paris, 1523.

R. G.

Minor Queries.

Rab. Surdam, Meaning of. — The eccentric but clever and learned William Nicol, one of the masters of the High School of Edinburgh, and noted as the friend of Burns, was the son of a poor man, a tailor, in the village of Ecclefechan, in Dumfriesshire. He erected, over the grave of his parents, in Hoddam churchyard, a *through stone*, or altar-formed tomb, bearing the words

"RAB. SURDAM."

Query the meaning of these mystical characters? EDINENSIS.

Abbot Richard of Strata Florida. — Can you or any of your antiquarian readers solve me the following. It is stated in vol. i. p. 100. of Lewis Dwnn's *Heraldic Visitation into Wales*, &c., art. "Williames of Ystradffin in the county of Caermarthen": —

"William ab Thomas Goch, Esq., married Joan, daughter and sole heiress to Richard the Abbot of Strata Florida, county of Cardigan (temp. Henry VII.), son of David ab Howel of Gwydyr, North Wales."

From this I naturally expected to find some connecting link between the Abbot and the ancient family of Wynn of Gwydyr, derived from Rhodri Lord of Anglesey. In their lineage, however, the name of David ab Howel does not occur; but about the aforesaid period one of their progenitors named Meredith ab Sevan, it is stated, purchased Gwydyr from a David ab Howel Coytmore, derived through the Lord of Penymachno from Prince David, Lord of Denbigh, the ill-fated brother of Llewelyn, last sovereign prince of North Wales. Is it not therefore likely that the said Abbot Richard was son to the above David ab Howel (Coytmore), the ancient proprietor of Gwydyr; that his surname was Coytmore; and the arms he bore were those of his ancestor David Goch, Lord of Penymachno, viz., Sa. a lion ramp., ar. within a bordure engr. or. W. G. S. J.

Cardinal Chalmers. — Can any of your readers give me some information about a Cardinal Chalmers, — whether there ever was a cardinal of the name, and where I could find some account of him? I have the boards of an old book on which are stamped in gilding the Chalmers arms, with a cardinal's hat and tassels over them. If I remember correctly, the arms are those of the family of Chalmers, of Balnacraig, in Aberdeenshire.

I have some reason to believe that the boards were purchased at the sale of the author of *Caledonia*. S. P.

Armorial Bearings (Vol. ii., p. 424.). — My note of the coat-armour in question stands thus: "Three bars between ten bells, four, three, two, and one." And I have before now searched in vain for its appropriation. I am consequently obliged to

content myself with the supposition that it is a corruption, as it may easily be, of the coat of Keynes, viz. "vair, three bars gules," the name of the wife of John Speke, the great-great-grandfather of Sir John Speke, the founder of the chapel; and this is the more probable as the arms of Somaster, the name of his grandfather's wife, appear also in the roof of the same chapel. J. D. S.

[J. D. S. is right in his blazon; and we had been requested by J. W. H. to amend his Query respecting this coat.—ED.]

"*Fiat Justitia.*"—Who is the author of the apophthegm—

"Fiat justitia, ruat cælum?"

J. E. B. MATOR.

Painting by C. Bega.—

"Wy singen vast wat nieus, en hebben noch een buyt,
Een kraekling is ons winst, maet tliedikenmoet
eerst wt."

I have a small oil painting on oak panel which bears the above inscription. The subject of the painting is a boy, who holds in his hands a song, which he appears to be committing to memory, whilst another boy is looking at the song over his shoulder. "C. Bega" is written on the back of the picture-frame, that evidently being the artist's name. I shall feel obliged by your translating the above two lines for me, and also for information as to "C. Bega."

Kirton.

W. E. HOWLETT.

Darcy Lever Church.—On the line of railway from Normanton to Bolton there is a small station called Darcy Lever.

The church there struck me, on a casual view, as one of the most beautiful examples of ecclesiastical architecture which I have ever seen, and I should therefore like very much to know the date of the structure, and, if possible, the architect.

The singularity which attracts attention is the delicate tracery of the spire, which I should wish to see largely imitated. E.

R. Ferrer.—I have a drawing, supposed to be of Sir W. Raleigh by himself when in the Tower: it came from Daniel's *History of Henry VII.*, and below it was written,

"R. Ferrer,

Nec Prece nec Pretio"

Could the "NOTES AND QUERIES" ask if anything is known of this R. F.?

H. W. D.

Writers on the Inquisition.—In the English edition of Voltaire's *Philosophical Dictionary*, article "Inquisition," I find, among other authors on that subject who are quoted, Hiescas, Salazar, Mendoza (sic: Query, Salazar y Mendoza?), Fernandez, Placentinus, Marsilius, Grillandus, and Locatus. Can any of your bibliographical friends give me any information as to these authors or their works? Let me at the same time ask in-

formation respecting Bordonì, the author of *Sacrum Tribunal Indicum in causis sanctæ fidei contra Hereticos, &c.*, Rome, 1648. IOTA.

Buckden (Vol. ii., p. 446.).—Will M. C. R. explain his allusion to "the abbot's house" at Buckden. I am not aware of Buckden having been the seat of a monastic establishment. Perhaps what he calls "the abbot's house" is part of the palace of the bishops of Lincoln. C. H. COOPER.

Cambridge, December 2. 1850.

True Blue.—Query the origin of the term "True Blue." After the lapse of a few years it seems to have been applied indifferently to Presbyterians and Cavaliers. An amusing series of passages might be perhaps gathered exemplifying its use even to the present time. The colour and "cry" True Blue are now almost monopolised by the Tory party, although there are exceptions—Westmoreland and Yorkshire, for instance.

VIATOR.

Passage in Hamlet.—In Mr. C. Knight's "Library," "Pictorial," and "Cabinet" editions of Shakspeare, the following novel reading is given without note or comment to say why the universally received text has been altered. It occurs in *Hamlet*, Act I. Sc. 7.

Ham.

"Staid it long?"

Hor. "While one with modern haste might tell a hundred."

As Mr. Knight is now publishing a "National" edition of Shakspeare, perhaps you will allow me through your pages to ask for his authority for this change of "moderate" to "modern," in order that his new reading may either be justified or abandoned. J. J. M.

Inventor of a secret Cypher.—I think that there was in the fifteenth century a Frenchman so profound a calculator that he discovered for the King of France a secret cypher, used by the court of Spain. I saw a notice of him in Collier's great *Dictionary*, but have forgotten him, and should like to renew my acquaintance.

TYRO-ETYMOLOGICUS.

Fossil Elk of Ireland.—Can any of your learned readers give me information on the fossil elk of Ireland—*Cervus Megaceros*, *Cervus Giganteus* of Goldsmith? It is stated to be found in various countries, as France, Germany, and Italy, besides England and Ireland. In the Royal Dublin Society museum there is, I am told, a rib of this animal which has the appearance of having been wounded by some sharp instrument, which remained long fixed in the bone, but not so deeply as to affect the creature's life. It seemed to be such a wound as the head of an arrow would produce.

It has been by some thought to be the "Seel" of Celtic tradition. I have learned that the last specimen was shot so lately as 1533, and that a

figure of the animal, mistaken for the common elk, is engraved in the *Nuremberg Chronicle*. Now I should feel exceedingly obliged if any information could be rendered me on the matters stated above, as I am most anxious to collect all possible information regarding this most noble species of the Dama tribe. W.R.C. (a Subscriber).

Exeter, Nov. 1850.

Red Sindon (Vol. ii., p. 393.). — Will Mr. PLANCHÉ be so good as to say what the *red sindon* of the chamber of Philippa was? B. W.

Lights on the Altar. — 1. What evidence is there that in the British or Saxon churches lights were burned on the altar at the time of the eucharist?

2. Are there any Canons of these churches, sanctioning the practice?

3. What evidence is there of any other service or solemnity, where lights were burned in the day-time in these churches. D. SHOLBUS.

Beloe, Child's Book by. — In the *Sexagenarian*, by Beloe, is the following passage:

"In four mornings he (Rev. W. Beloe) wrote a book which he intended as an amusement for his children. Some friends recommended him to print it, and though many years have elapsed since it was written, it still continues so great a favourite with younger readers, that an edition is every year published."

Can any of your readers inform me the name of the book here alluded to; and who was the publisher? F. B. RELTON.

Replies.

MERCENARY PREACHER.

In reply to a Query as to the meaning of this epithet in an obituary notice, quoted in Vol. i., p. 384., your correspondent ARUN suggests, in the same volume, p. 489., that it was most likely "used in its primary signification, and in the sense in which we still apply it to troops in the pay of a state foreign to their own." I cannot help thinking, that by the designation *mercenary* was implied something more disreputable than that merely of "one who, having no settled cure, was at liberty to be 'hired;'" and in this I am borne out by Chaucer, no mean authority, who, in his well-known picture of the parson, in the Prologue to the *Canterbury Tales*, amongst the various items of piety and virtuousness with which, in that inimitable piece of character-painting, he credits the "pore persoun of a toun," distinctly states (I quote Mr. Wright's Percy Society edition), —

"He was a Schepperde and no mercenarie."

Now this emphatic disclaimer shows clearly enough that when Chaucer wrote, to be a *mercenary*

preacher was not, in *reputation* at least, a desirable position; and whether some two centuries and a half later the appellation became less objectionable, is a question not unworthy of elucidation. No lengthened transcript is needed from so popular a description; its whole spirit is directed not only against hirelings, but also against non-residents: —

"He sette not his benefice to huyre,
And lefte his schieep encombred in the myre;

* * * * *

But dwelte at hoom and kepte wel his folde."

Neither hireling nor non-resident found favour in Chaucer's eyes. They could have very little in common with one of whom he says —

"But Criste's lore, and his apostles twelve,
He taught, but first he folwed it himselve."

The date of the obituary quoted, 1646, lends too some force to the supposition that "old Mr. Lewis" was, vulgarly speaking, "no better than he ought to be." Milton not many years afterwards published his memorable philippic *On the likeliest Means to remove Hirelings out of the Church*; and after all allowance is made for the sternness of the Puritan poet's theology, there would still remain enough to show that his fiercely eloquent tract might well have been called forth by the presence in the church of an overweening army of "Mercenary Preachers." Further space, however, need not now be trenchd on; but should any new facts be adduced by some of your correspondents illustrative of the curious entry referred to, I am sure they will be welcomed by all your readers, and by none more than by yours, obediently,

HENRY CAMPKIN.

Reform Club, Dec. 2. 1850.

"THE OWL IS ABROAD."

(Vol. ii., p. 393.)

A. R. asks, "On what ground is the base song, 'The Owl is abroad' attributed to Henry Purcell?" To which I reply, the mistake — for *mistake* it is — originated with Dr. Clarke (afterwards Clarke Whitfield), who inserted it in his *Beauties of Purcell*. How little this musician knew of the "beauties" of Purcell is exhibited in his work; and how little he knew of the style and peculiarities of the music of the period, is shown by his insertion of the song in question. Dr. Clarke's mistake is noticed in the late William Linley's elegant work entitled *Shakspeare's Dramatic Songs*, vol. i. p. 6. His words are these:

"In regard to the *Tempest* music of Mr. Smith, it has been put to a strange medley of words; some of them are, however, by SHAKSPEARE; but they do not appear to come the brighter from the polish it was his design to give them; here and there we have a flash or two, but they must ever be vainly opposed to Purcell's pure and steady light. The song of 'No More

Dams,' is however an excellent one, and it has been selected accordingly. The other song, 'The Owl is abroad,' is also characteristic, but the words are not SHAKSPEARE'S. The last air has been inserted in Dr. Clarke's *Beauties of Purcell*, as Purcell's. *This is a mistake, which, in justice to Smith, should be rectified.*"

Your correspondent also refers to Mr. G. Hogarth's *Memoirs of the Musical Drama*, as an authority for attributing the song in question to Purcell. Mr. Hogarth's work, I am sorry to say, can never be depended upon as to facts. It is almost entirely made up from *second-hand* authorities; consequently blunders of the greatest magnitude occur in every chapter. It has the merit of being a well-written and an entertaining book; but here my praise must end.

A. R. speaks of having referred to Purcell's *Tempest*. I must beg to correct him in this statement, as no *complete* copy of that work (my own excepted) is known to exist. Goodeson's (printed at the end of the last century) is the only copy approaching to anything like completeness, and that is very unlike Purcell's *Tempest*. Did A. R. find in Purcell's *Tempest* the music of the beautiful lyric, "Where the Bee sucks?" No. Yet Purcell composed music to it. The absence, then, of "The Owl is abroad," is no proof that Purcell did not write music for that song also.

But, in the present case, A. R. may rest assured that the song about which he inquires is the veritable composition of John Christopher Smith.

EDWARD F. RIMBAULT.

OLD ST. PANCRAS CHURCH.

Your correspondent STEPHEN (Vol. ii., p. 407.) asks for information respecting the "Gospel Oak Tree at Kentish Town." Permit me to connect with it another Query relative to the foundation of the old St. Pancras Church, as the period of its erection has hitherto baffled research. From the subjoined extracts, it appears to be of considerable antiquity. The first extract is from a MS. volume which I purchased at the sale of the library of the Rev. H. F. Lyte (Lot 2578.), entitled,—

"Spicilegium: or A Brief Account of Matters relating to the ecclesiastical Politie of the British Church, compiled from Histories, Councils, Canons, and Acts of Parliament," A.D. 1674.

It was apparently written for publication, but is without name or initials. At p. 21. the writer, after giving an account of the foundation of the cathedral church of Canterbury, goes on to say,—

"Without the walls, betwixt the Cathedral and St. Martin's Church, stood an idol temple, which, with the leave and goodwill of King Ethelbert, St. Augustine purged, and then consecrated it to the memory of St. Pancras the martyr, and after prevailed with the

king to found a monastery there for the monks, in honour of the two prime apostles, St. Peter and Paul, appointing it to be the burial-place of the *Kentish* Kings, as also for his successors in that see. The like to this was Pancras Church, near London, otherwise called *Kentish* Church, which some ignorantly imagine was the mother of St. Paul's Church in London. I rather think it might be the burying-place belonging to the church of St. Paul, before Cuthbert, Archbishop of Canterbury, obtained leave of the Pope to bury in cities. And in imitation of that at Canterbury, this near London was dedicated to St. Pancras, and called *Kentish* Church."

Connected with the Query of STEPHEN, it is worthy of notice that St. Augustine held a conference with the Cambrian bishops at a place called by Bede, Augustine's Ac, or Oak, on the borders of the Weccii and West Saxons, probably near Austcliffe, in Gloucestershire (Bede's *Eccles. Hist.* lib. ii. c. 2.).

Norden, who wrote in the reign of Elizabeth, in his *Speculum Britanniae*, says that—

"The church of St. Pancras standeth all alone, as utterly forsaken, old and weather-beaten, which, for the antiquitie thereof, is thought not to yield to Paule's of London."

which idea is repeated by *Weever*. And in the year 1749, some unknown poet, soliloquising upon the top of Primrose Hill, bursts out into the following rapturous musing at the sight of "the old weather-beaten church" in the distance:—

"The rev'rend spire of ancient Pancras view,
To ancient Pancras pay the rev'rence due;
Christ's sacred altar there first Britain saw,
And gaz'd, and worshipp'd, with an holy awe,
Whilst pitying heav'n diffus'd a saving ray,
And heathen darkness changed to Christian day."
Gentleman's Mag., xiv. 276.

Perhaps some of the gentlemen now engaged in compiling historical notices of the parish of St. Pancras will be able to dispel the Cimmerian darkness which at present envelopes the consecration of the old church.

The late Mr. Smith, author of *Nollekins and his Times*, made some collections towards a History of St. Pancras. Query, What has become of them?

J. YEOWELL.

Hoxton.

Old St. Pancras Church (Vol. ii., p. 464.)—In a note in Croker's edition of Boswell's *Johnson* (8vo. 1848, p. 840.), Mr. Markland says, that the reason assigned by your correspondent, and in the text of Boswell, for the preference given by the Roman Catholics to this place of burial, rests, as he had learned from unquestionable authority, upon no foundation; "that mere prejudice exists amongst the Roman Catholics in favour of this church, as is the case with respect to other places of burial in various parts of the kingdom." Mr. Markland derived his information from the late

Dr. Bramston, Mr. Charles Butler, and Mr. Gage
Rokewoode. S. D.

Replies to Minor Queries.

Cardinal Allen's Admonition (Vol. ii., p. 463.).—In the Grenville Library, at the British Museum, there is a copy of this work, which I happen to have seen only a few hours before I read Mr. Bliss's Query. Mr. Mendham's reprint of the *Admonition*, published by Duncan in 1842, appeared to me to be remarkably accurate, from a hasty collation which I made of some parts of it with the original. The Grenville copy was formerly Herbert's, and may possibly be the same which was sold for 35s. in Mr. Caldecott's sale in 1832. Connected with this *Admonition* of Cardinal Allen, there is another question of some interest. In Bohn's Guinea Catalogue, No. 16,568., was a broadside, there said to be *unknown and unique*, and entitled *A Declaration of the Sentence and Deposition of Elizabeth, the Usurper and pretended Queen of England*. This was drawn up by Cardinal Allen, and printed at Antwerp; and copies were intended to be distributed in England upon the landing of the Spanish Armada. Can any of your readers inform me who is the present possessor of the document referred to, or whether it has ever been reprinted, or referred to by any writer? Antony Wood, I am aware, refers to the document, but it is plain that he never saw it.

H. P.

Bolton's Ace (Vol. ii., p. 413.).—Ray's anecdote concerning the proverb, "Bate me an ace, quoth Bolton," is perhaps more correctly told in the *Witty Answers and Saiings of Englishmen* (Cotton MS. Jul. F. x.):

"William Paulett, Marques of Wynchester and Highe Treasurer of Engelande, being presented by John Heywoode with a booke, asked hym what yt conteyned? and when Heywoode told him 'all the proverbes in Englishe.' 'What all?' quoth my Lorde; 'No, Bate me an ace, quoth Bolton, is that in youre booke?' 'No, by my faith, my Lorde, I thinke not,' answered Heywoode."

The "booke" presented by Heywoode to the Marquis of Winchester was *A Dialogue containing in Effect the Number of all the Proverbes in the English Tongue compact in a Matter concerning two Marriages; first printed by Berthelet in 1546*. In 1556 it was "Newly overseen and somewhat augmented." A copy of the latter is in the British Museum.

JOHN BOLTON, from whom the proverb derives its origin, was one of Henry VIII.'s "diverting vagabonds." He is several times mentioned as winning money from the king at cards and dice in one of the *Royal Household Books*.

It is but right that I should give this informa-

tion to your correspondent "T. CR.," as I have omitted to "note it" in my reprint of Hutton's curious tract.

EDWARD F. RIMBAULT.

Cardinal Beaton (Vol. ii., p. 433.).—In Smith's *Iconographia Scotica* is a portrait of Beaton said to be painted by Vandyke, and evidently the one engraved in Lodge. It is accompanied by a memoir, which would probably be of use to SCOTUS, as it contains references to a great number of authorities used in its compilation. If SCOTUS has not met with this, and will send me his address, I will forward to him the leaves containing the life.

JOHN I. DREDGE.

Pateley Bridge.

Portrait of Cardinal Beaton (Vol. ii., p. 433.).—In No. 57. allusion is made to the portrait of Cardinal Beaton, now at Blairs College, near Aberdeen. In Fyvie Castle, Aberdeenshire, where one of the copies of this portrait, from the easel of James Giles, Esq., R.S.A., now is, there are some manuscripts of Abbé Macpherson (who sent the Blairs picture to this country), purchased at the sale of the late Mr. Chalmers, author of *Caledonia*. Among them there might possibly be some which might tend to confirm the authenticity of the original painting.

S. P.

"*He that runs may read*" (Vol. ii., pp. 374. 439.).—It is idle to prolong this controversy. I think it is no interpretation of part of ver. 2., chap. ii., Habakkuk. Nor do I believe that it has any reference to it. But it is obviously a favourite poetic quotation, and your readers will find it at line 80, in Cowper's *Tirocinium, or A Review of Schools*.

J. G. H.

Pimlico.

Sir George Downing (Vol. ii., p. 464.).—Particulars respecting the first Sir George Downing may be found in Wood's *Athenæ Oxonienses*, ii. 27. 758, 759.; Wotton's *English Baronetage*, iv. 415.; *Parliamentary History of England*, xix. 411. 465. 499.; *Continuation of the Life of Edward Earl of Clarendon*, royal 8vo. edit., 1116, 1117. 1165-1170; Burnet's *History of his own Time*, ed. 1838, 136.; Heath's *Chronicle*, 2nd edit., 448. 528, 529, 530. 582.; *Personal History of Charles II.* (at end of Bohn's edition of *Grammont*), 431.; Lister's *Life of Clarendon*, ii. 231-255. 258-271. 311-315. (Mr. Lister's third volume contains numerous letters to and from Sir George Downing); Vaughan's *Protectorate of Cromwell*, i. 227. 255, 256. 264. 266. 268., ii. 299. 317. 433.; Courtenay's *Memoirs of Sir W. Temple*, i. 117. 264. 269.; Pepys's *Diary*; and Evelyn's *Diary*.

Wotton was not acquainted with the fact stated by your correspondent, that "the family is of most ancient origin in Devonshire." Wotton states, and apparently on good authority, that the first of the family of whom he had found mention, was Godfrey Downing, of the county of the city of

Norwich, who had a son, Arthur Downing, of the county of *Norfolk*, whose son, Calybut (the grandfather of the first Sir George), was of Shennington, in *Gloucestershire*.

Mr. Sims, in his *Index to the Heralds' Visitations*, refers to pedigrees and arms of the family of Downing under *Buckinghamshire*, *Essex*, and *Norfolk*.

C. H. COOPER.

Cambridge, December 9. 1850.

Burning to Death, or Burning of the Hill (Vol. ii., p. 441.).—The following extract from Collinson's *Somerset*, vol. iii. p. 374., where it is quoted from the *Laws of the Miners of Mendip*, 1687, may throw some light upon the incidents referred to by J. W. H.:—

"Among certain laws by which the miners were anciently regulated is the following, viz.:

"That if any man of that occupation do pick or steal any lead or ore to the value of thirteen pence halfpenny, the lord or his officer may arrest all his lead and ore, house and hearth, with all his goods, grooves, and works, and keep them as forfeit to his own use; and shall take the person that hath so offended, and bring him where his house and work, and all his tools and instruments belonging to the same occupation, are; and put him into his house or work, and set every thing on fire about him, and banish him from that occupation before all the miners for ever."—*Laws of the Miners of Mendip*, 1687.

"This is called *Burning of the Hill*."

It is to be hoped that any of the readers of "NOTES AND QUERIES" resident among this mining population (who are said to retain many other ancient and remarkable customs), and possessing any information in illustration of it, will record it in your columns. WILLIAM J. THOMS.

The Roscommon Peerage (Vol. ii., p. 469.).—My attention has been called to an article in No. 58. respecting the descendants of the first Earl of Roscommon.

As I am very much interested in the subject, I beg AN HIBERNIAN, should this meet his eye, to allow me to correspond with him.

He is quite right as to the old tombstone. When I was a boy, some five or six and forty years ago, my father, one day as we were passing by the churchyard, mentioned that stone to me; but as I had then several cousins living whose claims were prior to mine, the matter made but little impression upon my mind.

My father was Thomas, the second son of Garrett, who was the son of Thomas, down to whom the genealogy from the first Earl was traced upon the stone.

That stone and another, as I learn, were removed and destroyed, or concealed, many years ago, doubtless through some interested motive; and, unfortunately, no copies of the inscriptions have, that I can discover, been preserved by any branch of the family.

When the late Earl became a claimant, it was not known whether the descendants of Patrick, my father's elder brother, who had all emigrated, were living or dead; which circumstance, it was considered, would be an impediment to my claim.

Besides which it was also thought, the testimony on the stone having been lost, that the traditions in the family would not be sufficient to establish a claim: under these circumstances I refrained from coming forward to oppose the claims of the late Earl. But now, as it is believed that there are none of my cousins living, I am endeavouring to collect evidence in support of my claim; and proof of what your correspondent states would be exceedingly useful.

GARRETT DILON, M.D.

5. Queen's Parade, Bath.

The Word "after" in the Rubric (Vol. ii., p. 424.).—In the edition of the *Latin Common Prayer*, published in 12mo., Londini, 1574, which must be a very early edition (probably the fourth or fifth), there is a great verbal difference in the conclusion of the exhortation from the English original. It stands thus:

"Quapropter omnes vos qui presentes hic adestis, per Dei nomen obtestor, ut interni sensus vestri, cum meo conjuncti pariter, ad cælestis clementiæ thronum subvolent, ut in hunc, qui sequitur, sermonem, succedatur."

Then follows the rubric, "Generalis confessio, ab universa congregatione dicenda, genibus flexis." It would appear from this, that the confession was repeated at the same time by the minister and the congregation, and not by the congregation after the minister.

Of the authenticity of this edition there can be no doubt. It bears the royal arms on the title-page, and is printed "Cum privilegio Regiæ majestatis. Excudebat Thomas Vautrollenus." I have not seen the earlier editions. A Greek version was printed with the Latin, in one volume, one year before; and the Latin was republished in 1584. The edition of 1574 was printed before the Catechism was completed by the questions on the sacraments. In the rubrics of the Lord's Prayer, in the Post Communion, and in the last prayers of the Communion Service, the word *after* is rendered by *post*.

The difference between the Latin and the English in the exhortation is very remarkable, for it does not make the priest dictate the confession, but repeat it with them; whereas the English services of Edward and Elizabeth, unaltered in any subsequent editions, distinctly make the priest dictate the confession. There can be no doubt about the sense of the word *after*, when we find it in the rubrics of the Post Communion and Communion translated *post*. Some of your readers may be able to give an account of the Latin versions, and explain by what influence the alteration

was made, and how it came to be sanctioned, while the English remained unchanged. E. C. H.

Disputed Passage in the Tempest (Vol. ii., pp. 259. 299. 337. 429.).—Allow me to remind MR. GEORGE STEPHENS, who takes credit for adhering to the "primitive" text of a certain disputed passage in the *Tempest*, that neither he nor any one else does so; that the "primitive" text, that is, the text of the first folio, is mere nonsense, and that he simply adopts the first attempt at correction, instead of the second, or the third, or the fourth.

Enough has been written, perhaps, on the meaning of this passage; and opinion will always be divided between those who adopt the prosaical, and those who prefer the more poetical reading: but when MR. STEPHENS says the construction is merely an instance of a "common ellipsis," I cannot but think it would be an advantage if he would inform us whether he uses this term in its common acceptation, and if so, if he would give the meaning stated at first. If this be a common ellipsis, I must confess myself to be so stupid as not to understand it.

I dissent, too, altogether from the opinion that the comma is of any importance in the construction of this passage. Assuming, as one correspondent says, and as MR. STEPHENS (for I don't quite understand his brief judgment) seems to say, that "*most busie least*" means *least busy*, the placing a comma between "least" and the conjunction "when" can in no way affect the sense, though, as a matter of taste, I should decidedly object to it.

To show that I am not wedded to any particular interpretation, I have another suggestion to make which has struck me even while writing. Taking "*lest*" for *least*, can it have been used for *at least*, or as some people say, *leastwise*? The sense would still be the same as I have contended for, expressed something like this: "But these sweet thoughts do even refresh my labours: at least they are most busy when I forget myself in my occupation."

SAMUEL HICKSON.

Lady Compton's Letter (Vol. ii., p. 424.).—MR. C. H. COOPER inquires whether this letter appeared before 1839? Gifford gives an extract from it in Massinger's *City Madam*, Act II., where the daughters of Sir John Frugal make somewhat similar stipulations from their suitors. When speaking of this letter as "a modest and consolatory one," Gifford adds, "*it is yet extant.*" The editor of a work entitled *Relics of Literature* (1823) gives it at length, with this reference, "Harleian MSS. 7003." The property of Lady Compton's father, Sir John Spencer, is stated variously from 300,000*l.* to 800,000*l.* In this case, riches brought with them their customary share of anxieties. Lysons, in his *Environs of London*, informs us that a plot was actually laid for carrying off the wealthy merchant from his house at Canonbury,

by a pirate of Dunkirk, in the hope of obtaining a large ransom. J. H. M.

Midwives. licensed (Vol. ii., p. 408.).—I have a manuscript volume which belonged to Bishop Warburton, and apparently to other Bishops of Gloucester before him; containing, amongst other Pontificalia, in writing of various ages, a number of forms of licences, among which occurs "*Licentia Obstetricis*," whereby the bishop

"eandem A. B. ad exercendam Artem et Officium Obstetricis in et per totam Diocesis Gloucestrensem prædictam admisit et Literas Testimoniales superinde fieri decrevit."

There is no mention of charms or incantations in the licence, but the oath "*de jure in hac parte requisito*," is required to have been made. The form is of the same writing as several others which bear dates from 1709 to 1719. Below is a memorandum of the fees, amounting to 17*s.* 6*d.*

THOMAS KERSLAKE.

Bristol.

Echo Song (Vol. ii., p. 441.).—Although I cannot supply LLYD RHYS MORGAN with the name of the writer, I may refer him to D'Israeli's *Curiosities of Literature*, p. 257. (Moxon's edit. 1840), where he will find another Echo Song, by a certain Francis Cole, so similar to the one he quotes as to induce me to think that they either come from the same pen, or that the one is an imitation of the other. Y.

The Irish Brigade (Vol. ii., pp. 407. 452.).—It is understood John C. O'Callaghan, Esq., author of the *Green Book*, contemplated a much more copious work on the subject than that by the late Matthew O'Connor, mentioned by your correspondent (p. 452.). The *Union Quotidienne* of 23rd April last announced a work by M. de la Ponce, *Essai sur l'Irlande Ancienne, et sur les Brigades Irlandaises au Service de France, depuis leur Organisation en 1691*; but whether published or not I am not aware. Perhaps some of your correspondents may know. DRUMLETHGLAS.

To save one's Bacon (Vol. ii., p. 424.).—May I venture to suggest that this phrase has reference to the custom at Dunmow, in Essex, of giving a fitch of bacon to any married couple residing in the parish, who live in harmony for a year and a day. A man and his wife who stopped short when on the verge of a quarrel might be said to have "just saved their bacon;" and in course of time the phrase would be applied to any one who barely escaped any loss or danger. X. Z.

"The Times" Newspaper and the Coptic Language (Vol. ii., p. 377.).—J. E. quotes a passage from *The Times* newspaper respecting the Coptic language, and asks if any correspondent can furnish a clearer account of its structure than the writer of that article has given. A reference to the work

which he was reviewing (Kenrick's *Ancient Egypt under the Pharaohs*) will show the origin of the apparent inconsistency on which J. E. animadverted. In that work it is said (vol. i. p. 100.):

"The roots of the Coptic language appear to have been generally monosyllabic, and the derivatives have been formed by a very simple system of prefixing, inserting, and affixing certain letters, which have usually undergone but little change, not having been incorporated with the root, nor melted down by crasis, nor softened by any euphonic rules."

Again (vol. i. p. 107.), speaking of the supposed connexion between India and Egypt:

"The Sanscrit is the most polished and copious language ever spoken by man; the Coptic, the most rude of all which were used by the civilised nations of antiquity."

The writer in *The Times*, *currente calamo*, has thrown the contents of these two sentences together, and somewhat strengthened the expressions of his author, who does not call the Coptic system of inflexion rude, nor assert that it is totally different from the Syro-Arabian system, but quotes the opinion of Benfey, that they differ so much that neither can have originated from the other, but both from a parent language. The distinction between a system of *inflexion* and one of *affixes* and *prefixes* is not permanent. What we call the inflexions of the Greek verb were once, no doubt, affixes; but while, in the Greek, they have become incorporated with the root, in the Coptic they stand rigidly apart from it.

HERMAPION.

Luther's Hymns (Vol. ii., p. 327.).—A writer in the *Parish Choir* of September last (p. 140.) has traced the words "In the midst of life we are in death" to a higher source than the Salisbury Service-book. It occurs in the choir-book of the monks of St. Gall in Switzerland, and was probably composed by Notker, surnamed the Stammerer, about the end of the ninth century, or the beginning of the tenth.

C. H.

St. Catherine's Hall, Cambridge.

Osnaburg Bishopric (Vol. ii., pp. 358. 484.).—The occupiers of this bishopric were princes ecclesiastical of the empire, and had not only the ordinary authority of bishops in their dioceses, but were sovereigns of their provinces and towns in the same manner as were the princes temporal.

The bishopric of Osnaburg was founded by Charlemagne, and was filled by various princes until 1625, when Cardinal Francis William, Count of Wartemburg, was elected by the chapter.

By the Treaty of Osnaburg, 1642, which was ratified at the Peace of Westphalia, 1648, the House of Brunswick resigned all claims to the archbishoprics of Magdeburg and Bremen, and to the bishoprics of Halberstadt and Ratzburg; and received the alternate nomination of the bishopric of Osnaburg, which was declared to

belong jointly to the Catholic and the Protestant branch of Brunswick.

Under this arrangement, on the death of Count Wartemburg in 1662, Ernest Augustus I., the sixtieth bishop, patriarch of the present royal family of England, succeeded to the government of Osnaburg, which he held for thirty-six years.

Ernest Augustus II., sixty-second bishop, Duke of Brunswick and Lunenburg, was made Duke of York and Albany, and Bishop of Osnaburg, in 1716, in the room of Charles Joseph of Lorraine. He died in 1748.

Frederick, second son of George III., was appointed bishop at an early age; he being called, in a work dedicated to him in 1772, "An infant bishop."

By the Treaty of Vienna, the bishopric of Osnaburg was made part of the kingdom of Hanover.

The ancient territory of the Bishop of Osnaburg consisted of Osnaburg, Iborg, Forstenau, Bostel, Quakenburg, Vorde Gronsburg, Hunteburg on the lake Dummer, Witlage, Melle, and Holte.

In Halliday's *History of the House of Guelph*, 4to., 1821, at p. 133., the conditions of the Treaty of Osnaburg relative to the bishopric are given at length.

Whilst preparing the above I have seen the reply of F. E. at p. 447., and would beg to correct the following errors:—

The Treaty of Osnaburg was 1642, not 1624.

Halliday's *House of Guelph* was published 1821, not 1820.

Reference to the conditions of the treaty at p. 133. is omitted.

F. B. RELTON.

Scandal against Queen Elizabeth (Vol. ii., p. 393.).—There is a current belief in Ireland that the family of Mapother, in Roscommon, is descended from Queen Elizabeth: and there are many other traditions completely at variance with the ordinarily received opinion as to her inviolate chastity. A discussion of the matter might discover the foundation on which they rest. R. Ts.

Pretended Reprint of Ancient Poetry (Vol. ii., p. 463.).—The late Rev. Peter Hall was the person at whose expense the two copies of the work mentioned by Dr. RIMBAULT were reprinted. At the sale of that gentleman's library, in May last, one of these two reprints was sold for 20s. CATO.

Martin Family (Vol. ii., p. 392.).—If your correspondent CLERICUS will refer to Morant's *History of Essex*, vol. ii. p. 188., he will find some account of the family of Martin. There do not appear to be any families of the name of Cockerell or Hopkins in the same neighbourhood. J. A. D.

"Ge-ho," *Meaning of*.—I am a little girl, only two years and five months old, and my kind aunt Noo teaches me to spell. Now I hear the men, when driving their horses, say "Ge-ho;"

and I think they say so because G, O, spells "Go." Is it so, can anybody say?

I am, your youngest correspondent,
KATIE.

[Better etymologists than KATIE have made far worse guesses than our youngest correspondent. But in Brand's *Popular Antiquities*, by Ellis, vol. i. p. 294. ed. 1841 (the passage is not in the last edition), is the following curious illustration of the phrase *Ge-ho*.

"A learned friend, whose communications I have frequently had occasion to acknowledge in the course of this work, says, the exclamation '*Geho, Geho,*' which carmen use to their horses, is probably of great antiquity. It is not peculiar to this country, as I have heard it used in France. In the story of the Milkmaid, who kicked down her pail, and with it all her hopes of getting rich, as related in a very ancient collection of apologues, entitled '*Dialogus Creaturarum*,' printed at Gonda in 1480, is the following passage: '*Et cum sic gloriaretur, et cogitaret cum quantâ gloriâ duceretur ad illum virum super equum dicendo gio gio, cepit percutere terram quasi pungeret equum calcaribus.*'"

Brand's learned correspondent was, doubtless, the late Mr. Douce, from whom the writer of this Note has often heard the same illustration.]

Lady Norton (Vol. ii., p. 480.).—An account of lady Norton may be seen in *Memoirs of several ladies of Great Britain, who have been celebrated for their writings or skill in the learned languages arts and sciences*. By George Ballard. Oxford, 1752. 4°. She is said to have written two books, viz.: *The applause of virtue. In four parts*. etc. London, 1705. 4°. pp. 262; and *Memento mori: or meditations on death*. London, 1705. 4°. pp. 108. She was living in advanced years, about 1720.

The same biographical repertory contains an account of her daughter, lady Gethin—of whom some particulars were given by myself in a small volume of essays printed for private circulation, under the title of *Curiosities of literature illustrated*, in 1837. On that occasion I ventured to express my belief that lady Gethin did not compose one sentence of the *remains* ascribed to her; but I hope the claims of lady Norton to *patristic learning* may more successfully bear the test of critical examination. BOLTON CORNEY.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Honour to the University of Oxford, Honour to the Rev. Josiah Forshall, and though last not least, Honour to the learned Keeper of the Manuscripts in the British Museum, Sir Frederick Madden, for giving us *The Holy Bible containing the Old and New Testaments with the Apocryphal Books, in the earliest English versions made from the Latin Vulgate, by John Wycliffe and his followers*. Never did the University Press put forth a more valuable or more important work than these four handsome quartos, (published, too, at the marvellously small price of five guineas), in which are

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We have received the following Catalogues:—C. J. Stewart's (11. King William Street, Strand) Catalogue of Doctrinal, Controversial, Practical, and Devotional Divinity; a well-timed catalogue containing some extraordinary Collections, as of Roman and Spanish Indexes of Books prohibited and expurgated, and of Official and Documentary Works on the Inquisition; B. R. Wheatley's (44. Bedford Street, Strand) Catalogue of Scarce and Interesting Books for 1851; Joel Rowsell's (28. Great Queen Street) Catalogue No. XL. of a Select Collection of Second-hand Books; John Miller's (43. Chandos Street) Catalogue No. 15. for 1850 of Books Old and New.

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Notices to Correspondents.

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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of," — CAPTAIN CUTTLE.

No. 61.]

SATURDAY, DECEMBER 28. 1850.

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Notes.

ILLUSTRATIONS OF SCOTTISH BALLADS.

In the ballad of "Annan Water" (*Border Minstrelsy*, vol. iii.) is the following verse:—

"O he has pou'd aff his dapperpy coat,
The silver buttons glanced bonny;
The waistcoat bursted aff his breast,
He was sae full of melancholy."

A very unexpected effect of sorrow, but one that does not seem to be unprecedented. "A plague of sighing and grief," says Falstaff. "It blows a man up like a bladder."

A remarkable illustration of Falstaff's assertion, and of the Scottish ballad, is to be found in this *Saga of Egil Skallagrimson*. Bodvar, the son of Egil, was wrecked on the coast of Iceland. His body was thrown up by the waves near Einarsness, where Egil found it, and buried it in the tomb of his father Skallagrim. The *Saga* continues, thus:—

"After that, Egil rode home to Borgar; and when he came there, he went straightway into the locked chamber where he was wont to sleep; and there he laid him down, and shot forth the bolt. No man dared speak a word to him. And thus it is said that Egil was clad when he laid Bodvar in the tomb. His hose were bound fast about his legs, and he had on a red linen kirtle, narrow above, and tied with strings at the sides. And men say that his body swelled so greatly that his kirtle burst from off him, and so did his hose."—P. 602.

It is well known that the subjects of many ballads are common to Scotland, and to the countries of Northern Europe. Thus, the fine old "Douglas Tragedy," the scene of which is pointed out at Blackhouse Tower, on the Yarrow, is equally localised in Denmark:

"Seven large stones," says Sir Walter, "erected upon the neighbouring heights of Blackhouse, are shown as marking the spot where the seven brethren were slain; and the Douglas Burn is avowed to have been the stream at which the lovers stopped to drink; so minute is tradition in ascertaining the scene of a tragical tale, which, considering the rude state of former times, had probably foundation in some real event."

The corresponding Danish ballad, however, that of "Ribolt and Guldberg," which has been translated by Mr. Jamieson, is not less minute in pointing out the scene of action. The origin of ballads, which are thus widely spread, must probably be sought in very high antiquity; and we cannot wonder if we find them undergoing considerable

change in the passage from one country to another. At least the "Douglas Tragedy" betrays one very singular mark of having lost something of the original.

In "Ribolt and Guldberg," when the lady's brothers have all but overtaken the fugitives, the knight addresses her thus :

"Light down, Guldberg, my lady dear,
And hald our steeds by the renyes liere.
And e'en sae be that ye see me fa'
Be sure that ye never upon me ca';
And e'en sae be that ye see me bleed,
Be sure that ye name na' me till dead."

Ribolt kills her father and her two eldest brothers, and then Guldberg can no longer restrain herself :

"Hald, hald, my Ribolt, dearest mine,
Now belt thy brand, for its 'mair nor time.
My youngest brother ye spare, O spare,
To my mither the dowie news to bear."

But she has broken her lover's mysterious caution, and he is mortally wounded in consequence :

"When Ribolt's name she named that stound,
'Twas then that he gat his deadly wound."

In the Scottish ballad, no such caution is given ; nor is the lady's calling on her lover's name at all alluded to as being the cause of his death. It is so, however, as in the Danish version :

"She held his steed in her milk-white hand,
And never shed one tear,
Until that she saw her seven brethren fa',
And her father hard fighting, who loved her so dear.

"O hold your hand, Lord William, she said,
For your strokes they are wondrous sair ;
True lovers I can get many a ane,
But a father I can never get mair."

There is no note in the *Kampe Viser*, says Mr. Jamieson, on this subject ; nor does he attempt to explain it himself. It has, however, a clear reference to a very curious Northern superstition.

Thorkelin, in the essay on the Berserkir, appended to his edition of the *Kristni-Saga*, tells us that an old name of the Berserk frenzy was *hamremmi*, i. e., strength acquired from another or strange body, because it was anciently believed that the persons who were liable to this frenzy were mysteriously endowed, during its accesses, with a strange body of unearthly strength. If, however, the Berserk was called on by his own name, he lost his mysterious form, and his ordinary strength alone remained. Thus it happens in the *Svarfdæla Saga* :

"Gris called aloud to Klanfi, and said, 'Klanfi, Klanfi ! keep a fair measure,' and instantly the strength which Klanfi had got in his rage, failed him ; so that now he could not even lift the beam with which he had been fighting."

It is clear, therefore, continues Thorkelin, that the state of men labouring under the Berserk frenzy was held by some, at least, to resemble that of those, who, whilst their own body lay at home apparently dead or asleep, wandered under other forms into distant places and countries. Such wanderings were called *hamfarir* by the old northmen ; and were held to be only capable of performance by those who had attained the very utmost skill in magic. RICHARD JOHN KING.

THE RED HAND. — THE HOLT FAMILY.

(Vol. ii., pp. 248. 451.)

Your correspondent ESTRE, in allusion to the arms of the Holt family, in a window of the church of Aston-juxta-Birmingham, refers to the tradition that one of the family "murdered his cook, and was afterwards compelled to adopt the red hand in his arms." ESTRE is perfectly correct in his concise but comprehensive particulars. That which, by the illiterate, is termed "the bloody hand," and by them reputed as an abatement of honour, is nothing more than the "Ulster badge" of dignity. The tradition adds, that Sir Thomas Holt murdered the cook in a cellar, at the old family mansion, by "running him through with a spit," and afterwards buried him beneath the spot where the tragedy was enacted. I merely revert to the subject, because, within the last three months, the ancient family residence, where the murder is said to have been committed, has been levelled with the ground ; and among persons who from their position in society might be supposed to be better informed, considerable anxiety has been expressed to ascertain whether any portion of the skeleton of the murdered cook has been discovered beneath the flooring of the cellar, which tradition, fomented by illiterate gossip, pointed out as the place of his interment. Your correspondents would confer a heraldic benefit if they would point out other instances — which I believe to exist — where family reputation has been damaged by similar ignorance in heraldic interpretation.

The ancient family residence to which I have referred was situated at Duddeston, a hamlet adjoining Birmingham. Here the Holts resided until May, 1631, when Sir Thomas took up his abode at Aston Hall, a noble structure in the Elizabethan style of architecture, which, according to a contemporary inscription, was commenced in April, 1618, and completed in 1635. Sir Thomas was a decided royalist, and maintained his allegiance to his sovereign, although the men of Birmingham were notorious for their disaffection, and the neighbouring garrison of Edgbaston was occupied by Parliamentary troops. When Charles I., of glorious or unhappy memory, was on his way from Shrewsbury to the important battle of Edge-

hill, on the confines of Warwickshire, he remained with Sir Thomas, as his guest, from the 15th to the 17th of October (vide Mauley's *Iter Carolinum*, Gutch's *Collectanea*, vol. ii. p. 425.); and a closet is still pointed out to the visitor where he is said to have been concealed. A neighbouring eminence is to the present day called "King's Standing," from the fact of the unhappy monarch having stood thereon whilst addressing his troops. By his acts of loyalty, Sir Thomas Holt acquired the hostility of his rebellious neighbours; and accordingly we learn that on the 18th of December, 1643, he had recourse to Colonel Leveson, who "put forty muskettiers into the house" to avert impending dangers; but eight days afterwards, on the 26th of December, "the rebels, 1,200 strong, assaulted it, and the day following took it, kill'd 12, and y^e rest made prisoners, though wth losse of 60 of themselves." (Vide Dugdale's *Diary*, edited by Hamper, 4to. p. 57.) The grand staircase, deservedly so entitled, bears evident marks of the injury occasioned at this period, and an offending cannon-ball is still preserved.

Edward, the son and heir of Sir Thomas, died at Oxford, on the 28th August, 1643, and was buried in Christ Church. He was an ardent supporter of the king. The old baronet was selected as ambassador to Spain by Charles I., but was excused on account of his infirmities. He died A. D. 1654, in the eighty-third year of his age. His excellence and benevolence of character would afford presumptive evidence of the falsehood of the tradition, if it were not totally exploded by the absurdity of the hypothesis upon which it is grounded. Sir Thomas was succeeded in the baronetcy by his grandson, Robert, who in compliance with his will built an almshouse or hospital for five men and five women. It is unnecessary to pursue the family further, excepting to state that nearly at the close of the last century the entail was cut off: the family is now unknown in the neighbourhood, excepting in its collateral branches, and the hall has passed into the possession of strangers. Its last occupant was James Watt, Esq., son of the eminent mechanical philosopher. He died about two years ago, and the venerable mansion remains tenantless.

With reference to the ancient family residence of the Hols, at Duddeston, it will be sufficient to observe, that in the middle of the last century the house and grounds were converted into a tavern and pleasure gardens, under the metropolitan title of Vauxhall: and for a century they continued to afford healthful recreation and scenic amusement to the busy inhabitants of Birmingham. The amazing increase in the size and population of the town has at length demanded this interesting site for building purposes. Within the last three months the house and gardens have been entirely dismantled, a range of building has already been

erected, and old Vauxhall is now numbered amongst the things that were. J. GOODWIN.

Birmingham.

"*Bloody Hands*" at Stoke d'Abernon, Surrey.—The legends of Sir Richard Baker (Vol. ii., pp. 67. 244.) and of a member of the Holt family (Vol. ii., p. 451.) recall to my mind one somewhat similar, connected with a monument in the church of Stoke d'Abernon, Surrey, the appearance of a "bloody hand" upon which was thus accounted for to me:—

"Two young brothers of the family of Vincent, the elder of whom had just come into possession of the estate, were out shooting on Fairmile Common, about two miles from the village; they had put up several birds, but had not been able to get a single shot, when the elder swore with an oath that he would fire at whatever they next met with. They had not gone much further before the miller of a mill near at hand (and which is still standing) passed them, and made some trifling remark. As soon as he had got by, the younger brother jokingly reminded the elder of his oath, whereupon the latter immediately fired at the miller, who fell dead upon the spot. Young Vincent escaped to his home, and by the influence of his family, backed by large sums of money, no effective steps were taken to apprehend him, and he was concealed in the 'Nunnery' on his estate for some years, when death put a period to the insupportable anguish of his mind. To commemorate his rash act and his untimely death, this 'bloody hand' was placed on his monument."

So runs the story as far as I remember; the date I cannot recollect. The legend was told me after I had left the church, and I had paid no particular attention to the monument; but I thought at the time that the hand might be only the Ulster badge. I shall be obliged to any of your readers who will throw further light upon this matter. A pilgrimage to Stoke d'Abernon, whose church contains the earliest known brass in England, would not be uninteresting even at this season of the year. ARUN.

VONDEL'S LUCIFER.

I have to complain of injustice done by a correspondent of "NOTES AND QUERIES" to the Dutch poet Vondel. To the question mooted by F. (Vol. i., p. 142.), whether my countryman's *Lucifer* has ever been translated into English, HERMES answers by a passage taken from the *Foreign Quarterly Review* for April, 1829; and subjoins a list of the *drumatis personæ* "given from the original Dutch before him." The tragedy itself is condensed by your correspondent into a simple "&c." Now, if HERMES, instead of referring to a stale review for a comparison between Vondel's tragedy and the *Paradise Lost*, without showing by any proof that Milton's justly renowned epic

is indeed superior to this, one of the Dutch poet's masterpieces—if HERMES, being, as I conclude from his own words, conversant with the language of our Shakspeare, had taken pains to read *Lucifer*, he would not have repeated a statement unfavourable to Vondel's poetical genius. I, for my part, will not hazard a judgment on poems so different and yet so alike; I will not sneer at Milton's demon-gods of Olympus, nor laugh at "their artillery discharged in the daylight of heaven;" for such instances of bad taste are to be considered as clouds setting off the glories of the whole: but *this* I will say, that Vondel wrote his *Lucifer* in 1654, the sixty-seventh of his life, while Milton's *Paradise Lost* was composed four years later. The honour of precedence, in time, at least, belongs to my countryman. All the odds were against the British poet's competitor, if one who wrote before him may be so called; for, while Milton enjoyed every privilege of a sound classical education, Vondel had still to begin a course of study when more than twenty-six years of age; and, while the Dutch poet told the price of homely stockings to prosaic burghers, the writer of *Paradise Lost* was speaking the language of Torquato Tasso in the country enraptured by the first sight of *la divina comedia*.

I am no friend of polemical writing, and I believe the less we see of it in your friendly periodical, the better it is; but still I *must* protest against such copying of partially written judgments, when good information can be got. I say not by stretching out a hand, for the book was already opened by your correspondent—but alone by using one's eyes and turning over a leaf or two. Else, why did HERMES learn the Dutch language? I ask your subscribers if the following verses are *weak*, and if they would not have done honour to the English Vondel?

CHORUS OF ANGELS.

(From *Lucifer*.)

"Who sits above heaven's heights sublime,
Yet fills the grave's profoundest place,
Beyond eternity, or time,
Or the vast round of viewless space:
Who on Himself alone depends—
Immortal—glorious—but unseen—
And in His mighty being blends
What rolls around or flows within.
Of all we know not—all we know—
Prime source and origin—a sea,
Whose waters pour'd on earth below
Wake blessing's brightest radiance.
'Tis power, love, wisdom, first exalted
And waken'd from oblivion's birth;
Yon starry arch—yon palace, vaulted—
Yon heaven of heavens, to smile on earth.
From his resplendent majesty
We shade us 'neath our sheltering wings,

While awe-inspired and tremblingly
We praise the glorious King of Kings,
With sight and sense confused and dim;
O name—describe the Lord of Lords,
The seraph's praise shall hallow Him;—
Or is the theme too vast for words?"

RESPONSE.

"'Tis God! who pours the living glow
Of light, creation's fountain-head:
Forgive the praise—too mean and low—
Or from the living or the dead.
No tongue Thy peerless name hath spoken,
No space can hold that awful name;
The aspiring spirit's wing is broken;—
Thou wilt be, wert, and art the same!
Language is dumb. Imagination,
Knowledge, and science, helpless fall;
They are irreverent profanation,
And thou, O God! art all in all.
How vain on such a thought to dwell!
Who knows Thee—Thee the All-unknown?
Can angels be thy oracle,
Who art—who art Thyself alone?
None, none can trace Thy course sublime,
For none can catch a ray from Thee,
The splendour and the source of time—
The Eternal of eternity.
Thy light of light outpour'd conveys
Salvation in its flight elysian,
Brighter than e'en Thy mercy's rays;
But vainly would our feeble vision
Aspire to Thee. From day to day
Age steals on us, but meets Thee never;
Thy power is life's support and stay—
We praise thee, sing thee, Lord! for ever."

CHORUS.

"Holy, holy, holy! Praise—
Praise be His in every land;
Safety in His presence stays—
Sacred is His high command!"

Dr. Bowring's version,—though a good one, if the difficulty be considered of giving back a piece of poetry, whose every word is a poem in itself, and by whose rhyme and accentuation a feeling of indescribable awe is instilled into the most fastidious reader's mind,—Dr. Bowring's version is but a feeble reverberation of the holy fire pervading our Dutch poet's anthem. But still there rests enough in his copy to give one a high idea of the original. I borrow the same Englishman's words when I add:—

"The criticism that instructs, even though it instructs severely, is most salutary and most valuable. It is of the criticism that insults, and while it insults informs not, that we have a right to complain."—*Butavian Anthology*, p. 6.

JANUS DOUSA.

Manpadt House.

A MYTH OF MIDRIDGE;

Or, A Story anent a witless Wight's Adventures with the Midridge Fairies in the Bishoprick of Durham; now more than two Centuries ago.

Talking about fairies the other day to a nearly octogenarian female neighbour, I asked, had she ever seen one in her youthful days. Her answer was in the negative; "but," quoth she, "I've heard my grandmother tell a story, that Midridge (near Auckland) was a great place for fairies when she was a child, and for many long years after that." A rather lofty hill, only a short distance from the village, was their chief place of resort, and around it they used to dance, not by dozens, but by hundreds, when the gloaming began to show itself of the summer nights. Occasionally a villager used to visit the scene of their gambols in order to catch if it were but a passing glance of the tiny folks, dressed in their vestments of green, as delicate as the thread of the gossamer: for well knew the lass so favoured, that ere the current year had disappeared, she would have become the happy wife of the object of her only love; and also, as well ken'd the lucky lad that he too would get a weel tochered lassie, long afore his brow became wrinkled with age, or the snow-white blossoms had begun to bud forth upon his pate. Woe to those, however, who dared to come by twos or by threes, with inquisitive and curious eye, within the bounds of their domain; for if caught, or only the eye of a fairy fell upon them, ill was sure to betide them through life. Still more awful, however, was the result if any were so rash as to address them, either in plain prose or rustic rhyme. The last instance of their being spoken to, is thus still handed down by tradition:—

"Twas on a beautifully clear evening in the month of August, when the last sheaf had crowned the last stack in their master's haggard, and after calling the "harvest home," the daytale-men and household servants were enjoying themselves over massive pewter quarts foaming over with strong beer, that the subject of the evening's conversation at last turned upon the fairies of the neighbouring hill, and each related his oft-told tale which he had learned by rote from the lips of some parish grandame. At last the senior of the mirthful party proposed to a youthful mate of his, who had dared to doubt even the existence of such creatures, that he durst not go to the hill, mounted on his master's best palfrey, and call aloud, at the full extent of his voice, the following rhymes:

"Rise little Lads,

Wi' your iron gads,

And set the Lad o' Midridge hame."

Tam o' Shanter-like, elated with the contents of the pewter vessels, he nothing either feared or doubted, and off went the lad to the fairy hill; so, being arrived at the base, he was nothing loth to

extend his voice to its utmost powers in giving utterance to the above invitational verses. Scarcely had the last words escaped his lips ere he was nearly surrounded by many hundreds of the little folks, who are ever ready to revenge, with the infliction of the most dreadful punishment, every attempt at insult. The most robust of the fairies, who I take to have been Oberon, their king, wielding an enormous javelin, thus, also in rhymes equally rough, rude, and rustic, addressed the witless wight:

"Sillie Willy, mount thy filly;

And if it isn't weel corn'd and fed,

I'll ha' thee afore thou gets hame to thy Midridge bed."

Well was it for Willy that his home was not far distant, and that part light was still remaining in the sky. Horrified beyond measure, he struck his spurs into the sides of his beast, who, equally alarmed, darted off as quick as lightning towards the mansion of its owner. Luckily it was one of those houses of olden time, which would admit of an equestrian and his horse within its portals without danger; lucky, also, was it that at the moment they arrived the door was standing wide open: so, considering the house a safer sanctuary from the belligerous fairies than the stable, he galloped direct into the hall, to the no small amazement of all beholders, when the door was instantly closed upon his pursuing foes! As soon as Willy was able to draw his breath, and had in part overcome the effects of his fear, he related to his comrades a full and particular account of his adventures with the fairies; but from that time forward, never more could any one, either for love or money, prevail upon Willy to give the fairies of the hill an invitation to take an evening walk with him as far as the village of Midridge!

To conclude, when the fairies had departed, and it was considered safe to unbar the door, to give egress to Willy and his filly, it was found, to the amazement of all beholders, that the identical iron javelin of the fairy king had pierced through the thick oaken door, which for service as well as safety was strongly plated with iron, where it still stuck, and actually required the strength of the stoutest fellow in the company, with the aid of a smith's great fore-hammer, to drive it forth. This singular relic of fairy-land was preserved for many generations, till passing eventually into the hands of one who cared for none of those things, it was lost, to the no small regret of all lovers of legendary lore!

M. A. D.

FOLK LORE.

St. Thomas's Day.—A Guernsey charm *pour ve ki he sera son amant*—

"Into a golden pippin stick eighteen new pins, nine in the eye, and nine in the stem, tie round it the left

garter, and place it under the pillow. Get into bed backwards, saying,

"Le jour de St. Thomas,
Le plus court, le plus bas,
Je prie Dieu journellement,
Qu'il me fasse voir, en dormant,
Celui qui sera mon amant;
Et le pays et la contrée
Où il fera sa demeure,
Tel qu'il sera je l'aimerai,
Ainsi soit-il."

VIATOR.

Nov. 6. 1850.

Black Doll at Old Store-shops (Vol. i., p. 27.).—Is it not probable that the black doll was an image of the Virgin, sold at the Reformation with a lot of church vestments, and other "rags of Popery," as the Puritans called the surplice, and first hung up by some Puritan or Hebrew dealer.

Images of the black Virgin are not uncommon in Roman Catholic churches. Has the colour an Egyptian origin, or whence is it?

A. HOLT WHITE.

Gladwins, Harlow.

Snake Charming.—Two or three summers ago, I was told a curious story of snake charming by a lady of undoubted veracity, in whose neighbourhood (about a dozen miles from Totnes) the occurrence had taken place. Two coast-guard men in crossing a field fell in with a snake: one of them, an *Irishman*, threw his jacket over the animal, and immediately uttered or muttered a charm over it. On taking up the garment, after a few seconds had passed, the *snake was dead*.

When I heard this story, and understood that the operator was an *Irishman*, I bethought me of how Rosalind says, "I was never so be-rhymed since Pythagoras' time, that I was an *Irish rat*," and accounted satisfactorily for the fact that, "as touching snakes, there are no snakes in *Ireland*;" for, as the song voucheth, "the snakes committed suicide to save themselves from slaughter," *i. e.* they were *charmed to death by St. Patrick*.

I fear it would now be impossible to recover the charm made use of by the coast-guard man; but I will have inquiry made, and if I can obtain any further particulars, I will forward them to you.

J. M. B.

Mice as a Medicine (Vol. ii., pp. 397. 435.).—The remedy of the roast mouse recommended in *The Pathway to Health* (which I find is in the British Museum), is also prescribed in *Most Excellent and Approved Remedies*, 1652:—"Make it in powder," says the author, "and drink it off at one draught, and it will presently help you, especially if you use it three mornings together." The following is "an excellent remedy to stanch bleeding:"—

"Take a toad and dry him very well in the sun, then put him in a linen bag, and hang him with a string about the neck of the party that bleedeth, and let it hang so low that it may touch the breast on the left side near unto the heart; and this will certainly stay all manner of bleeding at the mouth, nose," &c.

Sage leaves, yarrow, and ale, are recommended for a "gnawing at the heart;" which I think should be "made a note of" for the benefit of poor poets and disappointed authors.

WEDSECNARF.

Mice as a Medicine (Vol. ii., pp. 397. 435.).—I was stopping about three years ago in the house of a gentleman whose cook had been in the service of a quondam Canon of Ch. Ch., who averred that she roasted mice to cure her master's children of the whooping cough. She said it had the effect of so doing.

CHAS. PASLAM.

"Many Nits, [nuts]
Many Pits."

A common saying hereabouts, meaning that if hazel-nuts, haws, hips, &c., are plentiful, many deaths will occur. But whether the deaths are to be occasioned by nut-devouring or by seasonal influence, I cannot ascertain. In many places, an abundant crop of hips and haws is supposed to betoken a severe winter.

CHAS. PASLAM.

Swans hatched during Thunder.—The fable of the singing of swans at death is well known; but I recently heard a bit of "folk lore" as to the birth of swans quite as poetical, and probably equally true. It is this: that swans are always hatched during a thunderstorm. I was told this by an old man in Hampshire, who had been connected with the care of swans all his life. He, however, knew nothing about their singing at death.

Is this opinion as to the birth of swans common? If so, probably some of your numerous correspondents will detail the form in which such belief is expressed.

ROBERT RAWLINSON.

Snakes (Vol. ii., p. 164.).—Several years ago, in returning from an excursion from Clevedon, in Somerset, to Cadbury Camp, I saw a viper on the down, which I pointed out to the old woman in charge of the donkeys, who assailed it with a stout stick, and nearly killed it. I expressed surprise at her leaving it with some remains of life; but she said that, whatever she did to it, it would "live till sun-down, and as soon as the sun was set it would die." The same superstition prevails in Cornwall, and also in Devon.

H. G. T.

Pixies or Piskies.—At Chudleigh Rocks I was told, a few weeks ago, by the old man who acts as guide to the caves, of a recent instance of a man's being pixy-led. In going home, full of strong drink, across the hill above the cavern called the "Pixies' Hole," on a moonlit night, he heard sweet

music, and was led into the whirling dance by the "good folk," who kept on spinning him without mercy, till he fell down "in a swoon."

On "coming to himself" he got up and found his way home, where he "took to his bed, and never left it again, but died a little while after," the victim (I suppose) of *delirium tremens*, or some such disorder, the incipient symptoms of which his haunted fancy turned into the sweet music in the night wind and the fairy revel on the heath. In the tale I have above given he persisted (said the old man), when the medical attendant who was called in inquired of him the symptoms of his illness. This occurrence happened, I understood, very recently, and was told to me in perfect good faith.

I have just been told of a man who several years ago lost his way on Whitchurch Down, near Tavistock. The farther he went the farther he had to go; but happily calling to mind the antidote "in such case made and provided," he turned his coat inside out, after which he had no difficulty in finding his way. "He was supposed," adds my informant, "to be pisky-led."

About ten miles from Launceston, on the Bodmin road. (or at least in that direction) is a large piece of water called Dosmere (pronounced Dosmery) Pool. A tradition of the neighbourhood says that on the shores of this lonely mere the ghosts of bad men are ever employed in binding the sand "in bundles with *beams* of the same" (a local word meaning *bands*, in Devonshire called *beams*; as *hay-beans*, and in this neighbourhood *hay-beams*, for *hay-bands*). These ghosts, or some of them, were driven out (they say "horsewhipped out," at any rate exorcised in some sort) "by the parson," from Launceston.

H. G. T.

Launceston.

Straw Necklaces (Vol. i., p. 104.).—Perhaps these straw necklaces were anciently worn to preserve their possessors against *witchcraft*; for, till the thirteenth century, straw was spread on the floors to defend a house from the same evil agencies. Cf. *Le Grand d'Aussi Vie des Anciens Franks*, tom. iii. pp. 132. 134.; "NOTES AND QUERIES," Vol. i., pp. 245. 294. JANUS DOUSA.

Breaking Judas' Bones.—On Good Friday eve the children at Boppard, on the Rhine, in Germany, have the custom of making a most horrid noise with *rattles*. They call it *breaking the bones of Judas*. Cf. "NOTES AND QUERIES," Vol. i., p. 357. JANUS DOUSA.

LOCAL RHYMES AND PROVERBS OF DEVONSHIRE.

"River of Dart, oh river of Dart,
Every year thou clainn'st a heart."

It is said that a year never passes without the drowning of one person, at least, in the Dart. The river has but few fords, and, like all mountain

streams, it is liable to sudden risings, when the water comes down with great strength and violence. Compare Chambers' *Popular Rhymes*, p. 8., "Tweed said to Till," &c. See also Olaus Wormius, *Monumenta Danica*, p. 17.

The moormen never say "*the Dart*," but always "*Dart*." "*Dart came down last night—he is very full this morning*." The *cry* of the river is the name given to that louder sound which rises toward nightfall. Cranmere Pool, the source of the Dart, is a place of punishment for unhappy spirits. They may frequently be heard wailing in the morasses there. Compare Leyden, *Scenes of Infancy*, pp. 315, 316., &c.

Wescote (*View of Devonshire: Exeter, 1845* (reprint), p. 348.) has a curious story of the Tamar and Torridge. It is worth comparing with a local rhyme given by Chambers, p. 26.: "Annan, Tweed, and Clyde," &c.

"When Haldon hath a hat,
Kenton may beware a skat."

This often-quoted saying is curiously illustrated by a passage from the romance of Sir Gawaya and the Grene Knight (Madden's *Sir Gawaya*, p. 77.):

"Mist mused on the mor, malt on the mountes,
Uch hille had a hatte, a myst-hakel huge."

In the note on this passage Sir Frederick quotes two proverbs like the Devonshire one above. They are, however, well known, and there is no lack of similar sayings.

"When Plymouth was a furzy down,
Plympton was a borough town."

When Brutus of Troy landed at Totnes, he gave the town its name; thus, —

"Here I sit, and here I rest,
And this town shall be called Totnes."

"Crocker, Cruwys, and Coplestone,
When the Conqueror came, were found at home."

"Who on the Sabbath pares his horn,
'Twere better for him he had never been born."

"At toto Thori die hominibus unguis secare minime licuit."—Finn Magnusen, *Lex. Edd.*, s. v. *Thor*.

In the district of Bohnsland, in Sweden, in the middle of the eighteenth century, it was not thought proper to fell wood on the afternoon of Thursday. (Id.)

"Many slones [sloes], many groans,
Many nits [nuts], many pits."

"When the aspen leaves are no bigger than your nail,
Is the time to look out for truff and peel."

Margaret's Flood.—Heavy rain is expected about the time of St. Margaret's day (July 20th). It is called "Margaret's flood."

"Widdecombe folks are picking their geese,
Faster, faster, faster."

A saying among the parishes of the south coast during a snowstorm. "Widdecombe" is "Widdecombe in the Dartmoors."

"Quiet sow, quiet mow."

A saying with reference to land or lease-held on lives. If the seed is sown without notice of the death of the life, the corn may be reaped, although the death took place before the sowing.

Bees.—

"If they swarm in May,
They're worth a pound next day.
If they swarm in July,
They're not worth a fly."

Bees must never be bought. It is best to give a sack of wheat for a hive.

Dinnick is the Devonshire name of a small bird, said to follow and feed the cuckoo.

A cat will not remain in a house with an unburied corpse; and rooks will leave the place until after the funeral, if the rookery be near the house.

It is proper to make a low bow whenever a single magpie is seen.

It is not considered safe to plant a bed of lilies of the valley; the person doing so will probably die in the course of the next twelve months.

Where the rainbow rests, is a crock of gold.

A cork under the pillow is a certain cure for cramp.

Seven different herbs must be used for making a herb poultice.

"The editor remembers a female relation of a former vicar of St. Erth, who, instructed by a dream, prepared decoctions of various herbs, and repairing to the Land's End, poured them into the sea, with certain incantations, with the expectation of seeing the Lionesse rise immediately out of the water having all its inhabitants alive, notwithstanding their long immersion."—Davies Gilbert's *Cornwall*, vol. iii. p. 310.

If the fire blazes up brightly when the crock is hung up, it is a sign there is a stranger coming.

Cure for Thrush.—Take the child to a running stream, draw a straw through its mouth, and repeat

the verse, "Out of the mouth of babes and sucklings," &c.

A creature of enormous size, called a "bull frog," is believed to live under the foundation stones of old houses, hedges, &c. I remember having heard it spoken of with great awe.

Hen and Chickens.—In a parish adjoining Dartmoor is a green fairy ring of considerable size, within which a black hen and chickens are occasionally seen at nightfall.

The vicar of a certain Devonshire parish was a distinguished student of the black art, and possessed a large collection of mysterious books and manuscripts. During his absence at church, one of his servants visited his study, and finding a large volume open on the desk, imprudently began to read it aloud. He had scarcely read half a page when the sky became dark, and a great wind shook the house violently; still he read on; and in the midst of the storm the door flew open, and a black hen and chickens came into the room. They were of the ordinary size when they first appeared, but gradually became larger and larger, until the hen was of the bigness of a good sized ox. At this point the vicar suddenly closed his discourse, and dismissed his congregation, saying he was wanted at home, and hoped he might arrive there in time. When he entered the chamber the hen was already touching the ceiling. But he threw down a bag of rice, which stood ready in the corner; and whilst the hen and chickens were busily picking up the grains, he had time to reverse the spell.—(Ceridwer takes the form of a hen in the *Hanes Taliesin*.) I believe a hen and chickens is sometimes found on the bosses of early church roofs. A sow and pigs certainly are. A black sow and pigs haunt many cross roads in Devonshire.

The *Dewerstone* is a lofty mass of rock rising above the bed of the Plym, on the southern edge of Dartmoor. During a deep snow, the traces of a naked human foot and of a cloven hoof were found ascending to the highest point. The valley below is haunted by a black headless dog. Query, is it Dewerstone, Tiwes-tun, or Tiwes-stan?—(Kemble's *Saxons*, vol. i. p. 351.)

The great Cromlech at Drewsteignton is said to have been erected by three *spinsters* (meaning *spinning*); another legend says by three young men. The first is the more usual saying. The Cromlech is generally called "The Spinster's Rock." Rowe (*Dartmoor*, p. 99.) suggests that the three spinsters were the Valkyrien, or perhaps the Fates. He is no doubt right.

Rock and stone legends abound. A great quoit on the top of Heltor is said to have been thrown

there by the Devil during a fight with King Arthur. Adin's Hole (Etin's) is the name of a sea cavern near Torquay; another is Daddy's Hole. The Devil long hindered the building of Buckfastleigh Church, which stands on the top of a steep hill. A stone, at about the distance of a mile, has the marks of his finger and thumb. The stone circles, &c. on Dartmoor, are said to have been made "when there were wolves on the hills, and winged serpents in the low lands." On the side of Belstone Tor, near Oakhampton, is a small grave circle called "Nine Stones." It is said to dance every day at noon.

Whoever shall find the treasure hidden in Ringmore Down, may plough with a golden ploughshare, and yoke his oxen with golden cross-sticks.

R. J. K.

A CHRISTMAS CAROL.

The following carol has not, I believe, been printed in any of the modern collections; certainly it is not in those of Mr. Sandys and Mr. Wright. It is copied from Ad. MS. Brit. Mus. 15,225, a manuscript of the time of James I. It may, perhaps, be thought appropriate for insertion in your Christmas number. I have modernised the orthography.

A CAROL FOR CHRISTMAS-DAY.

Rejoice, rejoice, with heart and voice,
For Christ his birth this day rejoice.

1.

From Virgin's womb to us this day did spring

The precious seed that only saved man;

This day let man rejoice and sweetly sing,

Since on this day salvation first began.

This day did Christ man's soul from death remove,
With glorious saints to dwell in heaven above.

2.

This day to man came pledge of perfect peace,

This day to man came love and unity,

This day man's grief began for to surcease,

This day did man receive a remedy

For each offence, and every deadly sin,

With guilt of heart that erst he wander'd in.

3.

In Christ his flock let love be surely placed,

From Christ his flock let concord hate expel,

In Christ his flock let love be so embraced,

As we in Christ, and Christ in us, may dwell.

Christ is the author of all unity,

From whence proceedeth all felicity.

4.

O sing unto this glittering glorious King,

And praise His name let every living thing;

Let heart and voice, let bells of silver, ring,

The comfort that this day to us did bring;

Let lute, let shawm, with sound of sweet delight,

The joy of Christ his birth this day recite.

Buon. Eric.

A NOTE FOR LITTLE BOYS.

In order that all good little boys who take an interest in the "NOTES AND QUERIES" may know how much more lucky it is for them to be little boys now, than it was in the ancient times, I would wish them to be informed of the cruel manner in which even good little boys were liable to be treated by the law of the Ripuarians. When a sale of land took place it was required that there should be twelve witnesses, and with these as many boys, in whose presence the price of the land should be paid, and its formal surrender take place; and then the boys were beaten, and their ears pulled, so that the pain thus inflicted upon them should make an impression upon their memory, and that they might, if necessary, be afterwards witnesses as to the sale and delivery of the land. (*Lex Ripuarium LX., de Traditionibus et Testibus.*) In a note of Balucius upon this passage he states:

"A practice somewhat similar to this prevails in our own times, for in some of the provinces, whenever a notorious criminal is condemned to death, parents bring their sons with them to the place of execution, and, at the moment that he is put to death they whip their children with rods, so that being thus excited by their own sufferings, and by seeing the punishment inflicted on another for his sins, they may ever bear in mind how necessary it is for them, in their progress through life, to be prudent and virtuous."—*Rer. Gall. et Franc. Script.*, vol. iv. p. 277. n. e.

W. B. MACCABE.

SIMILARITY OF TRADITIONS.

Having recently met with some curious instances of the extent to which the same or similar traditions extend themselves, not only in our own country, but in Wales and France, I have "made a note" of them for your service.

Burying in the church wall is supposed to be burying in neutral ground.

In the north wall of the church of Tremeirchion, near the banks of the Elwy, North Wales (described by Pennant, vol. ii. p. 139.), is the tomb of a former vicar, Daffydd Ddu, or the black of Hiraddue, who was vicar of the parish, and celebrated as a necromancer, flourishing about 1340. Of him the tradition is, that he proved himself more clever than the Wicked One himself. A bargain was made between them that the vicar should practise the black art with impunity during his life, but that the Wicked One should possess his body after death, whether he were buried within or without the church; and that the worthy vicar cheated his ally of his bargain by being buried neither within nor without the church, but in the wall itself.

A very similar tradition exists at Brent Pelham, Hertfordshire, with reference to the tomb of Pierce Shonke, which was also in the wall. He is said to have died A. D. 1086. Under the feet of the figure

was "a cross flourie, and under the cross a serpent" (Weever, p. 549.), and the inscription is thus translated in Chauncy's *Hertfordshire*, p. 143.:

"Nothing of Cadmus nor St. George, those names
Of great renown, survives them, but their fames;
Time was so sharp set as to make no bones
Of theirs nor of their monumental stones,
But *Shonke* one serpent kills, t'other defies,
And in this wall as in a fortress lyes."

Whilst in the north wall of Rouen Cathedral is the tomb of an early archbishop, who having accidentally killed a man by hitting him with a soup ladle, because the soup given by the servant to the poor was of an inferior quality, thought himself unworthy of a resting-place within the church, and disliking to be buried without, was interred in the wall itself.

Miraculous Cures for Lameness.—The holy well *Y fynnon fair*, or Our Lady's Well, near Pont yr allt Gôch, close to the Elwy, has to this day the reputation of curing lameness so thoroughly, that those who can reach it walking on crutches may fling their crutches away on their return home. Welsh people still come several miles over the hills to this holy spring. A whole family was there when I visited its healing waters last month.

The same virtue is ascribed at Rouen to a walk to the altar at St. Katherine's Church, at the top of St. Katherine's Hill, where the cast-off crutches have been preserved. In the latter case something less than a miracle may account for the possibility of going away without crutches; for they may be required to mount to a lofty eminence, and may well be dispensed with on coming down: but as this supposition would lessen the value of a tradition implicitly believed, of course all sensible men will reject it at once.

WM. DURRANT COOPER.

81, Guilford Street.

PIXEY LEGENDS.

In reference to your correspondent H. G. T.'s article on *pixies* (Vol. ii., p. 475.), allow me to say that I have read the distich which he quotes in a tale to the following effect:—In one of the southern counties of England—(all the pixey tales which I have heard or read have their seat laid in the south of England)—there lived a lass who was courted and wed by a man who, after marriage, turned out to be a drunkard, neglecting his work, which was that of threshing, thereby causing his pretty wife to starve. But after she could bear this no longer, she dressed herself in her husband's clothes (whilst he slept off the effects of his drunkenness), and went to the barn to do her husband's work. On the morning of the second day, when she went to the barn, she found a large pile of corn threshed, which she had not done; and so she found, for three or four days, her pile of corn doubled. One night she determined to watch and see who did it, and carrying her intention into

practice, she saw a little pixey come into the barn with a tiny flail, with which he set to work so vigorously that he soon threshed a large quantity. During his work he sang,

"Little pixey, fair and slim,
Without a rag to cover him."

The next day the good woman made a complete suit of miniature clothes, and hung them up behind the barn door, and watched to see what *pixey* would do. I forgot to mention that he hung his flail behind the door when he had done with it.

At the usual time the pixey came to work, went to the door to take down his flail, and saw the suit of clothes, took them down, and put them on him, and surveyed himself with a satisfied air, and sang

"Pixey fine, and pixie gay,
Pixey now must fly away."

It then flew away, and she never saw it more.

In this tale the word was invariably spelt "pixey." TYSIL.

Pixies.—The *puckie*-stone is a rock above the Teign, near Chagford. In the *Athenæum* I mentioned the rags in which the pixies generally appear. In *A Narrative of some strange Events that took place in Island Magee and Neighbourhood in 1711*, is this description of a spirit that troubled the house of Mr. James Hattridge:

"About the 11th of December, 1710, when the aforesaid Mrs. Hattridge was sitting at the kitchen-fire, in the evening, before daylight going, a little boy (as she and the servants supposed) came in and sat down beside her, having an old black bonnet on his head, with short black hair, a half-worn blanket about him, trailing on the ground behind him, and a *torn* black vest under it. He seemed to be about ten or twelve years old, but he still covered his face, holding his arm with a piece of the blanket before it. She desired to see his face, but he took no notice of her. Then she asked him several questions; viz., If he was cold or hungry? If he would have any meat? Where he came from, and where he was going? To which he made no answer, but getting up, danced very nimbly, leaping higher than usual, and then ran out of the house as far as the end of the garden, and sometimes into the cowhouse, the servants running after him to see where he would go, but soon lost sight of him; but when they returned, he would be close after them in the house, which he did above a dozen of times. At last the little girl, seeing her master's dog coming in, said, 'Now my master is coming he will take a course with this troublesome creature,' upon which he immediately went away, and troubled them no more till the month of February, 1711."

This costume is appropriate enough for an Irish spirit; but there may possibly be some connexion with the ragged clothes of the Pixies. (Comp. "Tatman," *Deutsche Mythol.*, p. 470.; and Canciani's note "De Simulachris de Pannis factis," *Leges Barbar.*, iii. p. 108.; *Indic. Superst.*) The common story of Brownie and his clothes is, I suppose, connected.

In some parts of Devonshire the pixies are called "derricks," evidently the A.-S. "doeorg." In Cornwall it is believed that wherever the pixies are fond of resorting, the depths of the earth are rich in metal. Very many mines have been discovered by their singing. R. J. K.

THE POOL OF THE BLACK HOUND.

In the parish of Dean Prior is a narrow wooded valley, watered by a streamlet, that in two or three places falls into cascades of considerable beauty. At the foot of one of these is a deep hollow called the Hound's Pool. Its story is as follows.

There once lived in the hamlet of Dean Combe a weaver of great fame and skill. After long prosperity he died, and was buried. But the next day he appeared sitting at the loom in his chamber, working diligently as when he was alive. His sons applied to the parson, who went accordingly to the foot of the stairs, and heard the noise of the weaver's shuttle in the room above. "Knowles!" he said, "come down; this is no place for thee." "I will," said the weaver, "as soon as I have worked out my quill," (the "quill" is the shuttle full of wool). "Nay," said the vicar, "thou hast been long enough at thy work; come down at once!"—So when the spirit came down, the vicar took a handful of earth from the churchyard, and threw it in its face. And in a moment it became a black hound. "Follow me," said the vicar; and it followed him to the gate of the wood. And when they came there, it seemed as if all the trees in the wood were "coming together," so great was the wind. Then the vicar took a nutshell with a hole in it, and led the hound to the pool below the waterfall. "Take this shell," he said; "and when thou shalt have dipped out the pool with it, thou mayst rest—not before." And at mid-day, or at midnight, the hound may still be seen at its work. R. J. K.

POPULAR RHYMES.

The following popular rhymes may perhaps amuse some of your readers. They are not to be found in the article "Days Lucky or Unlucky," in Brand's *Popular Antiquities*, or in Sir Henry Ellis's notes (see his edition, vol. ii. p. 27.), and perhaps have never been printed:—

Days of the Week.—Marriage.

"Monday for wealth,
Tuesday for health,
Wednesday the best day of all;
Thursday for crosses,
Friday for losses,
Saturday no luck at all."

Moon.

"Saturday new,
And Sunday full,
Never was fine,
And never wool."

Days of the Week.—Birth.

"Born of a Monday,
Fair in face;
Born of a Tuesday,
Full of God's grace;
Born of a Wednesday,
Merry and glad;
Born of a Thursday,
Sour and sad;
Born of a Friday,
Godly given;
Born of a Saturday,
Work for your living;
Born of a Sunday,
Never shall we want:
So there ends the week,
And there's an end on't."

How to treat a Horse.

"Up the hill, urge him not;
Down the hill, drive him not;
Cross the flat, spare him not;
To the hostler, trust him not."

How to sow Beans.

"One for the mouse,
One for the crow,
One to rot,
One to grow."

January Weather.

"When the days lengthen,
The colds strengthen."

Two German proverbial distiches, similar to the last, are given in Körte's *Sprichwörter*, p. 548.:

"Wenn de Dage fangt an to längen,
Fangt de Winter an to strengen."

"Wenn die Tage langen,
Kommt der Winter gegangen."

With the first set of rhymes, we may compare the following verses on washing on the successive days of the week, in Halliwell's *Nursery Rhymes of England*, p. 42. ed. 3.:

"They that wash on Monday
Have all the week to dry;
They that wash on Tuesday,
Are not so much awry;
They that wash on Wednesday,
Are not so much to blame;
They that wash on Thursday,
Wash for shame;
They that wash on Friday,
Wash in need;
And they that wash on Saturday,
Oh! they are sluts indeed."

L.

Minor Notes.

"*Passilodion*" and "*Berafrynde*."—Have these terms, which play so memorable a part in the "Tale of King Edward and the Shepherd"

(Hartshorne's *Ancient Metrical Tales*) been explained? The shepherd's instructions (pp. 48, 49.) seem more zealous than luminous; but it has occurred to me that *perhaps* "passelodion," "passilodyon," or "passilodion" may have some reference to the ancient custom of drinking from a peg-tankard, since *πάσσαλος* means a *peg*, and *πάσσαλῶδες* would be a legitimate pedantic rendering of *peg-song*, or *peg-stave*, and *might* be used to denote an exclamation on having *reached the peg*.

H. G. T.

Inscription on an Alms-dish.—In Bardsea Church, Island of Furness, is an alms-dish (?) of a large size, apparently very old, gilt, and bearing the following inscription:—

"WYLT : GHY : LANGELEVEN : SOO : ERT : GODT :
ENDE : HOOVT : ZYN : GEBAT : VORWAR."

Bardsea Church is recently erected in a district taken out of Urswick parish.

Can any of your readers give an explanation of the inscription? F. B. RELTON.

[This is another specimen of the alms-dishes, of which several have been described in our First Volume. The legend may be rendered, *If thou wilt live long, honour God, and above all keep His commandments.*]

The Use of the French Word "savez."—About fifty years ago the use of the French word *savez*, from the verb *savoir*, "to know," was in general use (and probably is so at the present time) among the negroes in the island of Barbadoes,—"*Me no savez, Massa*," for, "I do not know, Master (or Sir)." It occurred to the writer at that time as a very singular fact, because the French had never occupied that island; nor is he aware of any French negroes having been introduced there. He had also been informed of its use in other places, but made no note of it. In the *Morning Herald* of the 7th instant there is a statement that the Chinese at Canton, speaking a little English, make use of the same word. Can any of your readers give an explanation of this? J. F.

Job's Luck.—I send you another version of Job's luck, in addition to those that have lately appeared in "NOTES AND QUERIES:"

"The devil engaged with Job's patience to battle,
Tooth and nail strove to worry him out of his life;
He robb'd him of children, slaves, houses, and cattle,
But, mark me, he ne'er thought of taking his wife.
But heaven at length Job's forbearance rewards,
At length double wealth, double honour arrives,
He doubles his children, slaves, houses, and herds,
But we don't hear a word of a couple of wives."

A. M.

The Assassination of Mountfort in Norfolk-street, Strand.—The murder of Mountfort is related with great particularity in Galt's *Lives of the Players*, and is also detailed in, if I recollect aright, Mr. Jesse's *London and its Celebrities*; but in neither account is the following anecdote mentioned, the

purport of which adds, if possible, to the blackness of Mohun's character:—

"Mr. Shorter, Horace Walpole's mother's father, was walking down Norfolk Street in the Strand, to his house there, just before poor Mountfort the player was killed in that street by assassins hired by Lord Mohun. This nobleman lying in wait for his prey, came up and embraced Mr. Shorter by mistake, saying 'Dear Mountfort.' It was fortunate that he was instantly undeceived, for Mr. Shorter had hardly reached his house before the murder took place."—*Walpoliana*, vol. ii. p. 97., 2nd ed.

J. B. C.

The Oldenburgh Horn (Vol. ii., p. 417.) is preserved amongst the antiquities in the Gallery of the King of Denmark at Copenhagen. It is of silver gilt, and ornamented in paste with enamel. It is considered by the Danish antiquaries to be of the time of Christian I., in the latter half of the fifteenth century. There are engraved on it coats of arms and inscriptions, which show that it was made for King Christian I., in honour of the three kings, or wise men, on whose festival he used it, at Cologne.

W. C. TREVELYAN.

Wallington, Dec. 19. 1850.

[We avail ourselves of the opportunity afforded by Sir Walter Trevelyan's communication to add from Vulpus (*Handwörterbuch der Mythologie*) the following additional references to representations and descriptions of this celebrated Horn—which is there said (p. 184.) to have been found in 1639:—Schneider, *Saxon. Vetust.* p. 314.; Winkelmann's *Oldenburgische Chronik*, s. 59.; S. Meyer, *Vom Oldenburgischen Wunderhorne*, Bremen, 1757.]

Curious Custom.—In 1833 the late Record Commissioners issued Circular Questions to the Municipal Corporations of England and Wales, requesting various information; among such questions was the following:—"Do any remarkable customs prevail, or have any remarkable customs prevailed within memory, in relation to the ceremonies accompanying the choice of corporate officers, annual processions, feasts, &c., not noticed in the printed histories or accounts of your borough? Describe them, if there be such."

To this question the borough of Chippenham, Wilts, replied as follows:—"The corporation dine together twice a-year, and *pay for it themselves!*" (*Report of Record Commissioners, 1837*, p. 442.)

J. E.

Kite. (*French*, "*Cerf-volant*").—Some years ago, when reading Dr. Paris' popular work called *Philosophy in Sport made Science in Earnest*, 5th edition, London, J. Murray, 1842, I observed that the author could not explain the meaning of the French term "*cerf-volant*," applied to the toy so well known among boys in England as a "*kite*," and in Scotland as a "*dragon*." The following passages will solve this mystery:

"Cerf-volant. Scarabæus lucanus. Sorte d'insecte volant qui porte des cornes dentelées, comme celles du cerf.

"Cerf-volant. Ludicra scarabei lucani effigies. On donne ce nom à une sorte de jouet d'enfants qui est composé de quelques bâtons croisés sur lesquels on étend du papier, et exposant cette petite machine à l'air, le moindre vent la fait voler. On la retient et on la tire comme l'on veut, par le moyen d'une longue corde qui y est attachée."—See *Dictionnaire de la Langue Française*, de Pierre Richelet; à Amsterdam, 1732.

In Kirby and Spence's *Entomology*, vol. ii. p. 224., they mention "the terrific and pretended jaws of the stag-beetle of Europe, the *Lucanus Cervus* of Linnæus."

The "toothed horns" alluded to by Richelet are represented by the pieces of stiff paper fastened at intervals, and at right angles, to the string-tail of the toy kite, or dragon, so much delighted in by boys at certain seasons of the year in England and Scotland.

G. F. G.

Edinburgh.

Epitaph on John Randal.—As a counterpart to Palise's death, I have sent a Warwickshire epitaph, taken from Watford Magna churchyard, written about the same period:

"Here old John Randal lies, who counting by his sale,
Lived three score years and ten, such virtue was in ale;
Ale was his meat, ale was his drink, ale did his heart
revive,
And could he still have drunk his ale, he still had
been alive."

J. R.

Playing Cards.—As a rider to THE HERMIT OF HOLYPORT'S Query respecting his playing cards (Vol. ii., p. 462.), I would throw out a suggestion to all your readers for notices of similar emblematic playing cards: whether such were ever used for playing with? what period so introduced? and where? as both France and Spain lay claim to their first introduction. I see that Mr. Caton exhibited at one of the meetings of the Archæological Institute this season a curious little volume of small county maps, numbered so as to serve as a pack of cards (described more fully in the *Archæological Journal* for September, 1850, p. 306.), and which I regret I did not see.

W. H. P.

Wanstead, Dec. 13. 1850.

Queries.

DRAGONS: THEIR ORIGIN.

When passing through the city of Brünn, in Moravia, rather more than a year ago, my attention was drawn to the *Lindwurm* or dragon, preserved there from a very remote period. This monster, according to tradition, was invulnerable, like his brother of Wantley, except in a few well-

guarded points, and from his particular predilection in favour of veal and young children, was the scourge and terror of the neighbourhood. The broken armour and well-picked bones of many doughty knights, scattered around the entrance to the cave he inhabited, testified to the impunity with which he had long carried on his depredations, in spite of numerous attempts to destroy him. Craftiness, however, at last prevailed where force had proved of no effect, and the *Lindwurm* fell a victim to the skill of a knight, whose name I believe has been handed down to posterity. The mode adopted by the warrior to deceive his opponent, was to stuff, as true to nature as possible, with unslaked lime, the skin of a freshly killed calf, which he laid before the dragon's cave. The monster, smelling the skin, is said to have rushed out and instantly to have swallowed the fatal repast, and feeling afterwards, as may be readily expected, a most insatiable thirst, hurried off to a neighbouring stream, where he drank until the water, acting upon the lime, caused him to burst. The inhabitants, on learning the joyful news, carried the knight and the *Lindwurm* in triumph into the city of Brünn, where they have ever since treasured up the memento of their former tyrant. The animal, or reptile, thus preserved, is undoubtedly of the crocodile or alligator species, although I regret it was not in my power to examine it more particularly, evening having set in when I saw it in the arched passage leading to the town-hall of the city where it has been suspended. I fear also that any attempt to count the distinguishing bones would be fruitless, the scaly back having been covered with a too liberal supply of pitch, with the view to protection from the weather.

Have any of your readers seen this *Lindwurm* under more favourable circumstances than myself, and can they throw any light on the genus to which it belongs?

May not the various legends respecting dragons, &c., have their origin from similar circumstances to those of this Brünn *Lindwurm*, which I take to have strong proof of fact, the body being there? Perhaps some of your correspondents may have it in their power to give further corroborative evidence of the former existence of dragons under the shape of crocodiles. The description of the Wantley dragon tallies with that of the crocodile very nearly.

R. S., Jun.

JOAN SANDERSON, OR THE CUSHION DANCE; AND BAB AT THE BOWSTER.

Can any of your numerous valuable correspondents give me the correct date, or any clue to it, of the above dance. There is little doubt of its great antiquity. The dance is begun by a single person (either a woman or man), who

dances about the room with a cushion in his hand, and at the end of the tune stops and sings :

" This dance it will no further go ! "

[*The musician answers.*]

" I pray you, good sir, why say you so ? "

[*Man.*]

" Because Joan Sanderson will not come to ! "

[*Music.*]

" She must come to, and she shall come to,
And she must come whither she will or no. "

He now lays down the cushion before a woman, on which she kneels, and he kisses her, singing :

" Welcome, Joan Sanderson, welcome, welcome. "

She rises with the cushion, and both dance about, singing :

" Prinkum-prankum is a fine dance,
And shall we go dance it once again,
And once again,
And shall we go dance it once again ? "

Then making a stop, the woman sings, as before :

" This dance it will no further go. "

[*Music.*]

" I pray you, madam, why say you so ? "

[*Woman.*]

" Because John Sanderson will not come to. "

[*Music.*]

" He must come to, " &c.

And so she lays down the cushion before a man, who, kneeling upon it, salutes her, she singing :

" Welcome, John Sanderson, " &c.

Then, he taking up the cushion, they take hands, and dance round, singing as before : and this they do till the whole company is taken into the ring. Then the cushion is laid down before the first man, the woman singing " This dance, " &c. (as before), only instead of " Come to, " they sing " Go fro ; " and instead of " Welcome, John Sanderson, " &c., they sing " Farewell, John Sanderson, farewell, " &c. : and so they go out, one by one, as they came in. This dance was at one time highly popular, both at court and in the cottage, in the latter of which, in some remote country villages, it is still danced. Selden, in his *Table Talk*, thus refers to it :

" The court of England is much altered. At a solemn dancing, first you have the grave measures, then the *Corvantes* and the *Galliards*, and this is kept up with ceremony, at length to Trenchmore and the Cushion dance ; and then all the company dance, lord and groom, lady and kitchen-maid, no distinction. (Would our fair Belgravians of 1850 condescend to dance with their kitchen-maids ?) So in our court in Queen Elizabeth's time, gravity and state were kept up. In King James's time, things were pretty well. But in King Charles's time there has been nothing but Trenchmore and the Cushion dance, " &c.

I shall also feel obliged for the date of *Bab at the Bowster*, or *Bab in the Bowster*, as it is called in Scotland. Jamieson, in his *Dictionary*, describes it as a very old Scottish dance, and generally the last danced at weddings and merry-makings. It is now danced with a handkerchief in place of a cushion ; and no words are used. That a rhyme was formerly used, there is little doubt. Query, What were the words of this rhyme ?

MAC.

Charminster.

DID BUNYAN KNOW HOBBS ?

I observe a querist wishes to know the artist of the portrait of Bunyan prefixed to his works. I can only myself conjecture Cooper, the miniature painter, but I am also curious about the great author of *The Pilgrim's Progress*.

First, is Bunyan really the author of " Heart's Ease in Heart's Trouble, " and the " Visions of Heaven and Hell, " published in his works, and perhaps, excepting " Grace Abounding, " the most popular of his received miscellanies ? I think not. My reasons are these. The style is very different, and much poorer than his best works. In the " Progress, " when he quotes Latin, he modestly puts a side-note [The Latin that *I borrow*]. In the two tracts mentioned he flashes out a bit of Latin two or three times where he might have much better used English, or in a superfluous way. Also it is curious to know that in his " Visions of Hell " he meets Leviathan Hobbes, the philosopher of Malmesbury. The passage is curious, for if true, and written by Bunyan, it proves him to be personally acquainted with Hobbes. I extract it. After hearing his name called out, Epenetus (the author and visitant of the infernal regions) naturally inquires who it is that calls him. He is answered, —

" I was once well acquainted with you on earth, and had almost persuaded you to be of my opinion. I am the author of that celebrated book, so well known by the title of *Leviathan* !

" " What ! the great Hobbes, " said I, " are you come hither ? *Your voice is so much changed, I did not know it.* " "

The dialogue which ensues is not worth quoting, as it is from our purpose. But I would ask when was the time when Bunyan " was nearly persuaded to be of Hobbes' opinion ? " If he is the author and speaks the truth (and he is notoriously truthful), it must have been in early youth ; but surely the philosopher of Malmesbury could not know an obscure tinker. Bunyan cannot speak metaphorically, for he had not read the *Leviathan*, since he mentions that his only reading in early life, *i. e.* when he was likely to have embraced freethinking, was the *Practice of Piety*, and the *Plain Man's Pathway to Heaven*, his wife's dowry.

Moreover, he notes particularly the *change of voice*, a curious circumstance, which testifies personal acquaintance. Hobbes died in 1679; Bunyan in 1688. Were they intimate?

JAS. H. FRISWELL.

Minor Queries.

Boiling to Death.—Some of your correspondents have communicated instances where burning to death was inflicted as a punishment; and Mr. GATTY suggests that it would prove an interesting subject for inquiry, at what period such barbarous inflictions ceased. In Howe's *Chronicle* I find the two following notices:

"The 5th of Aprill (1532) one Richard Rose, a cooke, was boiled in Smithfelde, for poisoning of divers persons, to the number of sixteen or more, at y^e Bishop of Rochester's place, amongst the which Benet Curwine, gentleman, was one, and hee intended to have poisoned the bishop himselfe, but hee eate no potage that day, whereby hee escaped. Marie the poore people that eate of him, many of them died."—Howe's *Chronicle*, p. 559.

"The 17th March (1542) Margaret Dany, a maid, was boiled in Smithfield for poisoning of three households that shee had dwelled in."—Howe's *Chronicle*, p. 583.

Query, was this punishment peculiar to cooks guilty of poisoning? And when did the latest instance occur? L. H. K.

Meaning of "Mocker."—To-day I went into the cottage of an old man, in the village of which I am curate, and finding him about to cut up some wood, and he being very infirm, I undertook the task for him, and chopped up a fagot for his fire.

During the progress of my work, the old fellow made the following observation:—

"Old Nannie Hawkins have got a big stick o' wood, and shee says I shall have him for eight pence. If I could get him, I'd soon *mock*er him."

Upon my asking him the meaning of the word *mock*er, he informed me it meant to *divide* or *cleave in pieces*; but, not being "a scholar" as he termed it, he could not tell me how to spell it, so I know not whether the orthography I have adopted is correct or not.

Can any of your readers give me a clue to the derivation of this word? I certainly never heard it before.

I ought perhaps to state, that this is a country parish in Herefordshire. W. M. Pembridge, Dec. 16.

"*Away, let nought to love displeasing.*"—Is it known who was the author of the song to be found in Percy's *Reliques*, and many other collections, beginning—

"Away, let nought to love displeasing."

The first collection, so far as I know, in which it appears is entitled *Miscellaneous Poems by several Hands*, published by D. Lewis, London, 1726; and in this work it is called a translation from the ancient British. Does this mean a translation of an ancient poem, or a translation of a poem written in some extant dialect of the language anciently spoken in Britain? Either would appear to me incredible.

As I feel much interested in the poetry of English songs, can you or any of your correspondents inform me if there exists any *good* collection; that is, a collection of such only as are excellent of their respective kinds? That the English language possesses materials for forming such a collection, and an extensive one too, I have no doubt, though I have never met with one. And, if there be none that answers the description I give, I should be glad of information respecting the best that exist.

It is scarcely necessary to add, that my standard of excellence would admit only those which bore the character of "immortal verse," rejecting such as had been saved merely by the music to which they had been "married." SAMUEL HICKSON.

Dec. 14. 1850.

Baron Münchhausen.—Who was the author of this renowned hero's adventures? The *Conversations-Lexicon* (art. *Münchhausen*) states that the stories are to be found under the title of "Mendacia Ridicula," in vol. iii. of *Deliciae Academicae*, by J. P. Lange (Heilbronn, 1665); and that "at a later period they appeared in England, where a reviewer supposed them to be a satire on the ministry." I remember to have read when a boy (I think in *The Percy Anecdotes*), that the book was written by an Englishman who was styled "M——," and was described as having been long a prisoner in the Bastille.

Since writing thus far I have seen the note by J. S. (Vol. ii., pp. 262–3.) on Münchhausen's story of the horn. The idea of sounds frozen in the air, and thawed by returning warmth, was no invention of "Castilian, in his *Aulicus*" (*i. e.* Castiglione, author of *Il Cortegiano*); for, besides that it is found in his contemporary Rabelais (liv. iv. cc. 55–6.), I believe it may be traced to one of the later Greek writers, from whom Bishop Taylor, in one of his sermons, borrows it as an illustration. J. C. R.

"*Sing Tantararara Rogues all,*" &c.—The above is the chorus of many satirical songs written to expose the malpractices of speculators, &c. Can any of your readers point out who was the author of the *original song*, and where it is to be found?

A SUBSCRIBER.

Meaning of "Caulking."—An old dame told me the other day, in Cheshire, that her servant was a

good one, and among other good qualities "she never went *cauking* into the neighbour's houses." Unde derivatur "*cauking*?" CHAS. PASLAM.

Replies.

THE WISE MEN OF GOTHAM.

(Vol. ii., p. 476.)

The proverb, "As wise as the men of Gotham" is given in Fuller's *Worthies* (ed. 1662, pp. 315, 316.). Ray, in his note upon this, observes

"It passeth for the *Periphrasis* of a fool, and an hundred fopperies are feigned and fathered on the townfolk of *Gotham*, a village in this county [Nottinghamshire]. Here two things may be observed:

"1. Men in all ages have made themselves merry with singling out some place, and fixing the staple of stupidity and solidity therein. So the *Phrygians* in *Asia*, the *Abderitæ* in *Thrace*, and *Bæotians* in *Greece*, were notorious for dulmen and blockheads.

"2. These places thus slighted and scoffed at, afforded some as witty and wise persons as the world produced. So *Democritus* was an *Abderite*, *Plutarch* a *Bæotian*, &c.

"As for *Gotham*, it doth breed as wise people as any which causelessly laugh at their simplicity. Sure I am *Mr. William de Gotham*, fifth Master of *Michael House* in *Cambridge*, 1336, and twice Chancellor of the University, was as grave a governor as that age did afford."—3d ed. p. 258.

In Thoroton's *Nottinghamshire*, vol. i. pp. 42, 43., the origin of the saying, as handed down by tradition, is thus given:—King John intending to pass through this place towards Nottingham, was prevented by the inhabitants, they apprehending that the ground over which a king passed was for ever after to become a public road. The king, incensed at their proceedings, sent from his court, soon afterwards, some of his servants to inquire of them the reason of their incivility and ill-treatment, that he might punish them. The villagers hearing of the approach of the king's servants, thought of an expedient to turn away his majesty's displeasure from them. When the messengers arrived at Gotham, they found some of the inhabitants engaged in endeavouring to drown an eel in a pool of water; some were employed in dragging carts upon a large barn, to shade the wood from the sun; and others were engaged in hedging a cuckoo, which had perched itself upon an old bush. In short, they were all employed upon some foolish way or other, which convinced the king's servants that it was a village of fools.

Should J. R. M. not yet have seen it, I beg to refer him to Mr. Halliwell's interesting edition of *The Merry Tales of the Wise Men of Gotham* (Lond. 1840) for fuller and further particulars.

J. B. COLMAN.

Replies to Minor Queries.

Master John Shorne.—As neither MR. THOM'S Notes (Vol. ii., p. 387.) nor MR. WAY'S (p. 450.) mention where this reputed saint lived, or speak of him as connected with Buckinghamshire, I will offer an extract from Lysons in the hope of casting some little light on the subject.

"North Marston.—The church is a handsome Gothic structure; there is a tradition that the chancel was built with the offerings at the shrine of Sir John Shorne, a very devout man, of great veneration with the people, who was rector of North Marston about the year 1290, and it is said that the place became populous and flourishing in consequence of the great resort of persons to a well which he had blessed. This story stands upon a better foundation than most vulgar traditions; the great tithes of North Marston are still appropriated to the dean and canons of Windsor, who, before the Reformation, might without difficulty have rebuilt the chancel, as it is very probable they did, with the offerings at the shrine of Sir John Shorne, for we are told that they were so productive, that on an average they amounted to 500*l.* per annum.* Sir John Shorne, therefore, although his name is not to be found, appears to have been a saint of no small reputation. The common people in the neighbourhood still keep up his memory by many traditional stories. Browne Willis says, that in his time there were people who remembered a direction-post standing, which pointed the way to Sir John Shorne's shrine."†

North Marston, formerly Merston, is about four miles from Winslow. I visited it about a year ago, and drank of the well, or spring, which is about a quarter of a mile from the village; but I know nothing of the traditions alluded to by Lysons. The chancel of the church is a fine specimen of perpendicular style, with a vestry of the same date, and of two stories, with a fireplace in each. I do not find North Marston, in Bucks, mentioned in Leland, Camden, or Defoe, nor can I meet with any account of Sir John Shorne in any books of English saints within my reach. A copy of Browne Willis's MSS. may be seen in the British Museum. W. H. K.

For the information of those who may not have the *Norfolk Archaeology* to refer to, let me add that John Shorne appears to have been rector of North Marston, in Buckinghamshire, about the year 1290, "and was held in great veneration for his virtues, which his benediction had imparted to a holy well in his parish, and for his miracles, one of which, the *feat of conjuring the devil into a boot*, was considered so remarkable that it was represented in the east window of his church." E. S. T.

Antiquity of Smoking.—The passage is in Herodian. In the time of Commodus there was a

* *History of Windsor*, p. 111.

† B. Willis's MSS., Bodleian Library.

pestilence in Italy. The emperor went to Laurentum for the benefit of the smell of the laurel trees.

"In ipsa quoque urbe de medicorum sententia plerique unguentis suavissimis nares atque aures opplebant, suffituque* et odoramentis assidua utebantur, quod meatu sensuum (ut quidem dicunt) odoribus illis occupati, neque admittant aëra tabificum: et si maxime admiserint, tamen eum majore quasi vi longe superari."

This has nothing to do with the practice of smoking, nor is it clear that they smoked these things with a pipe into the mouth at all. The medical use of fumigation, as Sir William Temple observes, was greatly esteemed among the ancients. But it is very probable that, being sometimes practised by means of pipes, it was what led to the practice of smoking constantly, either for general medical protection, or merely for luxury, in countries and times too, when these epidemics from bad air were very common. The great love of smoking among the Turks may be originally owing to the plague.

C. B.

Antiquity of Smoking (Vol. ii., pp. 41. 216. 465.). — Mr. Lane, in his edition of the *Arabian Nights*, infers the very late date of that book from there being no mention of tobacco or coffee in it.

As two of the ancient authorities have broken down, it occurred to me that others might.

The reference to Strabo vii. 296. leads me only to this; that the Mysians were called *καπνοβάται* (some correct to *καπνοπάται*) because they did not eat animals, but milk, cheese, and honey; but of religion, living quietly.

One cannot imagine that this can be meant. I referred to Almaloveen's edition, the old paging.

In the next page he repeats the epithet, coupling it, as before, with the word religious, and arguing from both as having the same meaning.

It occurred to me that somebody might have read *καπνοπόται*, "fumum bibentes," which might have given occasion to the reference to this passage: and I find in the English Passow that *καπνοβόται*, "smoke-eaters," has been proposed.

Καπνοπάται is there derived from *πάομαι*.

But if these are the readings, they can have nothing to do with smoking, but with religion. From the context they would mean, as we say, "living on air;" like Democritus, who subsisted three days upon the steam of new loaves.

Καπνοβάται meant, as I believe, to describe their religiousness more directly; treading on the clouds, living in the air: like Socrates in Aristophanes, *Νεφ.* 225.:

"Ἀεριοβατῶ καὶ περιφρονῶ τὸν ἥλιον,"

And in v. 330. *καπνὸς* is used of the clouds:

"Μὰ Δι' ἄλλ' ὀμίχλην καὶ δρόσον αὐτὰς ἡγούμην καὶ καπνὸν εἶναι."

* "Θυμιάμασι τε καὶ ἀρώμασι συνεχῶς ἐχρῶντο."

There is nothing in Solinus, cap. 15.; and Mela, lib. ii., is too wide a reference.

C. B.

Meaning of the Word "Thwaites" (Vol. ii., p. 441.). — The word "Thwayte" occurred in the ancient form of the Bidding Prayer: "Ye shalle bydde for tham, that this cherche honour with book, with bell, with vestiments, with *Thwayte*," &c. This form is said to be above four hundred years old; and Palmer says (*Orig. Lit.*, iii. p. 60.) that we have memorials of these prayers used in England in the fourteenth century. Hearne remarks that the explication of this word warranted by Sir E. Coke is "a wood grubbed up and turned to arable." This land being given to any church, the donors were thus commended by the prayers of the congregation.

In Yorkshire the word is so understood: Thwaite, or "stubb'd ground, ground that has been ess-arted or cleaned."

J. H. M.

Meaning of "Thwaites" (Vol. ii., p. 441.). — Hearne took the word "Thwayte" to signify "a wood grubbed up and turned into arable." His explanation, with other suggestions as to the meaning of this word, may be found in a letter from Hearne to Mr. Francis Cherry, printed in vol. i. p. 194. of *Letters written by Eminent Persons in the Seventeenth and Eighteenth Centuries*, published by Longman and Co. in 1813.

J. P. JR.

December 5. 1850.

Thomas Rogers of Horninger (Vol. ii., p. 424.). — Your correspondent S. G. will find a brief notice of this person in Rose's *Biographical Dictionary*, London, 1848. It appears he was rector of Horninger, and a friend of Camden; who prefixed some commendatory verses to a work of his, entitled *The Anatomy of the Mind*. I would suggest to S. G. that further information may probably be collected respecting him from these verses, and from the prefaces, &c. of his other works, of which a long list is given in Rose's *Dictionary*.

T. H. KERSLEY, A.B.

King William's Col., Isle of Man.

Thomas Rogers of Horninger (Vol. ii., p. 424.). — If S. G. will apply to the Rev. J. Perowne, of his own college, who is understood to be preparing an edition of Rogers's work for the Parker Society, he will doubtless obtain the fullest information.

A. H.

Earl of Roscommon (Vol. ii., p. 468.). — A pretended copy of the inscription at Kilkenny West, mentioned by your correspondent AN HIBERNIAN, was produced in evidence, on the claim of Stephen Francis Dillon to the earldom of Roscommon, before the House of Lords. As there was reason to doubt the evidence of the person who produced that copy, or the genuineness of the inscription itself, the House decided against that claim; and by admitting that of the late earl (de-

scended from the youngest son of the first earl) assumed the extinction of all the issue of the six elder sons. The evidence adduced altogether negatived the presumption of any such issue. Your correspondents FRANCIS and AN HIBERNIAN will find a very clear and succinct account of the late earl's claim, and Stephen Francis Dillon's counter-claim, in *The Roscommon Claim of Peerage*, by J. Sydney Tayler, Lond. 1829. W. H. C.

Parse (Vol. ii., p. 430.).—Your correspondent J. W. H. is far from correct in supposing that this word was not known in 1611, for he will find it used by Roger Ascham, in a passage quoted by Richardson in his *Dictionary* sub voce.

In Brinsley's curious *Ludus Literarius*, 1612, reprinted 1627, 4to., the word is frequently used. At page 69, he recommends the "continual practice of *arsing*." At p. 319., enumerating the contents of chap. vi., we have "The Questions of the Accidence, called the *Poasing* of the English Parts;" and chap. ix. is "Of *Parsing* and the kinds thereof, &c."

At the end of a kind of introduction there is an "Advertisement by the Printer," intimating that the author's book, "The *Poasing* of the Accidence," is likely to come forth. From all this, it seems as if the two words were used indifferently.

F. R. A.

The Meaning of "Version" (Vol. ii., p. 466.).—T. appears to apply a peculiar meaning of his own to the word "version," which it would have been quite as well if he had explained in a glossarial note.

He thinks A. E. B. was *mistaken* in using that phrase in reference to Lord Bacon's translation into Latin of his own English original work, and he proceeds to compare (to what end does not very clearly appear) a sentence from Lord Bacon's English text, with the same sentence as re-translated back again from Lord Bacon's Latin by Wats. Finally, T. concludes with this very singular remark: "Wats' version is the more exact of the two!"

Does T. mean to call Lord Bacon's English text a *version* of his Latin, by anticipation of eighteen years?

The only other authority for such a meaning of the word would seem to be the facetious Dr. Prout, who accused Tom Moore of a similar *version* of his celebrated papers. A. E. B.

First Paper-mill in England (Vol. ii., p. 473.).—The birthplace of the "High Germaine Spilman" (*Spielmann*), celebrated by Churchyard, your English readers may not easily discover by his description as quoted by DR. RIMBAULT.

"Lyndoam Bodenze" is *Lindau am Bodensee*, on the Lake of Constance (in German, *Bodensee*), once a free imperial city, called, from its site on three islets in the lake, "the Swabian Venice," now

a pretty little town belonging to the kingdom of Bavaria. V.

"*Torn by Horses*" (Vol. ii., p. 480.).—This cruel death was suffered by *Ravaillac*, who accomplished what Jean Châtel failed in doing.

The execution took place on the 27th of May, 1610, with the most atrocious severities of torture, of which the drawing by horses was but the last out of a scene that continued for many hours. The day before he had been racked to the very extremity of human suffering. The horses dragged at the wretch's body for an hour in vain; at length a nobleman present sent one of his own, which was stronger; but this even would not suffice. The executioner had to sever the mangled body with his knife, before the limbs would give way. I could add more of these details, but the subject is intolerable.

The execution of *Ravaillac* was followed with the utmost exactness, but with more cruelty, if possible, in the case of *Damiens* (sentenced for the attempt on Louis le Bien-Aimé), who suffered on the Place de Grève, March 28, 1757. The frightful business lasted from morning till dusk! Here again the knife was used before the body gave way, the horses having dragged at it for more than an hour first; the poor wretch living, it is said, all the while!

I believe this was the last instance of the punishment in France, if not in Europe.

A concise summary of the trials of these men, and all the hideous details of their tortures and execution, will be found, by those who have a taste for such things, in the third volume of the new series of the *Neuer Pitaval*, edited by Hitzig and Häring (Leipzig, Brockhaus),—a collection of *causes célèbres* which has been in course of publication at intervals since 1842. The volume in question appeared in the present year (1850).

V.

Belgravia.

Vineyards (Vol. ii., p. 392.).—At Ingatestone Hall, in Essex, one of the seats of Lord Petre, a part of the ground on the south side of the house still goes by the name of "the Vineyard." And this autumn grapes came to great perfection on the south wall.

J. A. D.

Cardinal (Vol. ii., p. 424.).—The expression referred to by O. P. Q. was in some degree illustrated at the coronation of Edward II., 1308, when the Pope, wishing the ceremony to be performed by a cardinal, whom he offered to send for the purpose, was strenuously opposed by the king, and compelled to withdraw his pretension. (See Curtis's *History of England*, vol. ii. p. 309.) C. H.

St. Catherine's Hall, Cambridge.

Weights for weighing Coins (Vol. ii., p. 326.).—If the question of your correspondent, who wishes to know at what period weights were introduced

for weighing coins, is intended to have a general reference, he will find many passages alluding to the practice amongst the ancient Romans, who manufactured balances of various kinds for that purpose: one for gold (*statera auraria*, Varro *Ap. Non.*, p. 455., ed. Mercer.; Cic. *Or.* ii. 38.); another for silver (Varro *De Vit. P. R.*, lib. ii.); and another for small pieces of money (*trutina momentana pro parva modicaque pecunia*. Isidor. *Orig.*, xvi. 25. 4.). The mint is represented on the reverse of numerous imperial coins and medals by three female figures, each of whom holds a pair of scales, one for each of the three metals; and in Rich's *Illustrated Companion to the Latin Dictionary*, under the word *LIBRA*, there is exhibited a balance of very peculiar construction, from an original in the cabinet of the Grand Duke at Florence, which has a scale at one end of the beam, and a fixed weight at the opposite extremity, "to test the just weight of a given quantity, and supposed to have been employed at the mint for estimating the proper weight of coinage."

MONETA.

Umbrellas (Vol. i., p. 414. etc.).—To the extensive exhibition of *umbrellas* formed through the exertions of the right worthy editor of the "NOTES AND QUERIES" and his very numerous friends, I am happy to have it in my power to make an addition of considerable curiosity, it being of much earlier date than any specimen at present in the collection:—

"Of doues I haue a dainty paire
Which, when you please to take the aier,
About your head shall gently houer,
Your cleere browe from the sunne to couer,
And with their nimble wings shall fan you
That neither cold nor heate shall tan you,
And, like *umbrellas*, with their feathers
Shield you in all sorts of weathers."

Michael Drayton, 1630.

Had not the exhibition been limited to *umbrellas* used in England, I could have produced oriental specimens, very like those now in fashion here, of the latter part of the sixteenth century.

BOLTON CORNEY.

Croziars and Pastoral Staves (Vol. ii., p. 412.).

—The staff with the cross appears on the monument of Abp. Warham, in Canterbury Cathedral; on the brass of Abp. Waldeby (1397), in Westminster Abbey; and on that of Abp. Cranley (1417), in New College Chapel, Oxford.

The crook is bent *outwards* in the brasses to the following bishops:—Bp. Trellick (1360), Hereford Cathedral; Bp. Stanley (1515), Manchester Cathedral; Bp. Goodrich (1554), Ely Cathedral; and Bp. Pursglove (1579), Tideswell Church, Derbyshire.

J. I. D.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

We never longed so much for greater space for our Notes upon Books as we do at this season of gifts and good will, when the Christmas Books demand our notice.

Never did writer pen a sweeter tale than that which the author of *Mary Barton* has just produced under the title of *The Moorland Cottage*. It is a purely English story, true to nature as a daguerreotype, without one touch of exaggeration, without the smallest striving after effect, yet so skilfully is it told, so effectually does it tell, so strongly do Maggie's trials and single-mindedness excite our sympathies, that it were hard to decide whether our tears are disposed to flow the more readily at those trials, or at her quiet heroic perseverance in doing right by which they are eventually surmounted. *The Moorland Cottage* with its skilful and characteristic woodcut illustrations by Birket Foster, will be a favourite for many and many a Christmas yet to come.

Rich in all the bibliopolie "pearl and gold" of a quaint and fanciful binding, glancing with holly berries and mistletoe, Mr. Bogue presents us with a volume as interesting as it is characteristic and elegant, *Christmas with the Poets*. A more elegantly printed book was never produced; and it is illustrated with fifty engravings designed and drawn on wood by Birket Foster; engraved by Henry Vizetelly, and printed in tints in a way to render most effective the artist's tasteful, characteristic, and very able drawings. The volume is, as it were, a casket, in which are enshrined all the gems which could be dug out of the rich mines of English poetry; and when we say that the first division treats of Carols from the Anglo-Norman period to the time of the Reformation; that these are followed by Christmas Poems of the Elizabethan period, by Shakspeare, Ben Jonson, and their great contemporaries; that to these succeed Herrick's Poems, and so on, till we have the Christmas verses of our own century, by Southey, Wordsworth, Scott, Shelley, Tennyson, &c., we have done more than all our praise could do, to prove that a fitter present to one who loves poetry could not be found than *Christmas with the Poets*.

While if it be a little lover of poetry—mind, not one who little loves poetry, but one who listens with delight to those beloved ditties of the olden times, which as we know charmed Shakspeare's childhood,—learn that an English lady with the hand and taste of an artist, guided and refined by that purest and holiest of feelings, a mother's love, has illustrated those dear old songs in a way to delight all children; and at the same time charm the most refined. *The Illustrated Ditties of the Olden Time* is in sooth a delightful volume, and if a love of the beautiful be as closely connected with a love of the moral as wise heads tell us, we know no more agreeable way of early inculcating morality than by circulating this splendid edition of our time-honoured Nursery Rhymes.

But we fancy the taste of some of our readers may not yet have been hit upon. Let them try *The Story of Jack and the Giants*, illustrated by Richard Doyle; and

they will find this wondrous story rendered still more attractive by some thirty drawings, from the pencil of one of the most imaginative artists of the day, and whose artistic spirit seems to have revelled with delight as he portrayed the heroic achievements of "the valiant Cornish man."

We will now turn to those works which are of a somewhat graver class; and we will begin with Miss Drury's able and well-written story, entitled *Eastbury*, in which the heavy trials of Beatrice Eustace, mitigated and eventually overcome through the friendship and truthfulness of Julia Seymour, are told in a manner to delight all readers of the class of tales to which *Eastbury* belongs; and to sustain the reputation as a writer, which Miss Drury so deservedly acquired by her former story, *Friends and Fortune*.

The name of the Rev. Charles B. Tayler would alone have served as a sufficient warrant that *The Angel's Song, a Christmas Token*, is a work of still more serious character, even though the author had not told his readers, in his *Envoy*, that the tale was written to correct the mistake into which many well-meaning people have fallen on the subject of Christmas merriment; and to suggest the spirit in which this sacred season should be celebrated. That the book will be favourably received by the large class of readers to whom it is addressed, there can be little doubt; and to their attention we accordingly commend it. It is very tastefully got up.

To the publisher of *The Angel's Song*, Mr. Sampson Low, we are also indebted for a very stirring and interesting book, *The Whaleman's Adventures in the Southern Ocean*, edited by the Rev. Dr. Scoresby, from the notes of a pious and observant American clergyman, whilst embarked, on account of his health, on a whaling voyage to the South Seas and Pacific Ocean. That Dr. Scoresby should think the matter of this work so far novel and interesting, as well as "calculated for conveying useful moral impressions," renders it scarcely necessary to say another word in its recommendation. But it has a higher object than mere amusement; its object is to enforce upon those "who go down to the sea in ships," the duty of "remembering the Sabbath Day to keep it holy."

Here our editorial labours have been interrupted by a band of infant critics to whose unprejudiced judgments we had entrusted *Peter Little and the Lucky Sixpence*, — each begging to be allowed to keep the book. Good reader, do you wish for better criticism? Worthy author of this *Verse Book for Children*, do you wish for higher praise?

We have received the following Catalogues: — John Petheram's (94, High Holborn) Catalogue, Part CXIX. No. 13. for 1850 of Old and New Books; Bernard Quaritch's (16, Castle Street, Leicester Square) Catalogue No. 22. of English, French, German, and Italian Books; John Lyte's (498, New Oxford Street) Book Catalogue for 1851.

Notices to Correspondents.

Although we have enlarged our present Number to twenty-four pages, we are compelled to request the indulgence

of our correspondents for the omission of many valuable communications.

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Part XIV. for December, price 1s., is now ready for delivery.

THE INDEX TO VOLUME THE SECOND will be ready early in January.

Communications should be addressed to the Editor of NOTES AND QUERIES, care of Mr. BELL, No. 186. Fleet Street.

E. A. D. has our best thanks.

Errata.—In No. 60. Vol. ii., p. 492., for "Sant Valentinus" read "sant Valentinus." (The reference of Heineken is *Idee d'une collect. d'Estampes*, p. 275.) For "Ind. Par. i. 543.," read "Ind. Par. i. 313." For "suppressed" read "supposed;" and instead of "De," before "Vita," put *C*.

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END OF THE SECOND VOLUME.

